

To: Sergeant Dan Dove

From: [REDACTED]
[REDACTED]

Date: September 7, 2012

Re: Retaliation Danger and Flight Risk of David Hamblin

Thank you for the opportunity to share some observations with you regarding David Hamblin. I believe that DH would be both a danger to our family and a significant flight risk unless his bail was high and he was kept in custody until a trial. I hope that he will be locked up while awaiting trial because I'm afraid of retaliation against [REDACTED].

When DH was arrested and taken to the Sanpete County Jail in January of 1999 and to the Juab County Jail in December of 1999, he was bailed out by friends or relatives within just a few hours. His current resources may include a number of wealthy clients. For instance, at the time of his first arrest he was driving a Lexus (full of illegal hunting kills and feathers from protected wildlife) on loan from his counseling clients who were founders of Novell. DH also has family resources, including his four siblings and divorced parents. His father Robert L. Hamblin is a retired professor, and maintains a fairly close relationship with him. His mother, Mary June Adams Hamblin of Provo, also a retired professor, has large real estate holdings. She and DH's aunts own a large portion of the Jamestown Square land on both sides of University Avenue in Provo, various commercial and residential properties, as well as cabins and building lots in Wildwood and Springdell communities in Provo Canyon. I expect he would be able to raise a fair amount of money for bail.

I am very concerned about the safety of [REDACTED] and their families if DH were arrested and out on bail. He could easily locate any one of us and he can be violent. Following [REDACTED] began to feel safe enough to tell me what DH had done to them. As they slowly began to reveal his sexual and physical abuse of them, they explained that he had controlled them since they were very small by threats of harm if they were to tell anyone the truth. They told me that he threatened that he would kill me, and kill them, their sisters, their friends, their pets, etc, DH had a collection of several guns and knives which were frightening to them. He was physically strong and became angry suddenly and unexpectedly. They described how he also enforced his will with physical and emotional violence. They fear that he would act on those same threats now. They fear now for their spouses and children. Ever since January 1999, [REDACTED] have been adamant that no information about them, their activities, location or class schedules ever reach DH. My

██████████ have told me of various ways DH has tried to contact them or exert influence over them in the last 12 years. They were frightened when he walked into their schools or other events at various times. In disregard of a judgment, DH sent a message through a classmate to ██████████ while the court's no contact order was still in effect.

I am afraid of what DH might do to me and my parents if he is free on bail. When I have passed DH in a store unexpectedly, his anger toward me has been palpable. I learned early ██████████ ██████████ that it was better to keep him happy than suffer his anger. For at least 20 years he regularly undermined my confidence and sense of self by pointed criticism and strategic emotional torture. In the last few years of ██████████ he became increasingly violent towards me. In 1998 he verbally threatened to kill me, he attempted to strangle me twice, ripping my clothing, he threw a chair through a living room window, and he pulled a new window screen from its place and ripped it to shreds right in my face to frighten me. In 1998 DH swung at me and gave me facial bruises while covering me with the entire contents of a family dinner—in the presence of ██████████. In the weeks after I responded to his service of ██████████, he wrote a letter to me threatening me with harm if I didn't agree to come back to him. After ██████████ he saw my father and mother going to their car outside a Provo movie theater. He approached and screamed at them for "stealing ██████████."

I believe he might skip bail based on a multitude of his actions and statements. One cause to flee would be the fact that he owes me several hundred thousand dollars in unpaid ██████████ ██████████. If he were to be arrested, the reality of that obligation might bring a desire to escape. I have not yet tried to recover any of that money because of his past threats to our lives.

Over the 25 years I knew DH, I observed a disturbing belief develop that there was nothing to interest him in society. He believed he was above the law and above the responsibilities of a citizen, licensed professional, husband, and father. He stated that clearly to me and several friends, as well as to the Juab County attorney who questioned him when he was arrested. When County Attorney Leavitt asked DH why he had poached wildlife a second time that year and led the police on a reckless high speed chase from Fountain Green to Nephi, he replied that he was "living a higher law" and his animal sacrifices were a sacrament. I don't believe he will consider that any court has jurisdiction over him.

DH had been a successful and well paid clinical psychologist with clients and state licenses to practice in both New York and Utah. After losing his Utah professional license in 1999 because he admitted to intimate relations with several of his therapy clients, he has not chosen to take the specified steps to regain the license. He isn't employed in the many types of teaching and research employment for PhD psychologists without the requirement of licensure. He hasn't returned to the workforce to use his PhD in clinical psychology and his high level training at The

New York Hospital/Cornell Medical Center. Rather than living in the mainstream as he had before, he prefers to work as a shaman or "medicine man" without any regulation. On his website and q&s presentations he has stated that payment is expected for his services. Based on records I have seen, he doesn't report any of his income to the IRS. He didn't demonstrate any sense of obligation to pay any of the court ordered [REDACTED]. He hasn't attempted to make amends to me, [REDACTED], and members of my family, friends, and clients whom he has hurt. In his health, grooming, and clothing he looks nothing like his former self. Our old friends sometimes describe the experience of seeing him unexpectedly in public, not recognizing him, and concluding he is a homeless person before they finally realize who he is. It doesn't appear that DH has an interest in personal responsibility or preserving his dignity in our society.

One example of his rejection of any authority over him is shown in some information I received in 2011 by a phone call from someone I've never met. A young woman called me to ask for a character reference of DH. She stated that for some time she had been paying DH for marriage counseling and group therapy sessions which he conducts weekly in various private homes in Utah Valley. She felt increasingly unsure about what he said about himself, the circumstances of his divorce, and his former wife and children. Through an acquaintance she found my telephone number and called me to ask if he was telling their group the truth. In the course of the conversation, she told me that her mother was formerly a member of a polygamist group in Manti. Her mother had recently attended some of DH's group therapy sessions. Her mother recognized DH as one who had become a member of a Manti fundamentalist group and had taken a polygamist wife in the mid 1990's —telling them his first wife approved. She elaborated that DH had subsequently been thrown out of that church because the leaders suspected him of sexual liaisons with other of their female members including other men's wives. If what this woman alleges is true, [REDACTED] living 20 minutes from Manti in Spring City, [REDACTED]. If true, this behavior didn't register on his conscience and he was willing to lie and hurt many others for his own satisfaction.

In the late 1990's DH developed a network of highly protective clients and colleagues among those who attended ceremonies of the church James Mooney created, called Oklevueha Native American Church. I have witnessed DH and other leaders and members discuss how to hide the church membership records and peyote ceremonies from law enforcement authorities. These people would be likely to support and assist DH if he were avoiding arrest.

Prior to [REDACTED] I was warned by his former counselor to be on guard for the safety of my children. Before [REDACTED], DH and I had been seeing a [REDACTED] therapist named Patti Hollenbeck-Dial for individual and couple sessions. Several months

after [REDACTED] when I learned of DH's abuse of [REDACTED], I discussed the topic with Dr. Hollenbeck-Dial. I saw her again when she was called as a witness during the hearing regarding DH's [REDACTED]. Dr. Hollenbeck-Dial stressed to me on both occasions that DH might be likely to attempt to kidnap [REDACTED], and disappear with her into Mexico. She advised me to be extremely careful with [REDACTED] in any public situations such as the school playground, and to never let her play alone at a friend's home without constant adult supervision. In addition, DH personally threatened Dr. Hollenbeck-Dial with harm as she was waiting in the hall at the Fourth District Court in Provo to testify on the matter of his [REDACTED].

Dr. Hollenbeck-Dial's idea that DH could easily leave the country seemed plausible to me because he had travelled in Mexico many times over the previous 30 years. Several times at home and in [REDACTED] counseling sessions, David had mentioned his desire to go off on his own—[REDACTED]—and to leave the United States and be free of any encumbrances such as providing support to [REDACTED]. DH had developed a number of personal contacts in Mexico during 1998 including a Huichol Medicine Man, or Mara'kame, named Don Jose. Together with his wife and children, this Huichol Shaman had been a guest several times at a friend's home across the street from [REDACTED] in Spring City, Utah.

DH developed a network of loyal colleagues in Mexico with Don Jose and other Huichol and Yaqui shamans. They extended invitations to DH to travel and visit them. These people came to conduct peyote ceremonies by invitation from James Warren "Flaming Eagle" Mooney. Don Jose brought a large amount of fresh peyote with him from Mexico and administered it to anyone who came or paid to attend Mooney's organized group ceremonies in Utah. DH participated in these ceremonies which involved hunting and killing young animals without a permit, ingesting peyote and the freshly killed animal blood, eyes, organs, and body parts, as well as other types of magic procedures with mirrors, candles, offerings, coins, water, etc. Don Jose also "called" or commissioned DH and his close friend to be joint "chiefs," thus solidifying their covert brotherhood. DH often talked about his invitations to participate in Don Jose's ceremonies and pilgrimages to ritual sites in Mexico, and how superior the Huichol community life was to ours in the US.

During the time of DH's arrests and convictions of poaching and [REDACTED], there was a period of about 3 weeks when he did not come to pick up [REDACTED]. Before this, DH mentioned his anticipation of a trip to visit the Mara'kame, Don Jose, and going on the pilgrimage through the peyote fields to their sacred mountain (Cerro de Quemado). Trekking through the desert to a magic mountain, the shrines along the way, ordeals, fasting, hallucinogenic substances, visions, blood sacrifices and ceremonies were fascinating to him. If

he were in trouble in the US, I would not be surprised if he would retreat to a place such as the remote mountain villages of Mexico.

DH often told me that he believed he would be a great leader and a pivotal figure between the native North, Central, and South American peoples and the citizens of the United States. I can imagine that he could easily justify staying in Mexico to take up a cause such as the current struggle over silver mining in the sacred mountains and the rights of the Huichol people who inhabit and venerate them. He would enjoy becoming a spokesman and hero for the Huichol. He could easily make a living in Mexico exploiting the tourists by explaining the Huichols' animistic practices, offering his various types of "healing" blessings and ceremonies, and taking his payment under the table— just as he has done here in Utah for the past many years.

I would ask that those who make a decision on bail amount for DH would be very careful to consider the many forceful threats to our lives which he has made in the past, and his unpredictable and violent behavior toward [REDACTED], relatives, and me. Please consider that he has naive admirers and loyal contacts in many parts of the US and Mexico, various ways to earn a living, as well as a great motivation to avoid any responsibility. I consider DH a "flight risk" because of his non-compliance to both the standards of his profession and his outstanding legal obligations of [REDACTED], his often repeated rejection of the demands of the society in which he was raised, his justification of his choices and behaviors, and that he has stated that he considers himself "above the law."