

174

Brodeur, Paul

From: Spath, Kristin
Sent: Monday, August 25, 2008 7:05 AM
To: Brodeur, Paul; Fitch, Orville 'Bud'
Subject: RE: Catholic Church - Preist case

his case against the Diocese was just dismissed in court last week.

-----Original Message-----

From: Brodeur, Paul
Sent: Sunday, August 24, 2008 7:11 PM
To: Fitch, Orville 'Bud'; Spath, Kristin
Subject: RE: Catholic Church - Preist case

He is long time known. Kris currently has paperwork recently received about 5" thick. He basically is attempting to extort the Diocese. His most recent material he alleges violation of the civil agreement. I am not aware of the contents of the civil agreement therefore needed to leave it with Kris and/or Will Delker to make that determination.

From: Fitch, Orville 'Bud'
Sent: Sun 8/24/2008 2:04 PM
To: Spath, Kristin; Brodeur, Paul
Subject: Catholic Church - Preist case

Kris and Paul,
We have received correspondence from:



in which he somewhat cryptically complains that we are complicit with the abusers, demands action, and seeks unspecified help. Is he known to either of you from your work on these cases? Assuming not, I have drafted a reply letter, 293942.doc. Please review and recommend any changes that you think should be made.

Thanks

Bud

Orville Brewster Fitch II ("Bud Fitch")
Deputy Attorney General
33 Capitol Street
Concord, NH 03301
bud.fitch@doj.nh.gov
(603) 271-1238

STATEMENT OF CONFIDENTIALITY

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8/25/2008

Attorney General's Of 3 immediately at (603) 271-365, r reply to
justice@doj.nh.gov if you are not the intended recipient and destroy all
copies of this electronic message and any attachments.

Brodeur, Paul

From: Spath, Kristin
Sent: Monday, July 21, 2008 5:04 PM
To: Brodeur, Paul; Delker, Will
Subject: FW: Diocese Return Call

Paul, should you call him, or would you like me to?

-----Original Message-----

From: Murphy, Pamela
Sent: Monday, July 21, 2008 5:02 PM
To: Spath, Kristin
Subject: Diocese Return Call

Kris,

[REDACTED] called regarding the settlement the office has with the Diocese. He was one of the complainants who was abused (raped by a priest with AIDS). Mr. [REDACTED] signed an agreement to settle his case, although he did not want to. He alleges his attorney, Peter Hutchins, told him he should sign off. [REDACTED] but now has more evidence of the Diocese falsifying info. This evidence includes the Diocese falsifying the death certificate of the priest indicating he died of cancer instead of AIDS. Mr. [REDACTED] feels this office would want to know this type of information since we have an agreement with the Diocese. He would most appreciate hearing back from someone. Realizes it will be tomorrow.

Thanks, Kris.

Pam

Pamela S. Murphy
Legal Research Assistant
NH Attorney General's Office
33 Capitol Street
Concord, NH 03301
(603) 271-1202

STATEMENT OF CONFIDENTIALITY

The information contained in this electronic message and any attachment to this message may contain confidential or privileged information and are intended for the exclusive use of the addressee(s). Please notify the Attorney General's Office immediately at (603) 271-3658 or reply to justice@doj.nh.gov if you are not the intended recipient and destroy all copies of this electronic message and any attachments.

Jan. 2005

*in Alfred House 76-79
St. Mary's, Dover*

Brodeur, Paul

From: Quirk, Brian M. [BQuirk@preti.com]
Sent: Wednesday, April 02, 2008 3:05 PM
To: Brodeur, Paul
Cc: Delker, Will
Subject: [REDACTED] Father Houle

Paul,

I write to update you on the specifics concerning [REDACTED] claims regarding Father Wilfred A. Houle. Mr. [REDACTED] was born on [REDACTED]. He currently resides at [REDACTED].

Mr. [REDACTED] through his legal counsel, Peter Hutchins, reported this matter to the Diocese in July 2002, prior to the December 10, 2002 Agreement. Mr. [REDACTED] alleged that Father Houle sexually assaulted him during the fall of 1977 in an apartment in Portsmouth, New Hampshire. In light of his birthday, he was 16 or 17 years old at the time of the alleged assault. Father Houle died in April 1987.

[REDACTED]

Attorney Joseph M. McDonough, Chair of the Diocesan Review Board, has been notified of Mr. [REDACTED] claims. In addition, the entire Diocesan Review Board has been advised of Mr. [REDACTED] claims.

Mr. [REDACTED] recently notified the media that he has filed a lawsuit regarding his allegations concerning Father Houle. The Diocese has not been served with any lawsuit by Mr. [REDACTED] however, and a lawsuit has not been filed in the Hillsborough County Superior Court by Mr. [REDACTED].

If you have any questions, need additional information, or would like to review any of the letters Mr. [REDACTED] has written, please let me know.

Best regards,

Brian

Brian M. Quirk, Esq.
PretiFlaherty
57 North Main Street

4/2/2008

000637

P.O. Box 1318
Concord NH 03302

(603) 410-1530 Direct Dial
(603) 410-1501 Fax
bquirk@preti.com
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This E-Mail may contain information that is privileged, confidential and / or exempt from discovery or disclosure under applicable law. Unintended transmission shall not constitute waiver of the attorney-client or any other privilege. If you are not the intended recipient of this communication, and have received it in error, please do not distribute it and notify me immediately by email at BQuirk@preti.com or via telephone: 603-410-1500 and delete the original message. Unless expressly stated in this e-mail, nothing in this message or any attachment should be construed as a digital or electronic signature or as a legal opinion.

JAN 10, 2008

DEAR Bishop McCormack,

Since your actions or should I say lack of action was anticipated allow me to enlighten you, what could have been confidentially settled for 4.5 million will end up costing \$4.5 billion

- ① Both MASS. & N.J. Attorney Generals offices have spoken to my Attorney at great length, regarding the information obtained in what has been a 3 year investigation. Both states have agreed with the documentation we will provide them. To charge you with various changes. The charges range from breach of contract, obstruction of Justice, Conspiracy, child endangerment, necessary to manslaughter. In any case you can rest assured you will be doing jail time. My Attorney will actually be meeting with the above mentioned the first week of February to even over documentation.

The only way you will avoid being charged in both states is by a plea deal agreeing to testify honestly for the prosecution in a U.S. Supreme Court case to be filed against the Vatican.

Should you refuse you will still be subpoenaed and should any statements be false you will additionally be charged with perjury.

Let me just warn you in advance we have approx. 1000 pages of interviews and investigation reports, ^{on you} dating back to your involvement with Bernard Law.

- ② Discussions have already taken place with U.S. Supreme Court justices, since my Attorney's firm has several Federal Contracts. Again, informally it has been decided that if we have the documents to support the allegations the case will be heard and most likely filed by March 2008.

- ③ We are continuing our investigation, making it a point to get interviews in all states, so there will be no doubt that the problems plaguing the Catholic Church are a direct result of Vatican policy, carried out by the Bishops (or Gods) globally. Showing a definite clear pattern.

(2)

⑤ Additionally, we have contracted all Law Firm who have attempted to represent victims only to have Processes declare Bankruptcy in order to avoid paying.

⑥ With the thousands of investigation documents currently in my possession and the additional investigations going on through Feb we are confident we will be successful in putting you behind Bars. The evidence we have against Houle's is so damning, there is no chance of any jury going easy on you. If anything you are going to be used to send a very clear message to the world. And of course we both know you will never live to see freedom again.

⑦ Although I have not released the investigation documents to my Attorney yet, I have discussed the content with him. He like Peter Hutchins is just amazed that someone with no legal experience could document such serious allegations so expertly, & methodically.

⑧ My Attorney has tried cases before the Supreme Court before and has absolutely no doubt that we will make history by being the first case to successfully sue the Vatican. We will be asking for \$90 million in damages for myself, all damages which have not been paid due to Bankruptcy's which is currently over \$200 million.

Additionally, presenting testimony by approx 300 clergy who will testify that Bishop's merely carry out Vatican policy. And present hundreds to document the Aids problem among Catholic clergy & highlighting Houle's behavior. We will be asking, that due to decades (if not centuries) of crimes against humanity. The Vatican's claim it's assets to be held in trust for humanity be overturned denying them tax exempt status and in addition that the Vatican be ordered to pay back taxes for the past 30 years due to their huge part in the spread of Aids and long history of child abuse, & FRAUD. Costing Billions in BACK TAXES.

③

Go on and tell yourself it won't happen. But trust me it will. My Attorney was a victim of clergy child abuse and let me tell you, was blown away by the evidence of Houlet & his crimes.

③ Additionally, the new publisher of my Book, edited to contain all new documents & pictures gathered over the last 34 years resulting in the book being approx. 600 pages long, has agreed to release it when my Attorney wants it released. The release will be followed by national television appearances, and Harold Stearns 11 million daily audience has agreed to support the book in any way possible.

④ I am sure you will prefer jail to testifying against the Vatican. To bad they would never consider doing the same for you. By the way the Speene Court Case against the Vatican will be based on fraud. You could spend a decade documenting how their actions conflict with what they say.

I wish I could say I feel sorry for you but I don't. If it makes you feel any better [redacted] & [redacted] are going to face malpractice & conspiracy charges as well. So all cases represented by [redacted] will be thrown out & have to be resettled.

And to think it all could have been avoided. But you assholes think you can get away with anything. For a long time you did. But that is going to be coming to an abrupt halt.

Should you & the Vatican decide you would rather not end up like Humpty Dumpty you have a couple weeks before I will be shipping the many cases of investigation reports copied & a set sent to my attorney. However, I fully expect that this matter will make news & history. Resulting in the fall of the Vatican's reign of terror. Ending the oldest case of fraud in history.

④

Just in case I don't live long enough to see resolution. Please know my Attorney will not drop the case since the representation agreement I will be signing once he has received all investigation documents, will include an addendum awarding 100% of all moneys received rather than the standard $\frac{1}{3}$ of the settlement. Thank god this hourly rate is killing me.

- ⑩ Should you decide you do not think death in prison is something you would enjoy. Or should the Vatican decide they don't want to risk loosing their Tax exempt status and be forced to pay 30 years back taxes.

A settlement agreement in my hands before the new representation agreement with my Attorney is signed would put an end to what could result in the Vatican's demise. The thing I really don't understand is it would cost so much less to just settle the case, than what your legal fees will be. Never mind what you stand to loose, when you loose the Supreme Court case. Even if you were to win, and you won't. The information contained in those files are so mind

blowing the loss of support and income will cost 100 of millions of dollars a year. The book alone is being released in the U.S. and 5 other countries that are predominately Catholic. It is a lose, lose situation for you. There is no way you can win.

It would be so much easier to settle with confidentiality, and all of us move on. I feel I have been completely fair. You have no idea the suffering I endure on a daily basis. A \$4.5 million lump sum tax free settlement is nothing compared to what this will wind up costing you. And all the money would enable me to do is cover my medical bills & live a middle class life. I don't think that is much to ask considering I have been left with nothing due to Father Houle. Killing me would have been more humane than the rate I have endured.

➔

On a personal note. Until I wrote the book I still had never told my family about my assault. Even after what Wilfred Houle did to me and we now know countless others, I did not want to rob them of their faith. Regardless of the sins clergy have committed it still pains me to have to do this. In the world we live in the only thing so many people have to keep them going is hope & faith.

Never did I want to be put in a position that I was forced to hurt so many people by exposing these sins. Even now I believe in God, although I often wonder why I was dealt this hand by Wilfred Houle.

In the past 3 years I have extreme lipodystrophy & neuropathy, I look 6 months pregnant, am covered with warts & my nails are rotting, going blind in one eye, and slowly losing use of my right arm.

All I have asked is that I be compensated fairly so invested I could earn 5% a year and after taxes be able to pay my medical bills & live a middle class lifestyle.

I have no family contact and live in constant fear of dying alone in a hospice. And why. Because even when I am willing to give you complete confidentiality & take the book off the market. You still refuse to compensate me so I am at least allowed to die with some dignity in my own bed. How you live with yourself I will never know. Honestly I believe you no ill will, but you have forced me to do whatever I have to, just to simply survive.

You will meet Wilfred Houle in Hell, after the road you have chosen. And you deserve it. The truth will prevail.

12-28-07

DEAR Bishop,

Finally, the last 3 years of investigation has paid off. By tomorrow afternoon I will be absolutely positive that the Diocese of Manchester will not only be bankrupt but go down in history, not to mention spend the next 20 years in litigation + possibly prison

My private detective is meeting with an associate of Father Houle's today to do a video taped confession. He contacted my P.I. last night.

Seems as the number of molestations Houle committed ^{increased}, his drug use escalated, and so did his paranoia. His associate now in his 60's and terminally ill has decided to admit he participated in helping Houle dispose of the bodies of 7 boys.

It appears after dozens of rapes Houle became nervous and started to target run away teenage boys. He would meet in Boston. In exchange for free drugs his long time friend helped him dispose of 7 dead boyshodies.

After the video taped and signed confession either today or tomorrow morning he has also agreed to take my P.I. to the burial site.

I have instructed my investigator that I do not want to know any of the specifics, that would obligate me to report it to the authorities.

However, if I do not have a new settlement agreement in my hand by Jan 10, 2008 all info gathered over the last 3 years will be handed over to my attorney for his review, and I will be arriving on Jan 17, 2008 to meet with my attorney, sign a representation agreement, hold a press conference, and meet with local police + FBI to release all documentation.

Attention:

Please find enclosed Private Investigation Transcripts, conducted by Kroll Risk Consulting Company. These documents substantiate that the Diocese of Manchester New Hampshire without doubt had on going problems with clergy abuse involving AIDS infected clergy.

On March 19, 2008 civil litigation was filed on behalf of one of these victims, seeking \$30 million in damages.

MAR 25 2008

000645

The State of New Hampshire

SUPERIOR COURT

HILLSBOROUGH COUNTY
NORTHERN DISTRICT

() COURT

() JURY

WRIT OF SUMMONS



v.

THE DIOCESE OF MANCHESTER NEW HAMPSHIRE
(Bishop John McCormack)

The Sheriff or Deputy of any County is ordered to summon each defendant to file a written appearance with the Superior Court at the address listed below by the return day of this writ which is the first Tuesday of MAY 2005 .
MONTH
YEAR

The PLAINTIFF(S) state(s): THE DIOCESE OF MANCHESTER N.H. (Bishop John McCormack) was negligent in allowing Father Wilfred Houle, an openly homosexual, drug user, infected with HIV, to be head priest at Saint Mary's Parish in Dover, NH. As a result of this negligence the Plaintiff was raped by Father Houle at an apartment he kept on Cabot Street in Portsmouth N.H. for the purpose of drug use, and sexual activity. Additionally the Diocese is guilty of coercion, to avoid paying fair compensatory damages. The emotional, physical, physiological, and financial damages suffered by the Plaintiff due to Diocese negligence have been catastrophic, including loss of enjoyment of life. The Plaintiff is now seeking thirty million dollars in damages.

and the Plaintiff(s) claim(s) damages within the jurisdictional limits of this Court.



3-18-05
DATE OF WRIT

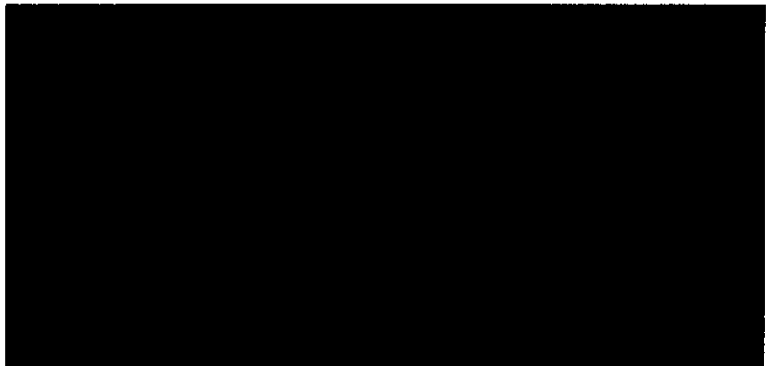
NOTICE TO THE DEFENDANT

The Plaintiff listed above has begun legal action against you. You do not have to physically appear in Court on the return day listed above since there will be no hearing on that day. However, if you intend to contest this matter, you or your attorney must file a written appearance form with the Clerk's Office by that date. Appearance forms may be obtained from the Clerk's Office. You will then receive notice from the Court of all proceedings concerning this case. If you fail to file an appearance by the return day, judgment will be entered against you for a sum of money which you will then be obligated to pay.

Witness: Robert J. Lynn, Chief Justice, Superior Court.

John M. Safford
John M. Safford, Clerk

NH Superior Court Hillsborough County
Northern District
300 Chestnut St
Manchester NH 03101-2490
(603) 669-7410
213-003-3



REVERSE SIDE

The Commonwealth of Massachusetts

STANDARD CERTIFICATE OF DEATH
REGISTRY OF VITAL RECORDS AND STATISTICS

REGISTERED NUMBER

003048

STATE USE ONLY

DECEDENT - NAME		LAST		SEX		DATE OF DEATH (Mo., Day, Yr.)	
Willfred		Hauke		male		April 30, 1987	
PLACE OF DEATH (CITY OR TOWN)		COUNTY OF DEATH		HOSPITAL OR OTHER INSTITUTION - Name (If not at home, give street and number)		IF IN HOSPITAL DCA (Yes or No)	
Boston		Suffolk		New England Medical Center		NO	
RACE 10 a. White, Black, American Indian, etc. (Specify)		AGE - Last Birthday (Yr.)		DATE OF BIRTH (Mo., Day, Yr.)		STATE OF BIRTH (If not in U.S.A., name country)	
White		41		September 27, 1945		New Hampshire	
MARRIED, NEVER MARRIED, WIDOWED OR DIVORCED		SPOUSE (If wife, give maiden name)		USUAL OCCUPATION (Prior - If Retired)		KIND OF BUSINESS OR INDUSTRY	
Never married				Clergyman		Religious Priest	
FATHER - FULL NAME		STATE OF BIRTH (If not in U.S.A., name country)		MOTHER - NAME (Given)		MAIDEN	
George A. Hauke Jr.		Canada		Mary A. Salach		Mars	
INFORMANT - NAME AND ADDRESS		DATE OF DISPOSITION		PLACE OF DISPOSITION AND LOCATION		CITY OR TOWN STATE	
Roland Hauke 283 Calef Road Manchester New Hampshire 03103		May 4, 1987		Concord Crematory		Concord New Hampshire	
TYPE OF DISPOSITION (Specify Burial, Cremation, Other)		NAME OF FACILITY		ADDRESS OF FACILITY		CITY OR TOWN STATE	
Cremation		Mc Hugh Funeral Home		283 Haverhill St. Manchester		New Hampshire 03104	
FURNERAL SERVICE LICENSEE		NAME OF FACILITY		ADDRESS OF FACILITY		CITY OR TOWN STATE	
Maurice April		Mc Hugh Funeral Home		283 Haverhill St. Manchester		New Hampshire 03104	
IMMEDIATE CAUSE (ENTER ONLY ONE CAUSE PER LINE FOR (a), (b), AND (c)) (PRINT OR TYPE LEGIBLY)		INTERVAL BETWEEN ONSET AND DEATH		INTERVAL BETWEEN ONSET AND DEATH		INTERVAL BETWEEN ONSET AND DEATH	
PART 1		minutes		months		minutes	
DUE TO OR AS A CONSEQUENCE OF		DUE TO OR AS A CONSEQUENCE OF		DUE TO OR AS A CONSEQUENCE OF		DUE TO OR AS A CONSEQUENCE OF	
Respiratory Arrest		Acquired Immune Deficiency Syndrome					
PART 2		OTHER SIGNIFICANT CONDITIONS - Conditions contributing to death but not related to cause given in Part 1		AUTOPSY (Yes or No)		WAS CASE REFERRED TO MED. EXAM. (Yes or No)	
Kaposi's Sarcoma, Herpes				No		No	
ACC. SUICIDE, MOM. UNDET. OR PENDING INVEST. (Specify)		DATE OF INJURY (Mo., Day, Yr.)		HOUR OF INJURY		DESCRIBE HOW INJURY OCCURRED	
INJURY AT WORK (Specify Job or No)		PLACE OF INJURY - At home, farm, street, factory, office building, etc. (Specify)		LOCATION		STREET CITY OR TOWN STATE	
25a To the best of my knowledge, death occurred at the time, date and place and due to the cause(s) stated		25b On the basis of examination and/or investigation in my opinion death occurred at the time, date and place and due to the cause(s) stated		Signature and Title		DATE SIGNED (Mo., Day, Yr.)	
DATE SIGNED (Mo., Day, Yr.)		HOUR OF DEATH		DATE SIGNED (Mo., Day, Yr.)		HOUR OF DEATH	
April 30, 1987		3:20 AM					
NAME OF ATTENDING PHYSICIAN IF OTHER THAN CERTIFIER (Type or Print)		PROMOUNCED DEAD (Mo., Day, Yr.)		PROMOUNCED DEAD (Mo., Day, Yr.)		PROMOUNCED DEAD (Mo., Day, Yr.)	
Harry Selker, MD							
NAME AND ADDRESS OF CERTIFYING PHYSICIAN OR MEDICAL EXAMINER (Type or Print)		25c ON		25d AT		25e	
Jose Zebede, MD 750 Washington St., Boston, MA 02111							

26. BURIAL PERMIT ISSUED ON April 30, 1987 28. RECEIVED IN THE CITY OF BOSTON ACTING CLERK Janet A. McLaughlin MAY 1 1987

003562

SIGNATURE OF HEALTH ASST. H. D. Dineen



The Risk Consulting Company

***PRIVILEGED AND CONFIDENTIAL
WORK PRODUCT PREPARED AT
THE REQUEST OF COUNSEL***

MEMORANDUM

May 28, 2002

TO: Peter E. Hutchins, Esq.

FM: Monty J. Curtis

RE: Father Willy (Wilfred E. Houle): Summary
of Initial Investigation

***PRIVILEGED AND CONFIDENTIAL
WORK PRODUCT PREPARED AT
THE REQUEST OF COUNSEL***

MEMORANDUM

May 28, 2002

TO: Peter E. Hutchins, Esq.

FM: Monty J. Curtis

RE: Father Willy (Wilfred E. Houle): Summary
of Initial Investigation



The Risk Consulting Company

72 Islington Street
Portsmouth, NH 03801
Phone: (800) 929-0866
Fax: (603) 431-5606
www.krollworldwide.com

FACSIMILE TRANSMISSION SHEET

DATE: 05/24/02
TO: Mr. Peter E. Hutchins, Esq.
COMPANY: Hall, Hess, Stewart, Murphy & Brown, P.A.
FAX NUMBER: 603-669-8080
FROM: Monty J Curtis
RE: Father Willy (Wilfred E. Houle)
NUMBER OF PAGES:
(INCLUDING COVER) 16

Peter,
Attached is Kroll's report summarizing its findings with regard to Father Willy (Wilfred Houle), an effort we made on behalf of your client, [REDACTED]

I've also attached some information about Kroll and our global fact finding capabilities as well a summary of some of the more high profile cases in which Kroll has been engaged.

Please don't hesitate to contact me if you have any questions or require further information. I will forward a hard copy of the report as well as a brochure for your information and use.

Monty J. Curtis, CFE
Associate Managing Director
Kroll Consulting Group
Kroll-The Risk Consulting Company
(800) 929-0866
(603) 502-9392 (cell)

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000050



The Risk Consulting Company

72 Islington St.
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www.krollworldwide.com

PRIVILEGED AND CONFIDENTIAL
WORK PRODUCT PREPARED AT
THE REQUEST OF COUNSEL

MEMORANDUM

May 28, 2002

TO: Peter E. Hutchins, Esq.

FM: Monty J. Curtis

RE: Father Willy (Wilfred E. Houle): Summary of Initial Investigation

Your client, [REDACTED] retained Kroll-The Risk Consulting Company ("Kroll") to determine the identity of a person known only to your client as Father Willy. This memorandum was prepared at your request to assist you with providing legal advice to your client. As such, this correspondence is strictly privileged and confidential pursuant to the attorney-client privilege and the attorney work product doctrine.

DETAILS OF KROLL'S INITIAL INQUIRIES

Father Willy, according to [REDACTED] a former roommate of Father Willy ("Willy") indicated that Willy's real name is Wilfred Houle. [REDACTED] also indicated that Houle and another former roommate, [REDACTED] attended a seminary with Houle in Orchard Lake Michigan. [REDACTED] said Houle was the "head priest at St. Mary's Catholic Church in Dover, New Hampshire." St. Mary's Catholic Church is located at 25 Third Avenue in Dover, New Hampshire, telephone number (603) 742-2619. Among other things, [REDACTED] said, referring to Houle, "If there is a devil on earth he's it."

Kroll learned that St. Mary's College of Ave Maria University ("SMC") is located in Orchard Lake Michigan, telephone number (248) 683-1757. Our office contacted SMC and learned that a Wilfred E. Houle graduated from St. Mary's in September 1972. The registrar's office provided Kroll with a date of birth for Houle of September 27, 1945. Information St. Mary's registrar's office had on file indicated that Houle had Manchester, New Hampshire origins or connections.



The Risk Consulting Company

Peter E. Hutchins, Esq.

May 28, 2002

Page 2 of 2

Kroll subsequently ran a database and learned that a Wilfred E. Houle with the same date of birth had a last known of address (reported in 2001) of 374 Bridge Street, Manchester, New Hampshire. Another address of P.O. Box 9197, Panama City, Florida 32417, was also reported in July 2001 as an address for Houle.

In addition, Kroll found a Wilfred A. Houle, who is currently a priest at St. Peter's, 134 Convent Avenue in Rutland, Vermont 05701, telephone number (802) 775-1994. Wilfred A. Houle's date of birth is September 27, 1945. His Social Security Number is [REDACTED] and was issued in Vermont between 1966 and 1968.

Kroll conducted a search of a database known as the National Death Index. No Wilfred Houle's with dates of birth matching those (above) were found in the database.

Further investigation would be required to determine Houle's current whereabouts. Kroll, with over 60 offices in 23 countries is prepared to undertake any fact-finding efforts your firm deems necessary, immediately.

* * * * *

Please don't hesitate to contact should you have any questions or require further information.



The Risk Consulting Company

CONFIDENTIAL

MEMORANDUM

November 8, 2002

TO: [REDACTED]
Peter Hutchins, Esq.

FM: Monty J. Curtis ✓

RE: Wilfred Houle: Summary of Investigation
to Date



The Risk Consulting Company

126 Front St.
Exeter, NH 03833
Tel: (800) 929-0866
Tel: (603) 778-1122
Fax: (603) 772-4930
www.krollworldwide.com

CONFIDENTIAL

MEMORANDUM

November 8, 2002

TO: [REDACTED]
Peter Hutchins, Esq.

FM: Monty J. Curtis ✓

RE: Wifred Houle: Summary of Investigation to Date

[REDACTED] has retained Kroll-The Risk Consulting Company ("Kroll") to conduct an investigation, including such steps as conducting interviews and obtaining statements. Kroll's investigation has been conducted at the direction of its client to assist him in developing legal strategies in ongoing litigation between [REDACTED] and the Arch Dioces of Manchester, New Hampshire. This memorandum was prepared at your request for your exclusive use. As such, this correspondence is highly confidential and for your sole use. This memorandum supplements Kroll's memorandum prepared at your attorney's request and dated May 28, 2002.

The following summarizes the results to date of Kroll's investigation.

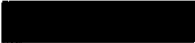
DETAILS OF THE INVESTIGATION

Wilfred Houle

Wilfred E. Houle, also known as father Willy (hereinafter "Houle," "Wilfred Houle," or "Father Willy"), was born on September 27, 1945. His Social Security Number, [REDACTED] was issued in New Hampshire between 1962 and 1963. His mother is Mary A. Houle, formerly of 374 Bridge Street, Manchester, New Hampshire. Mary A. Houle owned the property at 374 Bridge Street conveyed in 1981 to Helen Sfinas who presently resides in Florida. Mary A. Houle was a seamstress at Jordon Marsh (now Macy's) in Bedford, New Hampshire. His father is believed to be a George Houle.



The Risk Consulting Company


Peter Hutchins, Esq.
November 8, 2002
Page 2

Houle attended St. Mary's College of Ave Maria University in Orchard Lake Michigan. He was formerly a priest at the St. Mary's Catholic church in Dover, New Hampshire in or around 1977 and left St. Mary's to relieve Father Pierre Baker at a Catholic church in Derry, New Hampshire. He may also have worked out of the Arch Dioces in Manchester, according to information provided by Peter Hutchins' office.

He also lived at or was linked to: 1011 River Ridge Drive, Augusta, Georgia, 3229 Heritage Circle Apartments, # 12, Augusta, Georgia and P.O. Box 9197, Panama City, Florida. Kroll has learned Houle may have been in the military, however, to date, has not confirmed that information. There is however, a Army Installation in Augusta, Georgia.

Kroll has not confirmed Houle's place of death and have not been able to locate where (in any place) he is buried. Kroll checked with all of the offices of the three Catholic cemeteries in Manchester, New Hampshire as learned during its investigation that Houle may have been buried through St. Hedwig's Parish in Manchester, New Hampshire. Kroll is continuing its research to identify Houle's place of death and the circumstances surrounding it. Kroll is also continuing to develop information and interview witnesses and will report the results of additional investigation in a supplemental memorandum.

STATEMENTS AND INTERVIEWS

Kroll obtained tape-recorded statements from some of the individuals contacted to date. Kroll has also conducted interviews of witnesses that have yet to provide tape-recorded statements or that have declined such requests. Kroll's tape-recorded statements (summarized below) were recorded on Maxell UR90 audiocassette tapes. The original audiocassette tapes are being provided to Peter Hutchins, Esq. along with a copy of this memorandum.

Highlights of the recorded statements as well as the interviews conducted to date are as follows:

[REDACTED]

[REDACTED] lives at [REDACTED]

[REDACTED] His telephone number is [REDACTED] [REDACTED] provided Kroll with a tape-recorded statement relating to Houle on November 5, 2002. Highlights of his statement are as follows:

- [REDACTED] lived in Portsmouth, New Hampshire between 1976 and 1992.
- [REDACTED] was a patron of the City Side, described by [REDACTED] as an "everybody club very open to gay patrons." The Sea Port Club, eventually purchased by [REDACTED] and another investor, was described by [REDACTED] as "more known as a gay club." According to [REDACTED] The City Side was known by the local gay community "to be a gay-friendly place."
- [REDACTED] knew who Wilfred Houle (hereinafter "Houle" or "Father Willy") was and considered Father Willy to be a regular patron of the City Side and The Sea Port Club. [REDACTED] said, "The gay community in Portsmouth was a relatively small fairly tight-knit one and most people knew, at least by sight or name, every other general, regular patron. And in that sense he was part of that social fabric."
- [REDACTED] said Father Willy "was rumored to be a drug user and a partier."
- [REDACTED] was a member of the Seacoast Gay Men's Group, a social group that met weekly in a public meeting room at one of the local churches. [REDACTED] recalls Father Willy at some of those meetings.
- [REDACTED] said that Father Willy "was rather open about being a clergyman."
- [REDACTED] said Father Willy "was purported to be very aggressive toward attempting to pick up young men in the clubs. That was just part of the general folk-knowledge of the whole period." [REDACTED] said, "I never really saw him conducting any behavior like that but from what casual observations we all make of people that hang out in the same rooms that we do, you could see that it was probably true."

[REDACTED]
[REDACTED] lives at [REDACTED]
[REDACTED] Her telephone number is [REDACTED]. [REDACTED] provided Kroll with a tape-recorded statement relating to Wilfred Houle on November 5, 2002. Highlights of her statement are as follows:

- [REDACTED] frequented parties nearly every weekend and sometimes during the week at a Cabot Street, Portsmouth, New Hampshire apartment ("the Apartment") where [REDACTED] and [REDACTED] (see highlights of the statement of [REDACTED] below), friends she met through [REDACTED]'s ex-husband's cousin, [REDACTED] Wilfred Houle, whom [REDACTED] was introduced to as Father Willy "also had a room that he was renting in [REDACTED] and [REDACTED]'s house." "It was a small room, but it was his room," said [REDACTED]
- Father Willy definitely had a room at the Apartment. "And everybody knew it," said [REDACTED]
- On one of the occasions [REDACTED] was at the Apartment, she went into Father Willy's room. [REDACTED] said, "some magazines thrown on the bed that caught my curiosity so I did go in there to look at the magazines and they were gay pornographic magazines of different styles, positions, or intercourse I would have to say. Some of the covers had a lot of leather belts and harnesses and straps and things like that."
- Father Willy was frequently at the parties at the Apartment but didn't spend all night there. He would go in and out quite a bit. She said "Normally he would either be there already by the time I got there and the door would be closed and out he would walk and sometimes with just one male. I would have to say they were pretty much younger than I was which I was nineteen at the time." She said, "Sometimes the party would have already begun and he would walk in with maybe two of them at a time. They would walk by, say hello, then walk to his room and shut the door."
- It was known by the circle of friends with whom [REDACTED] hung out that Houle was a priest. [REDACTED] said, "He was known as father Willy." [REDACTED] also

knew he was a Catholic Priest at a Parish in Dover. She said, "I didn't know where in Dover but I knew it was in Dover."

- "He was definitely gay." [REDACTED] said she knew he was gay "by the types of boys he was hanging out with, by being told that he was gay by everybody who was in the room, especially [REDACTED] who was going to school to be a priest." "That's how he [REDACTED] discovered he was gay. I think if you could find [REDACTED] he would probably tell you he had his first experience with Father Willy," said [REDACTED]
- "We knew he had drugs. The boys were prepared to get drugs when they were with father Willy," said [REDACTED]
- [REDACTED] remembers seeing Father Willy a couple times at City Side but remembers seeing Father Willy more often at The Sea Port Club "He would always leave the clubs with males."
- At least some of the males that Father Willy hung around with at the Apartment-parties as well as City Side and The Sea Port were, in [REDACTED]'s estimation, under age. She said, "That was a known fact. They were always younger. He wasn't one to go for the older male."
- [REDACTED] said, "I just hope if he hasn't died that you can get a hold of him to punish him because what he was doing was so wrong."

[REDACTED] lives at [REDACTED] His telephone number is [REDACTED] Lavigne, provided Kroll with a tape-recorded statement relating to Houle on November 6, 2002. Highlights of his statement are as follows:

- [REDACTED] knew Wilfred Houle as a Catholic Priest from St. Mary's in Dover, New Hampshire.
- [REDACTED] believes Houle was an owner of City Side.

- When father Willy "wasn't at the parish" he lived at an apartment at 63 Cabot Street in Portsmouth, New Hampshire along with [REDACTED] and [REDACTED]. Houle's bedroom was a small 10 by 10 bedroom off the dining room area of the Apartment.
- [REDACTED] initially met Father Willy after Father Willy purchased a drink for [REDACTED] at City Side.
- After [REDACTED]'s initial introduction to Father Willy, [REDACTED] said, "I went back to that bar many weekend nights over the next few weeks and that led to talking with Willy, he bought me a membership, meeting [REDACTED], his roommate who I got very friendly with on a friendship basis, being invited over to their apartment after the bar closed for after-hours parties which happened every weekend night."
- [REDACTED] ended up being seduced by father Willy. [REDACTED] said, "I ended up at one point in his bed and I did have sex with him on that particular night, it was the one and only time." [REDACTED] later said, "He had sex with me. It was oral sex performed on me by Willy." A drug called Ammil Nitrate was used by [REDACTED] prior to Willy having sex with [REDACTED]. [REDACTED] said Father Willy's having sex with him took place at 63 Cabot Street in Portsmouth, New Hampshire.
- [REDACTED] and [REDACTED] (see above) eventually got involved in a romantic relationship. [REDACTED] and [REDACTED] were in the process of moving into an apartment upstairs. [REDACTED] said, "There was a big party around Christmas time. I remember it distinctly. And Willy found out about it through word of mouth that he didn't get invited and he took offense at that and he actually flipped a gourd. He actually got violent. He was breaking up the apartment downstairs where they were still living..."
- [REDACTED] found Father Willy's behavior, in light of the fact that Father Willy was a priest, "very odd." [REDACTED] said, "It was one of my justifications for allowing for what happened between us to happen." He said, "I'm Catholic. If he's a priest this must not be too bad, that was one of the justifications in my own mind..."
- [REDACTED] saw Father Willy "as a mastermind of seduction." [REDACTED] said, "He knew, how, what and where. He knew exactly how to entice and seduce. I've never bumped into anyone since even that was even up to that, never mind that good at it. He was good at it."

- [REDACTED] agreed with the investigator that he [REDACTED] said to the investigator in May 2002, when the investigator was initially retained to identify Father Willy's real name, "He was just as demented, as sick a person I've ever known." [REDACTED] said, "Nice guy thought, I got to tell, he has a heart of gold, but he was so devious and masterminding, all of that stuff that he wanted for sex from who ever he wanted it from, that I did look at him as demented, sick, and evil. Reminded me of Satan. I basically looked at him as a wolf in sheep's clothing. I thought you may have justified having sex with a priest but you may have had sex with Satan. That's how I eventually ended up feeling about it."
- [REDACTED] believes his friends [REDACTED] and [REDACTED], went to masses at St. Mary's in Dover, New Hampshire when Father Willy was a priest at St. Mary's.
- After some of the late night parties, father Willy would leave for "eight o'clock mass or what ever." [REDACTED] said, "He'd be out drinking and screwing or whatever he did all night."

[REDACTED]
[REDACTED] lives on [REDACTED] Her
telephone number is [REDACTED]

[REDACTED] was interviewed by telephone on November 2, 2002. [REDACTED] was formerly a parishioner at St. Mary's Catholic Church in Dover, New Hampshire. [REDACTED] said she was friends with Father Houle and he had been to her house on a number of occasions for dinner. She said he was very friendly with my sons and daughters who were teenagers at the time. "He tried to help them, give them rides if they were drunk from parties." [REDACTED] having been explained by the investigator that he was working on behalf of a client allegedly molested by Houle, said, she never heard of any instances of such allegations from her children or other parishioners.

[REDACTED] said Houle was at St. Mary's for a short time during the 1970s and from St. Mary's went to a parish in Derry, New Hampshire. She said after he left St. Mary's she didn't really see him, but did reach him by telephone "someplace down south." [REDACTED] said he might have been in the military. Asked if she might have reached him in Georgia, [REDACTED] said, "It might have been."

Asked if she knew Houle to be deceased, [REDACTED] said, "On yes, it must have been a good ten years ago, probably more." Asked how he died, [REDACTED] said, "I don't know officially, but I heard it was from AIDS. She could not remember from whom she heard that it was from AIDS that Houle died."

Sometime prior to learning about his death, she heard Houle was ill. She said she made calls to a rectory in Nashua, where she heard Houle might have been and "they would not tell me where he was." "He was very kind to my family and I wanted to talk to him but they were very secretive about it at the time," said [REDACTED]

[REDACTED], who was regular attending masses at the time she heard Houle was ill, said "they never asked parishioners' prayers for Father Houle." [REDACTED] said that really upset herself and other parishioners. "I was really discomfited about the way kept things so secret that I suppose they considered shameful."

[REDACTED] said she is no longer a member of St. Mary's but is now a member of "a Christian church" in Maine.

[REDACTED]
[REDACTED] (sp?) currently lives in [REDACTED]. His cellular telephone number is [REDACTED] and his work telephone number is [REDACTED].

[REDACTED] was interviewed by telephone on October 31, 2002. [REDACTED] worked as a disk jockey at City Side and The Sea Port Club in the 1970's and 1980s. He remembered Father Willey as a regular Patron at City Side and The Sea Port Club. He remembered that Father Willey patronized The Sea Port Club more often than City Side. "He practically lived at those places," said [REDACTED]

[REDACTED] said City Side and The Sea Port Club were gay bars and that the owners of City Side whose names [REDACTED] could not remember, opened City Side as a gay bar because the prior business that occupied the same space (also a bar or night club), was a rough crowd.

[REDACTED] said he didn't know if Father Willy was gay, but knew him to be a Catholic priest and found it odd that Father Willy hung out in known gay-friendly establishments where "a lot of people were doing coke at the time."

I'm a private investigator who's been engaged by [REDACTED] to look into Wilfred Houle, who allegedly molested Mr. [REDACTED]. I'm currently on the phone with a Mr. [REDACTED] of Miami, Florida. Mr. [REDACTED] do I have permission to record this conversation.

[REDACTED]: Yes.

Monte: Okay. Mr. [REDACTED], just for identification purposes, could you please just tell me what today's date is and also give me your full name, the spelling of your last name, and your address and telephone number.

D: Yeah, this is November 5th at approximately 10:00 in the morning and my address – my full name is [REDACTED]. My address is [REDACTED].

M: Okay. And Mr. [REDACTED], you were – prior to living to Miami, did you live in Portsmouth, New Hampshire?

D: Yes, I lived in Portsmouth, New Hampshire, between 1976 and 1992.

M: Okay, and back in the 70s, did you happen to patronize some establishments called the Seaport Club, as well as the Cityside?

D: Yes, I did.

M: Okay. Were those known as gay bars?

D: Yes, they were. Well actually I think the Seaport Club was more known as a guy club whereas Cityside Club was more of an everybody club and it was very open to gay patrons.

M: Okay, but did the gay community know it to be a gay club?

D: Knew it to be a gay friendly place.

M: Okay, okay, very good. And did you – do you know a gentleman named Wilfred Houle, also known as Father Willie?

D: I knew who he was and I think we may have exchanged hellos at some point.

M: Okay, and what can you tell me about what you know or did you ever see him also patronizing these places, the Seaport Club and the Cityside?

D: Yes, the gay community in Portsmouth was a relatively small, fairly tight knit one and

most people knew at least by sight or name every other general regular patron in that sense he was part of that, of that social fabric, yes.

M: Okay, so would you consider him to have been a fairly regular patron of those places?

D: Yes, I would.

M: Okay, okay, and um, in terms of – do you know if he was drug user or if you heard rumors that he was?

D: He was rumored to be a drug user and a partier, yes.

M: Okay, okay, and there was apparently a gay men's social group in Portsmouth, New Hampshire, could you tell me a little bit about that and whether or not you ever saw him at that?

D: Yuh, the Seacoast Gay Men's Group, which was a social group that met and probably still meets weekly at one of the public meeting rooms at one of the churches in town was, I think begun around 1981 and I recall that he had, I was a member of that group for several of the years of my residency in Portsmouth, although not all of them, and I do recall that he had been at some of those meetings.

M: Okay, and um, and also, uh, do you, um, in terms of him being clergy, I know that there, you had mentioned there were some rumors about, you know, what he had used his clergy for, his position in the clergy for, can you tell me a little bit about that?

D: Well, the only thing that struck me is that something that would stick in anyone's notion or curiosity is that he was rather open about it and –

M: Open about what?

D: Open about having, about being a clergyman, I mean obviously the nickname Father Willie came from somewhere and that's how I knew him, I never knew his last name. I just knew him as Father Willie and so there was a certain amount of humorous but somewhat anguished reaction to the fact that this person could be a priest and openly out in the gay club scene.

M: Right. Did – I mean, you know, just from your speculation or did you know him to be, actually be gay?

D: I think that was just an assumption based on where he was hanging out and the fact that he was never with women or anything.

- M: Right. Was he ever in these clubs preaching the fact that, you know, there shouldn't be gay clubs and things of that nature or on the contrary, was he there, um, you know, just being a regular patron?
- D: He was being a regular patron and fairly supportive of the whole structure as far as I could see.
- M: Okay, okay, and um, how about his – you had mentioned earlier, before we set up recording this, um, a something about his sexual aggression.
- D: Well, he was purported to be, you know, very aggressive toward attempting to pick up young men in the clubs, yeah, that was just part of the general, you know, folk knowledge of the whole period.
- M: Okay, okay, and uh –
- D: I never really saw him, you know, conducting any behavior like that but from what, you know, casual observations that we all make of people who hang out in the same rooms that we do, you can see that it was probably true.
- M: Okay, okay, and after you used to patronize the Seaport Club eventually you bought the place, is that true?
- D: I became one of two holders of the license. It was a private club licensed by the State of New Hampshire to dispense liquor and have a membership, and I was involved as an officer and investor in the premises. It was kind of a strange situation because in New Hampshire at the time, I don't know if it's changed, but one could not actually own a bar. One either owned a restaurant with a liquor license or one participated as an officer in a private club with a charter and annual membership, annual meeting and things of that sort and I was, yes, I was one of the charter holders of the Seaport Club which then became known as Members but no other name change occurred.
- M: Okay, and after it became Members – when did it become Members?
- D: In 1982, I believe it was October.
- M: Okay, very good. And did you see Father Willie there during that time too?
- D: Yes, yes, I did. I don't recall for how long or how often but, I think I've actually seen more of him in the earlier days prior to that, but I think he continued to go there.
- M: Okay, so you definitely saw him in the earlier days prior to you owning this?

D: Yeah.

M: Back in the 70s.

D: Late 70s and early 80s.

M: Okay, and um, I don't believe I -- in two -- do you happen to know where he was a Catholic priest?

D: I had heard that he was a Catholic priest in Derry, NH, and I believe at the time that he was hanging around the Portsmouth scene, I think he was living in Exeter, although I'm not positive of that. I don't think he lived in Portsmouth, although I don't know.

M: Okay, and who, um, who owned the Seaport Club with you?

D: Mr. [REDACTED] of Hampton.

M: Okay, and you, and you folks bought it from the widow of a -- whose name is [REDACTED]

D: Yeah, the license holder's name was [REDACTED] and she was the widow of Mr. [REDACTED] whose first name I can't recall, but she did in fact have an active interest in the place and did hold the license and that's the woman who transferred the license to us.

M: Do you know if she's still around?

D: She's not. Oh, she died while I was still in Portsmouth so she's been dead for more than ten years. Well she was elderly at the time, I think she was in her late 70s when [REDACTED] and I took over from her and that's one of the reasons she wanted to get out of was her age.

M: Okay, okay, well very good, sir. I very much appreciate your -- the information you've given us and, do I have permission to stop recording this conversation?

D: Yes.

M: Okay, thank you so much. I'll just stop the recorder now.

D: Okay. All righty.

Tuesday, November 5th, 2002. My name is Monte J. Curtis. I'm a private investigator working on behalf of [REDACTED] a man currently at the home of [REDACTED] at [REDACTED] [REDACTED] and, may I call you [REDACTED]

A: Yes

Monte: And [REDACTED], do I have permission to record this conversation.

A: Yes.

M: Okay. We're talking about essentially about Wilfred Houle, known to you as –

A: Father Willie

M: Father Willie, okay, and uh, I'd like to just ask you a few questions to bring you back to that time that you, that he was on the scene and apparently you had seen him at some parties and things of that nature. Um, could you tell me first of all about the apartment on Cabot Street and who lived there.

A: Okay. It was on Cabot Street, used to live there. [REDACTED] and [REDACTED] were people that I met through my ex-husband's cousin who is [REDACTED] (?). They frequently had parties in the late 70s. It was what we did every weekend or actually a few days a week. It was more than just weekends, so it was definitely a party place.

M: Okay, and that was – and when you say [REDACTED] and [REDACTED], is that [REDACTED]?

A: Yes.

M: And [REDACTED], uh –

A: [REDACTED]

M: [REDACTED], okay. And who else had a room there at the Cabot Street apartment?

A: Um, there was – I first met – I was introduced to, um, Father Willie, as Father Willie, that was his name, who also had a room that he was renting in [REDACTED] and [REDACTED]'s house. It was small room but it was his room.

M: Okay. Um, did you ever have occasion to go into the room?

A: I would walk by. I did step in because there was curiosity. But yes I did pop in and out, um, but otherwise it wasn't a place that I would want to go.

M: Okay. Um, and what was in the room that you saw at least on one occasion.

- A: It was a pretty plain room. Um, it had a single bed, curtains, a couple of books, nothing to denote that it was a religious room in any way. Um, there was magazines thrown on the bed, which caught my curiosity so I did go in there and pick up some, to look at the magazines and they were gay pornographic magazines --
- M: Okay.
- A: -- of different styles of positions or, uh, intercourse, I would have to say.
- M: Okay. Okay. And you mentioned when I spoke to you earlier that some may involve, you remember them ---- leather or --
- A: Yup, some of the covers had a lot of leather belts and straps and harnesses and things like that, which I breezed through and I ----
- M: Okay. Okay. So he'd, uh, Father Willie definitely had a room at this house on Cabot -- or this apartment on Cabot Street.
- A: Yes, and everybody knew it.
- M: Okay. Okay. Um, in -- at these parties that you, that were held at the Cabot Street apartment, was he frequently there?
- A: He was frequently there but not -- didn't spend all night there. He would go in and out quite a bit.
- M: Okay, can you talk a little bit about that, about him going in and out? What that sort of entailed in general?
- A: Okay, um, normally, um, he would either be there already by the time I got there, with the door closed. I mean, I would come in and the door would be closed and out he would walk and sometimes with just one, one male. I would have to say they were pretty much younger than I was, which I was 19 at the time, so they were under 18, at least 16. He would either walk out with one or be coming -- the party would already had begun and he'd walk in with maybe two or them at a time, and they would walk by, say hello, and then walk to his room and close the door. And he would come out for a drink or the boys would come out for a drink or two, go to the bathroom, come in and out, socialize. But Father Willie wasn't one to be social, but he did go in and out of the room.
- M: And when he was, when he had this room at the Cabot Street apartment and when you were seeing him at these parties at the Cabot Street apartment, um, was it fairly well-known that he was -- was it known amongst the circle of people that you were hanging out with at that time, that he was a priest.

A: Yes.

M: Okay.

A: It was – yes, there would be a few jokes here and there about it as a matter of fact, but yes everybody – he was known as Father Willie. It wasn't just Willie. It was definitely Father Willie.

M: Okay. And did you know him to be gay?

A: I would – I would, yes, he was definitely gay. Yes.

M: Why would you – why would you think that?

A: Uh, because of his types of boys he was hanging around with. Um, being told that he was gay by everybody in the room, especially [REDACTED] who went to school to be a priest. That was one of the – I think that's how he discovered he was gay. I think even [REDACTED], if you could find [REDACTED] would be able to tell you that he probably had his first experience with Father Willie.

M: Okay, and um, so you remember [REDACTED] actually telling you that Father Willie was gay.

A: Yes, yup.

M: And did you know him to use drugs or was there rumors that he had drugs or whatever?

A: We knew he had drugs. The drugs were all over the parties but he would specifically – boys were prepared to get drugs when they were with the priest, Father Willie.

M: And how do you know that they were prepared to get drugs.

A: Because usually we knew that basically [REDACTED] and [REDACTED] would set up and put things in his room for him. So, I don't know if Father Willie was actually doing them but I know that the boys were because they would come out with it. They would have it.

M: Okay. And um, did you ever see him in any other gay establishments outside of the – I shouldn't say other, but did you ever see him at any public gay establishments?

A: Yes. Actually, at Cityside I saw him at the beginning. The club only lasted so long so that's why it was a short amount of time that I saw him at Cityside, once or twice. But more so at Seaport, which was where we mostly frequented.

M: And what sort of things did you see go on with Father Willie there? Was he, was he partying, was he dancing, was he – what was he doing?

A: No, he definitely wasn't dancing. He wasn't a dancer. He kept mostly to himself and sit mostly either near the door, near the bar, or in the back corner, and he, you would see him talk to people, um, but he would always leave with somebody. Always. Never left alone.

M: Okay.

A: So he, he, – he looked like he was particularly waiting for someone or looking for someone. That's was he was always doing.

M: Okay. And when he would leave with someone would it be females?

A: No, just males.

M: Okay.

A: Always younger looking males.

M: Always younger looking males?

A: Yup.

M: In your estimation, do you think that some of the males you saw him with at both the Cabot Street and also the males that, um, he left Seaport with or the males that he was at Cabot Street apartment with, in your estimation were they under legal age?

A: Oh yeah. That was a known fact.

M: That was a known fact?

A: Yup. They were always younger. He wasn't one to go for an older male. It was always younger. That was obviously his choice.

M: Okay. And that was – was that something that was universally known?

A: Oh, yuh.

M: And, um, do you know that, as you said, you knew that he was a Catholic priest at a parish someplace in Dover but you didn't know –

A: I didn't know where in Dover, but I knew it was in Dover, somewhere.

M: Okay. Um, do you think the, um, I forgot what I was going to ask you — (laughter) – I was gonna ask you nothing (laughter) –

A: He walked around with his head down a lot. That was something about him that I – and

that's why I – it's not like he was hiding anything but he was always somebody when – he wouldn't look you in the eye when he said anything but he was always – he'd be walking really fast, in and out, in and out, with his head down, always.

M: You described him as a, earlier in our conversation, as a he wore glasses.

A: Yup, he wore glasses. Middle-aged looking to me, at the time, when I was 19. He couldn't been like 35, for all I know, but um, he wasn't, he definitely had to be, I would have to say, early 30s, 40s, somewhere along the line there. Um, not very tall. I mean, he was probably 5'7. Um, not overweight, but not small. Kinda average.

M: Okay. Did he have a mustache or anything —

A: No. Not that I can remember.

M: Okay, um, I think those are the only questions that I have for you and I greatly appreciate your time and information. And do I have permission to stop recording the conversation?

A: Sure. Yuh.

M: Anything you'd like to add before I stop?

A: Um, I just hope, you know, if he hasn't died, you know, that you can get ahold of him in some way and punish him because what he was doing was so wrong, and whether we all knew it was going on and let it happen, I don't know if we realized what was really happening at the time, but, um, he, he, he knew what he was doing. I feel that he knew exactly what he was doing. Um, I didn't talk to him very often. He pretty much had his head down. He didn't talk to women at all. He pretty much – I think he knew what he was doing was wrong.

M: Right. Okay.

A: That's the impression I got.

M: Okay. Well, thank you very much again. Do I have permission to stop recording this?

A: Sure.

M: Okay, very well. Thank you very much.

Today is November 6, 2002. My name is Monte J. Curtis. I am a private investigator who has been retained by [REDACTED] relating to his charges against Father Willie and the Catholic Church. I believe that would actually be the Archdiocese of Manchester, and I am presently talking with [REDACTED] at his house at [REDACTED] [REDACTED], may I call you [REDACTED]?

W [REDACTED]: Yup.

Monte: [REDACTED], do I have permission to record this conversation?

W: Yes.

M: Okay, and just for identification purposes, could you just tell me your full name, including middle initial, your address, and your telephone number, please, sir.

W: [REDACTED] [REDACTED]. My phone number is [REDACTED] and – what else do you need?

M: Uh, and, your address.

W: [REDACTED]

M: Okay, very well. And just to get back into, bring you back to the, I guess it would the 70s era, um, we're talking about Father Wilfred Houle, known by many as something else.

W: Willie, or Father Willie.

M: Okay, and how was it that you were first introduced to Father Willie?

W: By showing up at the bar called Cityside that he supposedly was half owner of and that's, that was my first meeting with him.

M: Okay.

W: Went there with a girlfriend, wasn't half an hour before I had a free drink in front of me, wondering where that was coming from. It was pointed out that Willie got it for me and he was the owner of the bar. So that was my first introduction to him. That first night that I went there, I believe.

M: Okay. Okay. And then from there, can you tell me about, a little bit more about Father Willie and how you guys eventually ended up living in the same, I believe in the same quarters for a period of time.

W: Well, I went back to that bar many weekend nights over the next few weeks and that led to talking with Willie, he bought me a membership, meeting [REDACTED], his roommate, who I got very friendly with on a friendship basis, be invited over to their apartment after the bar closed for after-hours parties which happened every weekend night, and then eventually, um, striking up a closer friendship with [REDACTED], ended up staying there many nights and then, uh, and eventually ended up – you want me to tell this part now?

M: Sure, yuh.

W: – you know, ended up being seduced by Willie and I ended up at one point in his bed, and I did have sex with him on that particular night. That one and only time.

M: Can you tell me what led up with you having sex with him? Was there any, uh –

W: Well, yuh, I'd been drinking pretty heavily and, uh, you know, all your drinks were bought, so you just drank what was in front of you anyway and, uh, ended up in an after-hours party there drinking more, doing what's called poppers, amyl nitrate.

M: Okay. How do you spell that, do you know?

W: A-M-M-I-L nitrate N-I-T-R-A-T-E

M: How does it – what form does that come in?

W: It's a liquid – comes in a little brown bottle, you remove the cap and you sniff it, like an inhaler. It's like an inhalant. And that is – it's actually a heart drug. It dilates the blood vessels, causes a rush through your head. It's an uplifting, euphoric feeling.

M: Okay.

W: Which can release inhibitions that you may have had and sometimes the clothes just come right off, and that's actually what happened.

M: Okay, so you in fact did have sex with Father Willie.

W: Well he had sex with me.

M: He had sex with you, okay.

W: I mean, it was oral sex performed on me by Willie.

M: Okay, and um, where was – where – what address did that take place at?

W: 63 Cabot Street, Portsmouth.

M: 63 Cabot Street, okay. And do you know who the owner of 63 Cabot Street, um, was at the time?

W: I think that it was, even at that time, it was [REDACTED] and he was living upstairs at 65.

M: Okay.

W: That's how it was. [REDACTED] did own the house when I went there. He did live upstairs. I believe he then, you know, we ended up – we moved out of – well I wasn't living there with Willie, um –

M: Who did originally live there when Willie was there and who else?

W: Willie was there. [REDACTED] was there and [REDACTED] – that's [REDACTED] [REDACTED] had come up that summer. [REDACTED] asked him to come up from – was his best friend from New Jersey because Portsmouth was a great place and Willie was between college and work.

M: [REDACTED] being?

W: [REDACTED] who was Willie's best friend from college. I mean that's the deal, is that they came from Orchard Lake, Michigan. I don't know how – I guess Willie got this parish at St. Mary's in Dover. So Willie ended up here. Willie sent for [REDACTED]. You know, said [REDACTED] you should come here. Says, yeah I have a bar, this is great. [REDACTED] was not yet a priest but was in the seminary and never went back.

M: Okay. After he came to Portsmouth –

W: He came to Portsmouth. Tony never left. He had intentions of going back to finishing being a priest but through meeting me, we ended up in a relationship. He decided that he wanted to be with me and, uh, that's at the point at which I ended up living with [REDACTED] and the whole thing separated because the group downstairs separated because [REDACTED] and I got together, Willie was jealous of that. He like all of a sudden blew up and disappeared. We never saw him again, and [REDACTED] and I moved upstairs because [REDACTED] wanted to move downstairs to renovate. So we ended up switching apartments.

M: Okay, and then eventually you –

W: And eventually [REDACTED] and I, without [REDACTED], cuz oh God [REDACTED] moved upstairs with us too. The three of us moved upstairs.

M: Okay, so it was you, [REDACTED], –

W: Right in the middle of the apartment. His bedroom?

M: Yuh.

W: Right in the middle of the apartment. There was a – there were three bedrooms and the two – there were two in the back beyond the kitchen. That was [REDACTED]'s bedroom and [REDACTED]'s bedroom. Then the kitchen, long kitchen, and then you stepped into the living room which was huge, separated – it was like two separate living room areas – big – the dining-living, and Willie's bedroom was off that dining-living area.

M: Was it a big bedroom, small bedroom?

W: No, it was small. It was probably 10x10.

M: Okay, okay. Did he stay there regularly?

W: He was living there.

M: He was living there.

W: I'm talking about Willie.

M: Willie, right.

W: That's where he lived when he wasn't at the parish.

M: When he wasn't at the parish. And so, he was – was it known that he was a Catholic priest?

W: Yes.

M: And that was well-known?

W: That was well-known.

M: Did he make it known –

W: He had no qualms –

M: Did he make it known that he was a Catholic priest?

W: Oh, yeah, he made it known.

M: Did anyone at the time find it odd that he was a Catholic priest and involved in this sort of behavior?

W: I found it totally odd but it was one of the reasons – it was one of my justifications for allowing what happened between us to happen, and I thought – I'm Catholic, and he's a priest, this must not be too bad, you know.

M: I see.

W: That was one of my justifications in my own mind, cuz I wasn't out – I wasn't out yet and I wasn't totally defined in what –

M: When you see you weren't out, you mean you hadn't decided that you were gay.

W: Right, I had not decided that I was gay. Although I had an interest in that area, I was still dating women and still having satisfactory relationships although nothing had struck me but you know it was one of the factors that helped me balance my own sexuality was that, this can't be too evil because this is happening to me with a priest.

M: Um-huh, right.

W: And that was way before the Catholic church, anyone knew what was going on within the church.

M: Sure. And, uh, would you say that he was sexually aggressive in terms of –

W: Very.

M: – picking up men, picking up boys, whatever the case may be?

W: Very. I saw him as a mastermind of seduction. He knew what – how, what, and where, he knew exactly how to entice and seduce. So, yuh, I've never bumped into anyone since, even, that was even up to that, never mind, uh, that good at it. He was good at it.

M: Okay, and uh, I think you had mentioned to me – we – I think you and I spoke back in May of last year, –

W: Yup.

M: -- when you were living in Maine, in Kittery, Maine, and you had made a statement to me that, uh, that, um -- I'm just trying to find where I wrote this down here, if you would bear with me just a moment – that he was just as demented and sick a person that you've ever known.

W: Yuh –

M: Is that something you would have said?

W: That's something I would have said, yuh, oh yuh.

M: Okay, okay.

W: and he is. I mean that's just – nice guy, though, I mean I gotta tell you, you know. Has a heart of gold but he was so devious in masterminding all of that stuff that we wanted for sex from whoever he wanted it from that I did look at him as, yuh, demented, sick and evil.

M: Okay.

W: Reminded me of Satan.

M: Okay.

W: I mean, I basically looked at him as a wolf in sheep's clothing, and I thought, geez, you know, you justified having sex with a priest but you may have had sex with Satan, you know, that's how I eventually ended up feeling about it.

M: Okay, okay. And, um, did he – so, he was a priest at what parish in Dover?

W: St. Mary's.

M: St. Mary's? And did anyone that you know ever actually go there while he was a priest and, you know, go to masses or anything of that nature?

W: I didn't. I know several of friends did. I would have to say that [REDACTED] did because that was her parish and she was from Dover and I know that she was very church-going, so [REDACTED] I know, and she was part of a group from Cityside.

M: Okay. So she was also hanging out at Cityside?

W: Yup. She was a hairdresser, you know, mostly it was a lot of hairdressers because it was very trendy and, I know that [REDACTED] would have gone – I'm pretty sure that I know that she did and that – so she'd be absolutely positive that she would have seen him – that would be somebody who could say yes, I went to masses that were performed by Willie, and I think [REDACTED] her friend, my friend, also probably went with [REDACTED]. I don't know of anybody else off-hand who actually – I might have at the time but now I don't – I can't recollect.

M: Okay. Would he, uh after some of these late night parties, have to leave in the morning and go up and give homilies or whatever?

W: Oh yeah. 8:00 mass or whatever, he'd be gone.

M: Really.

W: Be up drinking and screwing, whatever he did all night, you know.

M: Uh-huh. Okay. Um, I don't think I have any more questions for you, um, do you have anything you want to add before -- relative to this?

W: Uh, no, well yeah, no, not really. I don't think, I don't think there's anything else that's pertinent to this.

M: Okay. Do I have permission to stop recording the conversation?

W: Sure.

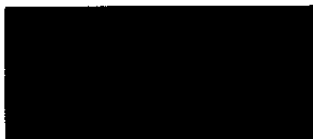


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December 23, 2002

Matter No. 0016742-0002
Invoice No. 407647



CONFIDENTIAL

From October 28, 2002 through November 13, 2002

(Monty J. Curtis)

RE: Wilfred E. Houle

For Professional Services Rendered

A. Estrada	6.00 hrs @ \$ 125.00 per hour	750.00
M. Curtis	54.00 hrs @ \$ 125.00 per hour	6,750.00
P. Wu	3.50 hrs @ \$ 125.00 per hour	437.50
		<hr/>
		\$ 7,937.50

Out-of-Pocket Disbursements

Photocopies	489.64
Miscellaneous	251.00
On-line Database	60.29
Reproduction Expense	6.00
	<hr/>
	806.93

Total Invoice: \$ 8,744.43

Less Retainer Previously Paid (6,000.00)

Total Due: \$ 2,744.43

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In the name of Kroll Associates, Inc.
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ABA # 021000021

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New York, NY 10022-4751

-TERMS NET 30 DAYS-

DETAIL FEE BREAKDOWN

10/28/2002	MJC	Research at Strafford County Superior Court, Strafford County Probate Court, Dover District Court, Rockingham County Superior Court, Rockingham County Registry of Deeds, Rockingham County Probate Court, Portsmouth District Court, Portsmouth City Hall, Portsmouth Public Library.	7.50	937.50
10/29/2002	PPW	Online database research, online internet research	1.00	125.00
10/29/2002	MJC	Research at NH State Library, New Hampshire Sec of State Corp. Calls to NH Liquor Commision.	6.50	812.50
10/30/2002	MJC	Research in Manchester, NH Library. Travel to and from.	3.00	375.00
10/31/2002	MJC	Research.	5.00	625.00
11/04/2002	MJC	Research at Hillsborough County Superior Courts, Hillsborough County Registry of Deeds, Drive-by St. Hedwigs; Calls to Witnesses, teleconference with client.	7.00	875.00
11/04/2002	PPW	Correspondence; letter writing	0.25	31.25
11/05/2002	MJC	Obtain tape-recorded statements from [REDACTED] and [REDACTED]. Research. Teleconferences with client.	5.00	625.00
11/06/2002	MJC	Telephone calls to possible witnesses, drafted interviews, teleconference with client. obtain tape-recorded statement from [REDACTED]. Teleconference with Janet at Peter Hutchins, Esq.'s office.	7.00	875.00
11/06/2002	PPW	Internet research, making phone calls	1.25	156.25
11/07/2002	PPW	Internet research	1.00	125.00
11/07/2002	AME	Telephone call(s). Interview Witness/Suspect/Other	2.50	312.50
11/07/2002	MJC	Teleconference with Pei Jean Wu and A.E. at Kroll-Boston. Leave messages with P. Hutchins, Esq., teleconf. with client.	1.00	125.00
11/08/2002	AME	Interview Witness/Suspect/Other	1.25	156.25
11/11/2002	AME	Telephone call(s)	0.25	31.25
11/11/2002	MJC	Database research, attempt interviews of Houle's siblings in Manchester, New Hampshire. Conference with Janet at Peter Hutchins, Esq.'s office, travel to Unity, NH, interview Monica Houle.	8.00	1,000.00
11/12/2002	MJC	Research at NH state library.	3.50	437.50
11/12/2002	AME	Public records search. Telephone call(s).	2.00	250.00
11/13/2002	MJC	Send materials to P. Hutchins, Esq.'s office.	0.50	62.50
Total:			63.50	\$7,937.50

Sins of Transmission

Between the lines of the church-scandal news, Sean Strub finds the AIDS angle—and an echo of his own experience

MEDIA REPORTS of allegations of sexual abuse by priests have, month after month, detailed a community's shock, the Catholic church's arrogance and the requisite pledges of reform. But one part of the story remains untold: The media have never, to my knowledge, mentioned the likelihood that, given the high rate of HIV among priests, some survivors were directly infected by their abusers. Hidden even deeper in the silence is the fact that many more undoubtedly got HIV because of the way sexual abuse damages a child.

Suffering sexual assault dramatically increases the likelihood of engaging in risky behaviors and acquiring HIV as an adult. The research is conclusive: A 1991 study in the *American Journal of Public Health* found that among men who don't use IV drugs, survivors of sexual abuse were twice as likely to be HIV positive as their untouched counterparts. Another study, by Larry Brown, MD, at Rhode Island Hospital, discovered that unsafe sex was three times as likely among adolescents who had been abused, and that a history of abuse is associated with poor impulse control and more STDs. The University of California at San Francisco's Jay Paul, PhD, showed not only that sexually abused gay and bi men had more sex under the influence of drugs or alcohol and more one-night stands but also that they were 70 percent more likely to have HIV. And the more incidents of early assault, the more incidents later on of unprotected anal sex with a serodiscordant partner.

In his classic *Soul Murder*, child-abuse expert Leonard Shengold, MD, writes, "What has happened to [these people as children] dominates their unwelcome fantasies, and they become

subject to the compulsion to repeat the cruelty, violence, neglect, hatred, seduction and rape of their injurious past." Sex-abusers steal from children the opportunity for healthy adult sexual relationships. Others they leave with an inability to be intimate or to ever love themselves, let alone anyone else. If one



I had felt an obscure, elusive shame all my adult life. Now, as I lay dying, the pieces of the puzzle were fitting together.

can't love oneself, one can't protect one self or honor one's body. These lonely, ashamed boys and girls are the ones I think of when I read the daily dose of new disclosures.

A 2000 investigation by the *Kansas City Star* into priestly AIDS deaths in 14 states found that priests had roughly six times the average HIV infection rate in their state.

How many adults who now have HIV were sexually abused as children? And

how many of these were abused by priests or other church officials?

I was.

In 1995, very near death, I began to recollect fragments of my own experiences of childhood abuse. Piece by piece, often prompted by a TV talk show or magazine article, the details erupted into my consciousness. I kept coming back to conversations with students and faculty from my Jesuit high school that touched on suspicions of abuse there. I knew these recollections had some deeper meaning for me, but I couldn't say what it was, so I kept revisiting the conversations, pondering where I had heard them, what I had been wearing, thinking, feeling anything to get a better grasp on them.

I had felt an obscure, elusive shame all my adult life. Now, for the first time, as I lay dying, the pieces of the puzzle were fitting together.

The two men who repeatedly abused me were not priests, though both were fragrant with the blessings of the church. One was a junior high teacher and usher at my home parish in Iowa City; the other was a senior official at the Jesuit boarding school I later attended. They were individuals I respected with that special Catholic blend of trust and fear.

Challenging them was inconceivable. I never heard my family or members of our parish criticize anyone associated with the archdiocese. These were the people we prayed for every Sunday, by name. We were taught that the pope was infallible, directly speaking the word of God. We were not taught that priests were

human—and flawed.

I learned a lot from the church, especially the Jesuits. They taught me to think rigorously and rationally, to value truth and social justice, and most important, they taught me about the futility of living a life without purpose. I also learned, from the church's anti-homosexual doctrine and the sexual abuse I suffered at the hands of its representatives, how to hate myself; how to let shame cling to my every thought, how to

disrespect my body and the bodies of others—how to let inner lecher deep inside my soul, the very one the church said it was so committed to saving.

And I was a good student.

Although I have resolved much of this—and am not looking for sympathy—some of the pain will never go away. It sits hidden in an emotional backroom, like an elderly at a circus, freak show, recking of humiliation. My skin crawls

pool at the swimming club, showering with other boys, snapping towels. I was not ashamed of my body then. That started shortly after the abuse began at age 12.

IN THE FIRST ISSUE of POZ I wrote about the power of the mind to affect the course of HIV in the body (see AIDS, April/May 1994). I believe that same mind/body connection retarded my

then understand that they don't have to carry this secret burden forever.

Others, reading this, won't relate. I can't tell you how many friends either make jokes. Sure, wish I had been seduced at that age—or simply cannot comprehend how memories can be so long suppressed.

I don't care when to say in response to such skepticism. When I first recalled these memories, I wondered if my mind was playing tricks. But as time passed, the memories became more complete and were corroborated by evidence I found in conversations with former classmates and teachers.

As for my friends' jokes—they are not funny. As a child, I had sex-play with other children that was pleasurable, healthy, normal. This has nothing to do with adults in positions of authority abusing children who desperately need responsible guidance and love.

I once contacted my abusers to demand an explanation or force them to face the consequences of their actions. But once I spoke to each of them—one on the phone, the other in person at his retirement home—I lost the desire to confront them. My anger was replaced with a profound pity. The statistics indicate that they were likely sexually abused as children themselves—and taught the same self-hating doctrine the church passed on to me. I now think of my abusers as victims as well as perpetrators.

Since this scandal first broke, there has been a host of suggestions about how the church can reform. But none deal with the core problem—the church's teaching that sex is immoral, except for the purpose of procreation within a church-sanctioned marriage.

POZ has often made the point that ultimately the key to curbing AIDS is not to be found in a pill or pamphlet but

as I recall my prepubescent body being groped and caressed, my soft 13-year-old skin against protuberant hairy middle-aged bodies stinking of alcohol and lust.

The single-most humiliating moment of my life—and there is much competition, believe me—was when one of my abusers removed my trousers and expressed amazement that I had no pubic hair. He masturbated at my smooth pubic area, laughed at it, ran his finger around the base of my penis and my not-yet-developed testicles. I can't believe it, he said with a shrug.

I remember the eerie after hours silence of school buildings. The click of a lock, the closing of blinds, the noisy heavy fast breathing. The peculiar smell of KY lubricant presented to me as a medical instrument necessary for the examination ahead, a cue for penetration. I've always hated KY, but never grasped why until I recalled this incident.

I remember the admonitions not to tell anyone. The promise that all of the better boys at school did the same thing. I sensed that these men favored me with their attention and kept the bolshies at bay, privileges I would lose if I did not allow them to do as they pleased. I remember the fear of going to hell.

I developed an almost-pathological aversion to exercise, gym and locker rooms. I hated all of my body, my weakness and my desire. This shame rubbed me of a sense of ownership, pride and responsibility for my body. It wasn't mine. I wasn't it. I recall when I was 10 and 11 happily jumping in and out of the

pubescence by several years. Somehow, my mind protected my body, slowed down its development and so stilled sexuality and all the attendant emotional complications in reaction to the abuse—both the sexual attacks and the many messages condemning homosexuals to hell.

I have never tried so hard in my life at anything as I tried not to be homosexual. I said complete rotters in a single sitting. I would slap myself if I fantasized about a man or pick at my body to the point of self-mutilation. I was so desperate to kill my pyness that I poured in tormenting other more flamboyant kids.

When I did tell one of my best friends I was gay, he abandoned me. I went to a therapist. I talked to a priest. It was



Better Boys: The author, age 10, in a fifth-grade class photo, Lincoln Elementary School, Iowa City

My skin crawls as I recall being groped and caressed, my soft flesh against hairy, middle-aged bodies stinking of alcohol.

only a phase. I was told: Focus on women, pray.

Since I've recovered my health, these memories have fluttered back painfully into my consciousness, but I believe that I am stronger now for having struggled to face them and chosen to do so. I don't doubt that thousands of POZ readers will recognize parts of their own story in mine—even if they only have a fragment of memory or a gnawing suspicion. I hope my experience helps

in talking honestly with children about healthy sexuality from the earliest grades. The same goes for the epidemic of sexual abuse. The best treatment is prevention, which works best when young people are raised with an open, informed and nonjudgmental view of sexual desire.

But as long as the Catholic Church persists in its psychological torture, it will have only itself to blame for the monstrous acts it creates.

Litigation Intelligence

Kroll can help you identify, analyze and manage your litigation needs

In today's global economy, litigation is an omnipresent—and increasingly costly—business risk. Overseas partners fail to perform. Goods are counterfeited, diverted or delivered late. Products cause injuries or foul the environment. Patents are infringed, licenses are violated and trade secrets are stolen. Employees, vendors and shareholders are quick to sue. Foreign regulators raise antitrust issues.

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■ Litigation Intelligence

Throughout the pre-litigation and litigation process, Kroll can furnish you with intelligence to inform and support your strategic decisions. If you are considering bringing action against others, Kroll can advise you whether your potential adversaries have enough assets to justify the litigation and whether sufficient facts exist to withstand legal challenge.

(over)

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Our investigators and business intelligence consultants can give you an assessment of your adversary to help you strategize what it will take to win:

- Do they have sufficient financial resources?
- Is this issue crucial to their business?
- Are they emotionally committed to the contest?
- Is there a basis for acceptable compromise?

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- Have people who were pushing the litigation left?
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Notable Cases

While maintaining a reputation for respecting client confidentiality, Kroll also gained worldwide recognition for its work on many high-profile public cases over the past three decades. Among these cases are:

Marcos Asset Search

A subcommittee of the U.S. House of Representatives Foreign Affairs Committee retained Kroll to investigate reports that Philippines President Ferdinand Marcos and his wife Imelda had secretly amassed millions of dollars in private wealth. Kroll's investigation confirmed that the Marcos were the beneficial owners of office buildings in Manhattan worth almost a billion dollars and linked them to other foreign assets. (1985)

"Baby Doc" Asset Search

The Haitian government hired Kroll to locate hundreds of millions of dollars appropriated by former dictator Jean-Claude "Baby Doc" Duvalier. The investigations led to the seizure of bank accounts in New York, London, Luxembourg, Paris and Geneva. (1986)

Pacific Southwest Airlines Crash

Kroll determined that a shooting on a Pacific Southwest flight, which led to a crash in which 43 people died, was not the vengeful act of a disgruntled employee, but was instead a suicide insurance scheme. (1987)

Reichmann Family Libel Suit

Kroll's investigation of the Reichmann family's activities during World War II disproved allegations by a Toronto magazine that the family had collaborated with the Nazis and instead showed that it had taken heroic steps to help other Jews escaping the Nazis. The investigation resulted in a front-page retraction and a substantial settlement which the Reichmann family contributed to charity. (1988-90)

Covenant House Founder Scandal

Kroll was hired by special oversight committee which included Paul Volcker, Rev. Theodore Hesburg and Cyrus Vance to investigate allegations of financial improprieties and sexual misconduct by Rev. Bruce Ritter, founder of the New York City home for runaway teenagers. The investigation substantiated the allegations against Father Ritter, but validated Covenant House's positive contributions and led to the establishment of tighter board controls. (1990)

Saddam Hussein's Financial Network

The Kuwaiti government hired Kroll to investigate the financial network used by Iraqi dictator Saddam Hussein to hide assets in the West. Kroll's work linked Hussein to millions in assets held through nominees in the U.S. and Europe, exposing his front companies and agents. (1990-91)

Roberto Calvi Murder

Kroll's investigation into the death of Italian banker Roberto Calvi, ten years after he was found hanging under a bridge in London, proved it was not suicide and uncovered evidence leading to the arrest of suspects. (1991-94)

Trucking Industry Cleanup

Kroll was appointed to monitor the divestiture of the Gambino family's trucking companies in New York's garment industry and to ensure that their successors did not indulge in similar criminal practices. According to The New York Times, as a result of Kroll's work, garment manufacturers estimated that "the average price for shipping a dress, a pair of jeans or a blouse plunged to 15-20 cents from 40-45 cents" in just three years. (1992-1997)

Investigation of Brazil's President Collor

A special investigative committee of the Brazilian Congress engaged Kroll to investigate corruption charges against President Fernando Collor de Mello and his campaign manager. During the course of Kroll's investigation, Congress initiated impeachment proceeding against Collor who resigned before he could be impeached. (1992)

Long Island Carting Industry Compliance Monitor

Kroll was appointed by the U.S. Attorney's Office to monitor and enforce the Long Island carting industry's compliance with a consent decree intended to prevent organized crime activities within the industry. (1994-present)

Orange County Derivatives Scandal

Kroll was engaged as a special advisor to the Orange County, Calif., grand jury to evaluate the county's internal management and investment procedures after it lost \$1.7 billion in derivatives trading. (1995)

Monitoring of Teamsters Election

Kroll's president was appointed by the U.S. Department of Justice to supervise the election of the president of the Teamsters union. This required investigating James Hoffa Jr., determining if he should be allowed to participate in a rerun election, and then running a fair and honest election. (1997-98))

CNN "Tailwind" Controversy

Cable News Network (CNN) hired Kroll to provide an independent opinion on its controversial story alleging that the U.S. used lethal gas in Laos in 1970. CNN later retracted the story and established new review procedures. (1998)

Educational Testing Service (ETS) Audit

When The New York Times reported security problems in the administration of certain college and graduate school admission exams, ETS hired Kroll to audit its paper and computer-based testing and scoring systems and to institute new security measures. (1998)

Texas A&M University Bonfire Tragedy

After the bonfire tragedy in which 11 students were killed, Kroll was retained to supervise a team of engineering and other leading consultants investigating the cause of the bonfire's collapse. Their study led to the adoption of a wide-ranging set of recommendations regarding the annual bonfire celebration. (1999)

Banorte Anti-Money Laundering Program

Adherence to the anti-money laundering policies and procedures that Kroll put in place enabled Banco Mercantile del Norte S.A. (Banorte) to successfully defend money laundering charges in the United States District Court in Los Angeles, and regain \$1.4 million that had been seized by the U.S. government during Operation Casablanca, an undercover operation targeting several banks in Mexico. (1999)

Egghead.com Hacking Incident

When Egghead.com, the online marketer of technology products, suspected its systems had been infiltrated by hackers, Kroll's technology team was brought on board to determine the extent of the security breach. Kroll gathered evidence which suggested that customers' credit cards had not been obtained from Egghead's site. It also put new security measures in place to protect against future incidents. (2000-01)