



Dear Friends,

A satanic ritual abuse course for professionals in California, a Vatican-recognized course on satanism and exorcism, a Church of England recommendation of *The Courage to Heal*, and the guilty verdict in the Shanley case are unfortunate signs that the memory wars are likely to drag on. Given all the research exposing the problems with claims of recovered memories, it seems perverse that some articles in this issue read like events reported a long decade ago.

Probably, the SRA courses and book recommendation are blips to be expected and corrected. Satanism and exorcism are more exciting stories than the fact that memory is frequently unreliable. Magic is more fun than the ordinary. The Shanley decision, however, is more complicated and may be a set-back in efforts to see that courts admit evidence based on scientific findings. We will know if it inspires another round of claims of recovery of memories of long-repressed sexual abuse.

Since January 2002, Paul Shanley has been the symbol of the clergy sexual abuse scandal in Boston. (See p. 3) He has been reviled in the media since the *Boston Globe* published an article about him called "Famed 'street priest' preyed upon boys."^[1] Shanley was considered the most dangerous pedophile in Boston. When Gregory Ford came forth in February 2002 and said that he had recovered memories of Shanley abusing him, a public that had been profoundly frustrated because the 15-year statute of limitations prevented most clergy transgressors from being punished, rejoiced that Shanley could be brought to criminal trial.

During the turbulent 1960s and 70s, Shanley ministered to troubled young people and supported gay rights, upsetting many. There were complaints of sexual involvement by Shanley with adolescents and young adults. There were no complaints of his involvement with young children, however, until 2002 when Gregory Ford said he now remembered being abused by Shanley. Three other young men joined Ford. They all attended the same Catholic religious classes at St. Jean L'Evangeliste in Newton, Mass. They all said that Shanley would take them out of class and rape them in

the rectory, confessional, and restroom from the time they were six until they were 11 or 12. They all claimed that they immediately forgot being raped or abused and that they recovered the memories after the *Globe* article. They all had the same lawyer. There is no record of any person during those years who noticed anything unusual involving the boys and Shanley.

In April 2004, all four received settlements from the Church in civil cases. Ford is said to have received more than \$1.4 million and Busa received \$500,000.

In July, 2004, prosecutors dropped Ford and another person from the criminal suit, presumably because their claims had become increasingly unreliable. A third person was dropped at the beginning of the trial because he could not be found. Paul Busa was the only person who testified against Shanley. The fact that three of four original accusers were dropped is itself a good indication of the problems with cases based only on evidence of recovered repressed memories.

"What worries me, speaking generally about this case, is that the public thinks that this is a corroborated repressed-memory case. They think corroboration comes in the form of those other accusations, documents that the Catholic church knew it had problems with Paul Shanley. Let's say hypothetically 40 years ago Paul Shanley had some relationships with teenagers. That doesn't mean that a claim he abused me between the ages of 6 and 12 and I massively repressed it is corroborated. This case is a major setback for the progress we've made in the last two decades in questioning claims of recovered memory."

Elizabeth Loftus quoted in
Miner, M. (2005, February 18). Did Shanley get screwed?
Chicago Reader. Retrieved on February 21, 2005 from
<http://www.chicagoreader.com/hottype/>

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According to investigative reporter JoAnn Wypijewski,^[2] supposed “facts” about Shanley that were repeated both before and during the trial were misleading. They were the result of a press conference held by attorney MacLeish in which he selectively edited material from internal documents released by the Church. It would have been almost impossible for anyone in the Boston area, jury included, not to have been aware of these things. At the least, the information contributed to the climate in which Shanley was arguably the most hated man in Boston.

Late last year the prosecution offered Shanley a plea deal that would have given him two and a half years under house arrest.^[3] Obviously, the prosecutors did not consider Shanley as dangerous as portrayed by the media. Shanley refused the plea.

That Shanley abused his trust seems clear. What is not clear is that Shanley was guilty of the particular crimes brought before the court. There seems reasonable doubt.

The trial took place in January 2005, and it could be seen on CourtTV. It was a highly emotional trial. Busa cried as he testified how the memories incapacitated him. James Chu, M.D., who testified for the prosecution, told the jury that “It really is more this repeated trauma that tends to be forgotten by some mechanism.” (There is no scientific evidence for this claim promoted by Lenore Terr, M.D. See sidebar on this page.)

Chu noted that memories can return in a flood of images and physical symptoms such as anxiety and sleeplessness, all of which Busa said he experienced. (Yet, research has shown repeatedly that the emotion associated with a memory is not a reliable indication of its accuracy. A memory doesn’t have to be authentic to be overwhelming. People who remember space alien abduction can show tremendous emotion.) In her closing

arguments, the prosecutor said that the emotion Busa showed when he testified was evidence that he was not fabricating his claims. Comments from jurors after the trial indicate that the emotion was persuasive to them.

“It must have come back to him...His health, his wife...It was heartfelt.”

The defense tried to portray Busa as someone who claimed recovered memories in order to get money. But the prosecutor said that could not be the case because Busa already had his money. A comment from one juror indicated that they agreed:

“I think one of the more convincing things that was spoken by a lot of people was that the victim had already won a civil case and had already been awarded half a million dollars and had no motivation, no reason, to pursue the criminal case other than personal conviction.”

Yet, there can be many possible reasons for someone to pursue a criminal action. For example: a person could sincerely believe his or her memories but that does not mean they are true; a person could relish the attention; a person could enjoy being a hero by holding a hated person accountable.

Pamela

1. Pfeiffer, S. (2002, January 31). Famed ‘street priest’ preyed upon boys. *Boston Globe*, p. A21.
2. Wypijewski, J. (2004, September-October). The passion of Father Paul Shanley. *LegalAffairs*. Retrieved February 9, 2005, from http://www.legalaffairs.org/issues/September-October-2004/features_wypijewski_sepoct04.html
3. Wypijewski, J. (2005, January 28). Quoted on CourtTV.

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special thanks

We extend a very special “Thank you” to all of the people who help prepare the FMSF Newsletter. *Editorial Support*: Janet Fetkewicz, Howard Fishman, Peter Freyd, Members of the FMSF Scientific Advisory Board and Members who wish to remain anonymous. *Letters and information*: Our Readers.

Our own research suggests that isolated episodes of nonviolent, seldom-repeated, nonpenetrative sexual abuse can be forgotten and later remembered *if* the child did not understand what was happening and if the child did not experience the abuse as traumatic (i.e., terrifying). The person fails to think about the abuse for many years, NOT because it was so traumatic it was sealed off behind a “dissociative wall,” but because it was nontraumatic at the time. And we have no evidence that the person was *unable* to recall his or her CSA during the period of time when it did not happen to come to mind. Not thinking about something is NOT the same thing as being *unable* to remember it, and inability to recall is what so-called traumatic dissociative amnesia is all about.

The issues of reliability (accuracy) of recovered memory and corroboration of these memories are both red herrings, in my opinion, and the continued focus on these issues has caused confusion. For example, in our research, even the uncontroversial continuous memories are very tough to corroborate—many CSA victims never tell people. And even continuous memories are reconstructive (like all memories), and so focusing on the especial unreliability of recovered memories sends the discussion off on an irrelevant tangent. The real issue is that *traumatic* events—terrifying, life-threatening experiences—are never (or almost never) forgotten, let alone *repeated* traumatic events. So, the basic principle is: if the abuse *was* traumatic at the time it occurred, it is unlikely to be forgotten. If it was forgotten, then it was unlikely to have been traumatic. And even if it was forgotten, there is no evidence that it was dissociated (i.e., blocked, repressed, sealed behind an amnesic barrier, inaccessible).

Richard McNally, February 7, 2005,
Electronic mail

Paul Shanley Case

Commonwealth of Massachusetts v. Paul Shanley, Commonwealth of Massachusetts, Middlesex SS Superior Court, No. 2002-0894

On February 7, 2005, a Boston jury found defrocked Roman Catholic priest Paul Shanley guilty of sexually abusing now 27-year-old Boston fireman Paul Busa when he was a young child. Shanley, age 74, was sentenced to 12-15 years in prison.

The evidence in the case consisted entirely of Busa's recovered memories. Busa testified that his girlfriend called him on January 31 to tell him about a *Boston Globe* article about Shanley.^[1] Busa said he was surprised because everyone had liked Shanley. His girlfriend called again on February 11 to tell him that his friend Gregory Ford was accusing Shanley. Busa then called Ford. He testified that his own memories then started coming back. "I felt like my world was coming to an end."^[2] At the time, Busa was a military police officer in Colorado.

On February 12, Busa visited a military therapist and then flew to Boston. According to investigative reporter Jo Ann Wypijewski,^[3] the ticket was paid for by attorney Rod MacLeish who was representing Ford. Busa also met with the same mental health professionals as Ford and he also retained MacLeish. After Busa returned to Colorado and entered counseling, he was told to start a journal of his memories. He backdated the journal to February 1. Busa was discharged from the military in April.

In the 1970s, Father Shanley was known as a charismatic "street priest" who worked with troubled adolescents and supported gay rights. Until the criminal trial, no one had ever accused Shanley of being sexually involved with young children. There were, however, claims of his involvement with adolescents or young adults in the 60s and 70s.

After the publication of the Pulitzer Prize-winning *Boston Globe*

series and a later press conference by attorney MacLeish, Shanley became one of, if not the, most high-profile figures in the church abuse scandals. Shanley is one of the few priests to be criminally charged in Massachusetts. Because he had moved to California in 1990, the clock stopped on the 15 year statute of limitations.

There were two young men, besides Ford and Busa who made claims against Shanley. They all attended the same Catholic religious classes at St. Jean L'Evangeliste in Newton, Mass. They all said that Shanley would take them out of class and rape them in the rectory, confessional and restroom from the time they were six until they were 11 or 12. They all claimed that they immediately forgot being raped or abused and that they recovered the memories after the *Globe* article. They all had the same lawyer. There is no record of any person during those years who noticed anything unusual involving the boys and Shanley.

In April 2004, all four received settlements from the Church in civil cases. Ford is said to have received more than \$1.4 million and Busa received \$500,000.

In July 2004, prosecutors said that "in order to make this the most manageable case for a jury to hear," it would drop Ford and another person from the case. A great deal had been learned about Gregory Ford and his life that caused many questions about the reliability of his memories. The other accuser was dropped on the day jury selection began because no one could find him.

The trial began in mid-January and was shown on CourtTV. Busa sobbed during some of his highly emotional testimony, and his wife described his awful pain and suffering after he recovered memories. Classmates and two former teachers from the school took the stand. None of the classmates testified that they ever saw Shanley

remove anyone from class, although students were sent out of the class. One student testified that he had once been sent to Shanley who had told him to stop giving the teacher a hard time and sent him right back to class. Under cross-examination, teachers could not recall Shanley taking children out of class. One stated that Busa would not even have been in the religious class at the age he claimed.

James Chu, M.D., an associate professor at Harvard Medical School, was an expert for the prosecution. He testified that repressed memory is more common among people who suffered repeated trauma as children than in those who suffered a single traumatic event. "It really is more this repeated trauma that tends to be forgotten by some mechanism." He noted that memories can return in a flood of images and physical symptoms such as anxiety and sleeplessness, all of which Busa said he experienced. Dr. Chu used the term "dissociative barrier" to describe the mechanism that keeps traumatic memories locked up. Under cross-examination, Chu acknowledged the intense debate about the validity of repressed memories and that false memories can be implanted.

Elizabeth Loftus, Ph.D., the only witness for the defense, testified that her research shows that people can come to sincerely believe implanted memories. On cross-examination, prosecutor Rooney asked Loftus about statements she had made about repressed memories in the past that were at odds with her current statements. Loftus was unable to complete her answers, and defense attorney Mondano did not follow up on redirect.

In closing arguments, Prosecutor Rooney said that the emotion Busa showed when he testified was evidence that he was not fabricating his claims. "The emotions were raw. They were real. They were reflective of the pain he experienced," she said. In his clos-

ing, defense attorney Frank Mondano argued that Busa's story was not reliable and that he made up the story to get the money from a civil trial. Prosecutor Rooney argued that Busa already had the money from the civil trial so that would not explain his willingness to endure the pain of the criminal trial.

The jury deliberated 13 hours before reaching its decision. Jury member Victoria Blier remarked that the jury agreed after discussion that you can experience something up to a point, and then not think about it and have plenty of other things in your life that are more important.

Attorney Frank Mondano has said that he intends to appeal the decision.

1. Pfeiffer, S. (2002, January 31). Famed 'street priest' preyed upon boys. *Boston Globe*, p. A21.
 2. Lavoie, D. (2005, January 26). Shanley's accuser testifies at child rape trial. Associated Press State & Local Wire, 4:56 Wednesday, BC cycle.
 3. Wypijewski, J. (2004, September-October). The passion of Father Paul Shanley. *LegalAffairs*. Retrieved February 9, 2005, from http://www.legalaffairs.org/issues/September-October-2004/features_wypijewski_sepoct04.html
- Ballou, B., & Lawrence, J. (2005, February 8). Shanley guilty; verdict delivers 'victory,' vindication. *Boston Herald*, p. 7.
- Kukjian, S., & Cullen, K. (2002, June 21).

Jury Member Patrick Kierce: "It must have come back to him...His health, his wife...It was heartfelt. He didn't have much of anything else to go on."

Weiss, J. (2005, February 8). Jury convicts Shanley of raping child victim. *Boston Globe* p. A1

Jury Member Victoria Blier: "I think one of the more convincing things that was spoken by a lot of people was that the victim had already won a civil case and had already been awarded half a million dollars and had no motivation, no reason, to pursue the criminal case other than personal conviction."

Saltzman, J. (2005, February 8). Compelling witness overrode questions on memories. *Boston Globe*, p. B5.

Grand jury indicts Shanley, charges rape of four boys. *Boston Globe*, p. A22.

Lavoie, D. (2005, January 31). State wraps up case against defrocked priest. Associated Press.

Lavoie, D. (2005, February 7). Defrocked priest convicted in notorious clergy sex abuse case. Associated Press, Monday, BC cycle.



Snapshot of Clergy Abuse Situation

The sexual abuse crisis of Catholic clergy seems likely to continue. In the last year, at least 1,092 new allegations were made. In 2004, 195 dioceses paid out \$139.5 million to settle claims. Since 1950, the church has paid more than \$840 million to settle abuse cases.

Most of the alleged abuse incidents occurred between 1965 and 1974, beyond the statute of limitations for prosecution. California legislated a one-year suspension of the statutes of limitations for civil cases during which old clergy cases may be brought. There are 700 lawsuits pending against dioceses in Southern California. Three members of the American International Group, Inc., (insurers) filed a lawsuit against the Archdiocese of Los Angeles for withholding "critical evidence" that could help insurance carriers assess the validity of more than 500 sexual abuse claims against them. They say that the Church has not provided critical medical and work records and that the archbishop has resisted the taking of any depositions or recorded statements.

The archdioceses of Tucson, AZ, Spokane, WA, and Portland, OR have filed for Chapter 11 bankruptcy protection in face of mounting lawsuits. Portland, for example, faces a \$135 million jury trial set to begin in July and \$534 million in pending claims from 72 individuals. As part of the bankruptcy proceedings, potential claimants have a window of time in which to file, but with some exceptions. In Portland, for example, the exceptions state: "Future claimants

include three groups: current minors whose parents or guardians have not yet filed claims on their behalf, people who don't remember the abuse because of repressed memory syndrome, and people who haven't yet linked past sexual abuse with current problems such as alcoholism."^[1] In Tucson, experts will be hired in order to estimate the likely number of presently unknown abuse victims with repressed memories.

1. Woodward, Steve (2005, January 5). Sex-abuse claimants face filing deadline. *Oregonian*, p. A1.
- Diamant, J. (2005, February 10). Paterson diocese to pay \$5M to settle sex abuse lawsuit. *Star Ledger*, p. 1.
- Madigan, N. (2005, January 5). California diocese settles sexual abuse case for \$100 million. *New York Times*, p. A16.
- Stammer, L., Lobdell, W., & Guccione, J. (2004, December 5). A bishop's bold move. *Los Angeles Times*, p. B1.
- Remsen, J. (2005, February 10). Catholic bishops' sex-abuse report reveals more cases and rising costs. *Philadelphia Inquirer*, p. A3.



Some Large Clergy Settlements		
Dallas, TX	1998	
\$31 million	8 people	
Lafayette, LA	1998	
\$18 million	many families	
Stockton, CA, jury	1999	
\$13 million	2 people	
Los Angeles, CA	2001	
\$5.2 million	1 people	
Tucson, AZ	2002	
\$15 million*	11 people	
Providence, RI	2002	
\$13.5 million	36 people	
Boston, MA	2002	
\$10 million	86 people	
Manchester, NH	2003	
\$6.5 million	61 people	
Louisville, KY	2003	
\$25.7 million	243 people	
Boston, MA	2003	
\$85 million	552 people	
Orange County, CA	2004	
\$100 million	87 people	
Newark, NJ	2004	
\$1 million	10 people	
Patterson, NJ	2005	
\$5 million	27 people	

False Beliefs About Food Can Affect Behavior

Bernstein, D.M., Laney, C., Morris, E.K., and Loftus, E.F. (2005) False memories about food can lead to food avoidance. *Social Cognition*, 23, 10-33.

Do false beliefs affect what people do or think later? Bernstein et al. wanted to see what the consequences of false memories might be, and they choose food as a way to do it. Students were first asked to rate 62 different foods on a scale of one to five. A week later they viewed a "profile" supposedly made by computer. Then they were told that they had gotten sick from dill pickles or from hard-boiled eggs when they were children. More than 25 percent confirmed that they either remembered or believed that this had happened. In another questionnaire about party behavior, they were asked how likely they would eat specific foods at an afternoon barbecue. The believers indicated that they were more likely to avoid hard-boiled eggs or pickles than were the control subjects. The authors conclude the article with:

"So, as Shakespeare knew well, imagining a feast would not be likely to cloy the hungry edge of appetite. But our results suggest that imagining getting sick on the feast might do the trick."^[2]

In a December interview,^[1] Elizabeth Loftus noted that "We set out to test what we've known anecdotally—that false beliefs have repercussions, affecting what people later think and do." Loftus described another similar experiment that showed that even if researchers convinced people that they had gotten sick from potato chips, participants did not alter their later behavior. The researchers think that the novelty of the food may be a factor in later choice. The researchers have also been able to implant a false memory of a positive experience of eating asparagus and found that people later were more apt to select this food.

1. Manipulating our memories of food can

influence what we choose to eat. (December 10, 2004. Retrieved from www.medicalnewstoday.com/medicalnews.php?newsid=17604)
2. "Or cloy the hungry edge of appetite by bare imagination of a feast?" Shakespeare, King Richard the Second (I, iii).

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Severity of Trauma Affects Memory

Alexander, K.W., Quas, J.A., Goodman, G.S., Ghetti, S., Edelstein, R.S., Redlich, A.D., Cordon, I.M., and Jones, D.P.H. (2005) Traumatic impact predicts long-term memory for documented child sexual abuse. *Psychological Science*, 16(1), p. 33-40.

Although prospective studies of adults' memories have shown that most individuals remember documented child sexual abuse (CSA), the accuracy of the memories has seldom been investigated scientifically. The authors interviewed 175 people with documented and prosecuted cases of child sexual abuse and examined predictors of memory accuracy and errors 12 and 21 years later. They sought to learn how reactions to trauma (i.e., trauma symptoms, cognitive appraisals) affect memory.

Among the findings:

- Individuals who designated CSA as their most traumatic event and individuals with more PTSD symptomology were particularly accurate in their memory of the documented CSA case.

- Maternal support following disclosure of the abuse significantly predicted a higher proportion correct and fewer omission errors.

- Frequency of abuse was associated with a greater proportion of omission errors.

- Victim-perpetrator relationship and delay were statistically unrelated to memory of CSA.

The authors note that one of the limitations of their research is that the subjects had all been involved in legal cases that involved both disclosure and discussion. The results may not reflect accuracy in cases in which the first disclosure occurs after a long delay (i.e. in adulthood).

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Maryland Principal Sues Accusers

On December 11, 2004, Kevin M. Lindsey, principal of McCormick Elementary School in Rosedale, Maryland, was arrested for sexually abusing two elementary school girls in the late 1970s. Five police officers took him from his home in handcuffs before dawn. Lindsey was released on bail and the school district placed him on administrative leave.

The accusers were two sisters who claimed to have recovered memories. Court documents revealed that one of the women had been in therapy because "she knew something had happened but never knew what it was" and that she had been praying when the memory came to her.

On December 29, Baltimore County State's attorney Sandra A. O'Connor dropped the charges against Lindsey. According to news reports, prosecutors dropped the case because they felt they "couldn't sustain the burden of proof beyond a reasonable doubt." They noted that experts are far apart on the accuracy and validity of recovered memories. Gerald C. Ruter, Lindsey's attorney, said that this was one of the few times in his career that he would have preferred for a case to go to trial so that Lindsey could be found not guilty.

On February 2, 2005, Lindsey filed an eight-count complaint in Baltimore County Circuit Court claiming that the sisters had maliciously made false reports to police resulting in his arrest, which caused him great embarrassment and fear. Lindsey said that one of the most painful times during his ordeal was when he saw a notice with a telephone number for additional victims to call flash across the television. According to Lindsey's attorney, the purpose of this suit is to hold the women accountable.

According to one expert, Lindsey faces an uphill battle in his case against the women. In order to prevail he must prove that the allegations were false

and that the sisters were being malicious in making them. Byron Warnken, a professor at the University of Baltimore School of Law thinks that Lindsey may have a basis for a suit against police and prosecutors. Because of a Maryland Court of Appeals decision regarding recovered memory in 1996, prosecutors “knew or should have known that they couldn’t prove their case in court.” That raises the question of why Lindsey was arrested in the first place.

Barnhardt, L. & Neufeld, S. (2004, December 15). ‘Recovered’ memory’s use in court is debated. *Baltimore Sun*, B1.

Barnhardt, L. & Neufeld, S. (2004, December 30). Sexual assault charges against principal are dropped. *Baltimore Sun*, B1.

Bralove, A. (2005, February 3). Baltimore County principal accused of sexual assault files \$8M lawsuit against accusers. *The Daily Record* (MD).

Neufeld, S. & McMenamin, J. (2005, January 23). Principal weighs options for justice. *Baltimore Sun*, B1.

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Following is the last paragraph of a letter from Richard Dawkins to his then 10 year old daughter.

Good Reasons and Bad Reasons for Believing

“What can we do about all of this? It’s not easy for you to do anything because you are only 10. But you could try this. Next time somebody tells you something that sounds important, think to yourself, ‘Is this the kind of thing that people probably know because of evidence or is it the kind of thing that people only believe because of tradition, authority or revelation?’ And next time somebody tells you that something is true, why not say to them, ‘What kind of evidence is there for that?’ And if they can’t give you a good answer, I hope you’ll think very carefully before you believe a word they say. Your loving Daddy.”

Richard Dawkins (2003). *A Devil’s Chaplin: Reflections on Hope, Lies, Science, and Love*. Houghton Mifflin, 2003. Quoted on NOW with Bill Moyers, PBS, December 3, 2004.

Satanic Ritual Abuse for Professionals

Demystifying Ritualized Trauma, a three-part course for mental health professionals, has been offered this winter by the Family Violence and Sexual Assault Institute (FVSAI) at Alliance University in San Diego. [1]

Readers may recall that in 2002, ritual abuse sessions were offered at a conference organized by FVSAI. In 2002, FVSAI listed support from many national and state government agencies. No such support is listed for this course. Collaborating organizations are the California Protective Parents Association, the Center for Integrative Psychology, Alliant International University, Mr. Light & Associates, Ritual Abuse Education and Victim Services, San Diego Pastoral Counseling Center, Santa Ysabel Advocacy Services, and Voices in Action.

The brochure notes that the course “will deal with childhood trauma on a continuum, particularly the extreme end, ritualized trauma.” Among things participants will learn are how to:

- Identify how conscious creation of dissociative states contributes to offender control;
- Describe indicators of ‘triggering’ and other specific methods for disengaging from the triggering process; and
- Identify indicators of trans-generational ritualized trauma.”

Among the speakers are: Karen Hawthorne, Ph.D. who specializes in treating “complex PTSD, including ritualized trauma; Deborah Parker, B.S. who is a survivor of ritualized trauma; and Gayle Woodsum who is the author of *The Ultimate Challenge: A Revolutionary, Sane and Sensible Response to Ritualistic and Cult-related Abuse*.

1. November 20, 2004, Trauma: Scientific, Cultural and Personal Perspectives; January 15, 2005, Ways to Work with Triggering of Dissociated States; and March 5, 2005, Recovery, Peer Support, Institutional Response to Childhood Sexual Trauma.

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Church of England Recommends *The Courage to Heal*

LeFanu, J. (2005, January 30). The church finds a false god in therapy. *The Sunday Telegraph*, p. 4.

In 2004, the Church of England issued a policy statement called “Protecting All God’s Children,” that endorses the book *The Courage to Heal*. This book has been a negative influence in thousands of families and epitomizes the misguided thinking of the recovered memory movement. It encourages “survivors” to engage in “pleasurable fantasies of murder and castration against those who have hurt them so terrible.” Thus it seems a particularly odd choice for a religious organization. According to LeFanu, there is a strong Church of England involvement in a therapy group that promotes the “theory that people develop multiple personalities in response to ‘repeated and overwhelming childhood trauma.’”

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“The passage of time is not the only factor that dulls memory. People with psychological problems tend to change recollections. Individuals who want to present a certain image or story of the past tend to alter the picture of what they truly believe happened. Those who hear stories from others tend to incorporate them into their own remembrances. When memories don’t seem to make sense, our minds sometimes reform them so that they do make sense.

“The most accurate story is probably the one expressed very soon after the event occurred, especially if it is supported by written reports made at the time of the incident. Memories of the distant past, without supporting evidence, should be viewed as highly unreliable fabrications of the brain, almost akin to dreams. They aren’t really worth arguing about.”

Sam Graceffo, M., Syracuse New Times Net. Retrieved on January 23, 2005 from <http://newtimes.rway.com/2005/011905/bodymind.shtml>

Vatican-Recognized Academy Begins Class on Satanism and Exorcism

The Legionaries of Christ, a conservative order, is teaching 100 priests how to recognize Satanism and perform exorcisms. The course, taught at the Regina Apostolorum, one of Rome's top Vatican universities, is starting at the same time as an Italian court case in which eight people who are believed to belong to a Satanic sect have been charged with three ritual killings. The accused are said to have belonged to a heavy metal band called "Beasts of Satan."

According to news reports, Italian officials are worried about young people who develop their own forms of Satanism and who are not connected with the 650 satanic organizations in Italy that police monitor. Authorities believe that the young people are learning about Satanism from the internet.

Carlo Climati, one of the course teachers, said that the forces of law and order were not enough to fight the new phenomenon. He said: "Satanists are trying to confuse young people in order to create a reverse society in which there are no morals, and good becomes evil and evil good."^[1]

According to Paolo Scafaroni, rector of the Regina Apostolorum, the aim of the course is to prepare priests and seminarians "to distinguish real cases of diabolic possession from mental problems so they can be referred to exorcists."^[2]

Luigi Maria, a priest attending the course, said that exorcists seek to drive out demons through prayer rather than the incantations, rites, and magic formulas of popular mythology. "It's sorcerers who do that, not us," he said.

1. Church opens courses to beat back the devil. (2005, February 17). ANSA English Media Service. Retrieved on February 19, 2005.

2. Catholic priests get training to deal with rise in satanism (2005, February 17). Agence France Presse -- English. Retrieved on February 19, 2005.

The following is excerpted, with permission, from:

Victims of Memory: Sex Abuse Accusations and Shattered Lives Mark Pendergrast

(640 pages, \$24.95, Upper Access Books, Hinesburg, VT). Copyright 1996, all rights reserved. The book can be ordered: <http://www.upperaccess.com/books.htm#226v2>, or by calling 1-800-310-8320.

HOW TO BELIEVE THE UNBELIEVABLE

Continued

Chapter 3, pp. 119-149

Facilitated Communication and the Human Ouija Board

That same combination—yearning to save the helpless victim while venturing near the cutting edge of an exciting new discipline—has resulted in the questionable practice of "facilitated communication," known familiarly as "FC," which purports to allow those afflicted with autism and cerebral palsy to write their thoughts.

In 1989, Syracuse University education professor Douglas Biklen brought the technique back from Australia, where it had been invented by Rosemary Crossley. Not surprisingly, millions of parents latched onto the hope provided by FC. In a few short years, it has become a near-religion.

In this technique, a "facilitator," usually a special education teacher, helps support the hand or arm of the autistic child. By sensing where the hand wants to go, the facilitator can help guide the finger to the appropriate letter on a keyboard. According to its advocates, this method has, miraculously, allowed those formerly locked in a silent world to communicate. Students who appeared to have IQs hovering around retarded levels could suddenly write essays on Shakespeare and learn calculus.

Unfortunately, carefully conducted, controlled experiments have shown conclusively that FC is a fraud, even though it was presumably advanced with honorable intentions.^[37] It works

only when the facilitator knows the answer and can see the keyboard. When an autistic child and a facilitator are shown different objects, the facilitator invariably types what she has seen. If only the child is shown an object, the correct answer is never forthcoming.* These results have shocked and saddened many facilitators, who genuinely believed in the process. Others, including Biklen, refuse to give up on it, convinced that FC works only in non-stressful, non-experimental conditions, with the proper established rapport, so it can never be tested.

The flap over FC might simply be an alarming example of a human Ouija board if false allegations of sexual abuse had not sprung from the process.^[38] In over 70 cases across North America, Europe, and Australia, autistic children have typed out messages that are an exact verbal analogue of the role enactments we've just seen in hypnotic age regression. "Dad suk my prik," a typical example reads. "He give luv to my butt." Douglas Biklen is largely responsible for such allegations, because he warns his trainees to be on the lookout for abuse. In his 1993 book, *Communication Unbound*, he writes that 10 out of his initial 75 students—i.e., 13 percent—alleged sexual abuse through FC.^[39]

Biklen is mild, however, compared to some FC proponents, who have written that "there is a better than 100 percent likelihood that a disabled child will be molested before he or she is eighteen. Facilitated Communication is confirming those statistics."^[40] Primed with such expectations, the facilitators suspect that the helpless, non-communicative autistic child—a perfect victim for abuse—is being molested at home.^[41] And so the facilitated accusations pour out. In

*In the rare cases in which FC produces a correct word or phrase, all subjects could already read and write independent of facilitation.

some cases, autistic girls with intact hymens have supposedly been subjected to hundreds of parental rapes. The impact of one such facilitated message on a family's life is chronicled in Chapter 7.

The allegations generated by facilitated communication serve as a metaphor for the repressed memory search. Although the facilitator may not be consciously creating the accusations, the words are in fact coming directly from the facilitator's mind, not the child's. In similar fashion, therapists may have no idea that they are implanting memories of abuse.

In every introductory psychology textbook, college freshmen can read the story of Clever Hans, the ingenious horse. Using flash cards and counting frames, his owner, one Herr von Osten, had taught Hans to read, add, and subtract. By 1904, after four years of intensive tutorials, the horse could answer questions put to him about geography, history, science, literature, math, or current events. Hans tapped his hoof a certain number of times for each letter, and he tossed his head up and down for "yes" and from side to side for "no."

Herr von Osten was thoroughly convinced that his horse was a genius. So were many eminent psychologists and zoologists, who walked away from demonstrations as believers. After all, Hans answered questions correctly even when his owner was nowhere near. The equable equine even got the right answers when questions were asked in languages other than his (presumably) native German. Only psychologist Oskar Pfungst remained skeptical. Like researchers on facilitated communication, he found that Hans could only answer correctly if the questioner knew the answer. He eventually discovered that Hans could not answer any question when he wore a blindfold. It turned out that the horse was picking up subtle, inadvertent cues from his audience—a raised eyebrow

or glance upward when the proper number of hoof-taps had been reached, a slight nod or shake of the head to indicate "yes" or "no." Hans was indeed a gifted horse, but not in the way Herr von Osten thought. So, too, are hypnotic subjects gifted—with vivid imaginations and the capacity to pick up on subtle, inadvertent cues. [42]

Dream Work

Ever since Joseph saved Egypt by properly interpreting the Pharaoh's dreams—and probably long before that—humans have sought deep meanings from the strange stories they picture in their sleep. In our dreams, anything is possible. We can fly, jump through time, read other people's thoughts. Animals can talk, objects appear and disappear quickly, one thing metamorphoses quickly into something else. Sometimes our dreams are exciting, sexy, or soothing. Often, they are bizarre and frightening. What are we to make of them?

No one really knows, not even the most renowned dream researchers who shake people awake to ask what they're experiencing when their REM (rapid eye movements) indicate that they are in an active dreaming state. Allan Hobson, a Harvard psychiatrist and dream expert, believes that dreams represent "creative confabulations." In his books, *The Dreaming Brain* and *The Chemistry of Conscious States*, Hobson explores how molecules such as amines control our waking consciousness, while acetylcholine appears to dominate our dream state. We do not remember our dreams (other than those we rehearse immediately upon awakening) because the necessary amines aren't available. Our dreams do not represent real-life events. Rather, the chemicals in our brains apparently throw us into a dreaming state automatically every 90 minutes or so. "Every mental product (including dreams) is in some way meaningful," Hobson wrote to me in

1995, "but meanings cannot be confidently determined by either face-value reading or by complex decoding."^[43]

Such cautions have not prevented various dream interpreters, including Freud, from asserting with great authority that dream ingredients symbolize certain objects, emotions or events. For example, a skyscraper represents a penis. In the second century, Artemidorus used the same kind of logic. For him, a foot meant a slave, while a head indicated a father. The kinky ancient Egyptians apparently dreamed frequently of sexual congress with various animals. One papyrus explained, "If an ass couples with her, she will be punished for a great fault. If a he-goat couple with her, she will die promptly."^[44]

Modern trauma therapists also use sexual dreams as a form of interpretation. They tell their clients to be particularly aware of any night visions that could be interpreted as sexual abuse. This is called "dream work." Not too surprisingly, such dreams are often forthcoming. "Oh, my God!" the woman reports in therapy. "It's all true! In my dream last night, my Dad and uncle were taking turns having sex with me. And I was just a little kid!" Such dreams are taken as recovered memories and presumed to represent literal truth, even though some events seem unlikely—in one well-publicized case, for instance, a daughter recalled being raped by her mother, who was equipped with a penis. [45]

But if these dreams don't necessarily stem from repressed memories of actual events, where do they come from? From the same place that spawns hypnotically guided fantasies—the fertile and overwhelmed imagination. Here is someone feverishly working on her memory recovery, reading books describing horrible abuse, her life consumed with the possibility that her father did something to her. As Calvin Hall noted in *The Meaning of Dreams*, "It has been fair-

ly well established that some aspects of the dream are usually connected with events of the previous day or immediate past.” It is not surprising that someone with an obsession about incest would dream about it. Hall also warned that “dreams should never be read for the purpose of constructing a picture of objective reality,” but therapists and patients eager for repressed memories ignore such advice. [46]

The role of *expectation* in all aspects of memory recovery is crucial.* What we expect to see, we see, as Joseph Jastrow observed in his 1935 classic, *Wish and Wisdom*: “Everywhere, once committed by whatever route, the *prepossessed* mind finds what it looks for.”[47] Elizabeth Loftus tells the true story of two bear hunters at dusk, walking along a train in the woods. Tired and frustrated, they had seen no bear. As they rounded a bend in the train, they spotted a large object about 25 yards away, shaking and grunting. Simultaneously, they raised their rifles and fired. But the “bear” turned out to be a yellow tent with a man and woman making love inside. The woman was killed. [48] As psychologist Irving Kirsch notes, “response expectancy theory” explains how “when we expect to feel anxious, relaxed, joyful, or depressed, our expectations tend to produce those feelings.”[49] At its extreme, such a mindset can even lead to self-induced death, as has been well-documented among tribes in which those under a powerful curse fulfill it by wasting away and dying, unless some way to reverse the curse can be found. [50]

Similarly, when we expect to have a particular type of dream, we tend to

*Expectancy theory also explains so-called “automatic writing” about sex abuse. Women are told to keep journals and just write whatever comes to mind. Repressed memories are then supposed to pour out from the subconscious. Indeed, when dreadful scenes scribble themselves onto the page, they seem to come out of nowhere, but they are, in fact products of suggestion.

perform accordingly. As Jerome Frank notes in *Persuasion and Healing*, patients routinely give their therapists the dreams they want. “The dream the therapist hears is, of course, not necessarily the one the patient dreamed,” Frank explains, “since considerable time has usually elapsed between the dream and its report. One study compared dreams reported immediately upon awakening with the versions unfolded before a psychiatrist in a subsequent interview. Any material the patient anticipated would not be approved was not recalled.”[51] In his classic 1957 text, *Battle for the Mind*, psychiatrist William Sargant described an acquaintance who had entered first Freudian, then Jungian therapy. “His contemporary notes show that dreams he had under Freudian treatment varied greatly from those he had under Jungian treatment; and he denies having experienced the same dreams before or since.” Sargant concluded: “The increased suggestibility of the patient may help the therapist not only to change his conscious thinking, but even to direct his dream life.”[52]

Therapist Renee Fredrickson certainly believes in such directives. “You can also prime your dream pump, so to speak,” she writes in *Repressed Memories*. “Before you got to sleep at night, visualize yourself as a little child . . . Then suggest that your inner child show you in a dream what you need to know about the abuse.” Nor does the dream abuse have to be obvious. Fredrickson describes how Diane reported a dream in which “she was on her hands and knees in a kitchen, washing the floor. Floating in the air were green U-shaped neon objects. Her father was standing next to a large mirror over the sink, watching her.” Eventually, Diane interpreted her dream as follows: “My father raped me in the evenings when I was cleaning the kitchen . . . He would make me crawl around naked while he watched in the mirror. I also believe the green

neon things are about a time he put a cucumber in me.”[53]

Sleep Paralysis

Another fascinating form of semi-dream, which typically occurs in the twilight state between waking and sleeping, accounts for many “repressed memories.” The psychological term is either a “hypnogogic” or “Hypnopompic” state, respectively referring to the time just before sleep or prior to waking, but more commonly it is just called “sleep paralysis.” During this curious in-between semi-conscious state, people often report chilling vision. *

Robert Baker describes the phenomenon: “First, the hallucinations always occur [just] before or after falling asleep. Second, the hallucinator is paralyzed or has difficulty moving . . . Finally, the hallucinator is unalterably convinced of the reality of the entire event.” The vision’s content is often related to the dreamer’s current concerns. In one study, as many as 67 percent of a normal sample population reported at least one experience of sleep paralysis, with its attendant hallucinations. [54] Many people experience sleep paralysis during the day, particularly if they take afternoon naps. Those with narcolepsy—a relatively common disorder characterized by brief involuntary periods of sleep during the day, with difficulties resting at night—are particularly prone to these frightening hallucinations.

The word “nightmare” actually stems from sleep paralysis. A “mare,” or demon, was supposed to terrorize people—mostly women—by sitting on their breasts, making it difficult to breathe. Often, the mare was an incubus or succubus who also forced the frightened sleeper into sexual inter-

*Two interviews in this book—of Frieda Maybry in Chapter 6 and Leslie Hannegan in Chapter 8—provide classic examples of sleep paralysis, as does the experience of A. G. Britton related at the end of Chapter 1.

course. The following is a 1763 description of the phenomenon:

The night mare generally seizes people sleeping on their backs, and often begins with frightful dreams, which are soon succeeded by a difficult respiration, a violent oppression on the breast, and a total privation of voluntary motion. In this agony they sigh, groan, utter indistinct sounds [until] they escape out of that dreadful torpid state. As soon as they shake off the vast oppression, and are able to move the body, they are affected by strong palpitation, great anxiety, languor, and uneasiness. [55]

David Hufford has written an entire book about sleep paralysis, *The Terror That Comes in the Night*. His 1973 interview with Caroline, a young graduate student, sounds quite similar to the reports of many “incest survivors.” When Caroline woke up one day, she reports, “I felt like there was a man next to me with his arm underneath my back, and holding my left arm.” His smell was quite distinct, “all sweaty and kind of dusty.” When she tried to move, he gripped her arm tighter. “Now if I move again, he’s going to rape me,” she thought. She tried to scream, but she could make no sound. “Then he was on top of me, and I tried to look up to see who it was or something . . . I could just see this—it looked like a white mask. Like a big white mask.” After several minutes of this horrible experience, Caroline “felt sort of released, you know. And I—I could sit up, and I got the feeling there was nobody there.” [56] In the 1990s, such experiences are frequently interpreted as “flashbacks” or “body memories,” and women are encouraged to visualize a face to fill in the blank mask.

Other “evidence” of repressed memories also relates to sleep—or its lack. In *The Courage to Heal*, Ellen Bass and Laura Davis quote one typical woman’s experience as she obsessed over possible repressed memories: “I just lost it completely. I wasn’t

eating. I wasn’t sleeping.” [57] Sleep deprivation is a well-established technique used in brainwashing. As sleep expert Alexander Borbely writes, chronic lack of sleep blurs the borderline between sleeping and waking, “so that the kind of hallucinations that often occur at the moment of falling asleep now begin to invade the waking state as well . . . the floor appears to be covered with spider webs; faces appear and disappear. Auditory illusions also occur.” In addition, “when sleep deprivation experiments last more than four days, delusions can manifest themselves, in addition to the disturbances of perception. The participants grow increasingly suspicious and begin to believe that things are going on behind their backs.” [58]

37. Trace, Robert, “Research Findings;” Green, “Quality of the Evidence” in *Facilitated Communication*; Howard Shane interview; Gina Green interview; Green, “Facilitated Communication,” *Skeptical*.
38. For background on Ouija boards, see Jastrow, *Wish and Wisdom*, p. 129-143.
39. Biklen, *Communication Unbound*, p. 132.
40. Haskew & Donnellan, *Emotional Maturity*, p. 31.
41. “Prisoners of Silence,” *Frontline*; Chideya, “Language of Suspicion.”
42. Gray, *Psychology*, p. 25-27; Jastrow, *Wish and Wisdom*, p. 203-213.
43. Allan Hobson, personal communication, Oct. 12, 1995; Hobson, *Dreaming Brain*; Hobson, *Chemistry of Conscious States*, p. 114-115; Dolnick, “What Dreams.”
44. Borbely, *Secrets of Sleep*, p. 63-64.
45. Shapiro, “Rush to Judgment.”
46. Hall, *Meaning of Dreams*, p. 14, 17.
47. Jastrow, *Wish and Wisdom*, p. viii.
48. Loftus, *Witness*, p. 22.
49. Kirsch in *Theories of Hypnosis*, p. 439. See also Reed, *Psychology of Anomalous*, p. 41, 58-59.
50. Frank, *Persuasion*, p. 52-54; Goodman, *How About Demons?* p. 89-94.
51. Frank, *Persuasion*, p. 212; see also Ellenberger, *Discovery*, p. 306.
52. Sargant, *Battle*, p. 59.
53. Fredrickson, *Repressed Memories*, p. 134-137.
54. Baker, *They Call It...*, p. 179-182; Hufford, *Terror*, p. 115-170; Reed, *Psychology of Anomalous*, p. 37-40.

55. J. Bond, An Essay on the incubus or Nightmare, in Robbins, *Encyclopedia of Witchcraft*, p. 356.

56. Hufford, *Terror*, p. 40-41; see also Barlow, *Anxiety*, p. 73, 85-87.

57. Bass, *Courage*, p. 65.

58. Borbely, *Secrets of Sleep*, p. 156-157; see also “Sleep Disorders”; Hobson, *Sleep*.

TO BE CONTINUED

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Further Up the Mountain

“It is incredibly depressing that Massachusetts remains gripped in the culture of Salem. Of course, we must fight on. I asked Stephen Jay Gould once how he kept his persistence and sense of humor in fighting pseudoscience and creationism and all the anti-scientific impulses in our culture. He said, ‘Yes, I often feel like Sisyphus, but imagine how much further down the mountain we’d be if we weren’t trying to reach the top.’”

Carol Tavris (2005, February 8).
Personal email.

Hidden Memories of Surgical Operations

“Though deeply disturbing, patients who are obviously traumatised are at least tangible to psychologists—the patients know what has happened, and so understand the root of their problems. But some psychologists are concerned about the effects of operations on another group of people. They may have no recollection of the operation whatsoever, yet buried deep in their minds is a memory that either surfaces later, or causes psychological damage without them ever knowing why.

“Suspicious that people might have hidden memories of operations were first aroused in 1965, when Bernie Levinson, an anaesthetist working in South Africa, decided to test whether patients remembered anything that was said while under a general anaesthetic. During routine operations, he staged a fake emergency, declaring, ‘The patient’s turning blue.’ Although none of his 10 patients remembered it afterwards, under hypnosis, nearly all recalled what was said, and a handful became immediately distressed.”

Sample, I. (2005, February 19). A scream that can’t be heard. *The Guardian* (London), p. 16.

A Happy New Life

The last time I contacted the Foundation it was to tell you that our son had called—after 7 years. He never did call back, and we gave up hope of ever hearing from our children again. We moved several times over the next half dozen years and finally settled into a lovely new home near relatives.

The day after we moved into our new home, our daughter called—after fourteen years. She is the one who first got involved with a therapist and started this whole mess. She said she called to tell us that she was sorry we were alone and for the first thirty minutes she talked to us in psychobabble. She has become a licensed family therapist and has a thriving practice, but it was really hard to follow what she was saying. I suspect that she was nervous. For the last 30 minutes, we talked quite normally. She told us about her husband's new job and her 17 year old son's near fatal accident last summer. She said she realized then that she would never give up on her son and wondered why we had given up on them. (She seemed to forget that there were restraining orders against us.)

She told us that she loved us and I reminded her that if she thought those terrible things about us, there is no way she could love us. She didn't indicate whether she still thought her original charges were true. She even talked about coming to see us. At first I was thrilled about that idea but after a few sleepless nights, I wondered if she just wanted to come and ruin our lives again. It's awful to suspect your own daughter, but we would never have believed that any of this could have happened to our family.

She said that she would call us back, and I told her that her brother had said that too. She said that she

wasn't like him and that these conversations would continue. I did talk with her a few days later and suggested that she meet us in another city. She was unable to change her schedule to do so.

A month later, I left a message on her answering machine reminiscing about a past holiday event that we had shared. We have not heard from her again. We are considering going to her city and try to see her.

We are happy in our new home. We have wonderful, supportive nieces and nephews. Of course, their children are not our grandchildren, but we are thankful for what do do have. We also have many happy memories and we try to think about them rather than the sad ones.

A Mom



No Hope of Reconciliation

It has been 13 years since we last had contact with our accusing daughter and her family. My wife and I have long since given up any hope of a reconciliation; instead, we have given our attention to the rest of our loyal and loving family. We had almost decided—reluctantly—to stop supporting the FMS Foundation. Then the latest newsletter arrived, reminding us of how much emotional and intellectual comfort the Foundation has provided for so many years to so many anguished parents. Keep up the work.

A Dad



Before and After

Before: Dear Mom and Dad,

I've been thinking about you this week. It's been a good week for me, and I wish you could be here to share my joy, one of the reasons why I was thinking about you. I really wish I was closer so we could talk about things, plans and such, more often. I think of you as friends, buddies. What would my Mom and Dad, my buddies think about this? They would know; they would tell me the truth. Such things, such trust, doesn't exist anywhere else.

Love and wisdom in the same people.

Love "D"

After therapy: To My Mom and Dad,

I have previously given you the opportunity to voluntarily obtain the counsel of a psychiatrist to become informed about my medical condition which is a result of your emotional abuse of me as a child. You have declined to do this voluntarily to date. As a result of your continued refusal to learn about my medical condition, let alone consider your responsibility for it, I have no choice but to inform you of the following actions I will have to take if you continue to decline seeking the medical counsel necessary to understand my medical condition. 1. I will file criminal charges against you both for emotional child abuse. 2. I will file a civil suit against you for that same abuse.

"D"

A Mom



Tiny Steps

The only advantage of having our daughters estranged is that we spent no money on them. However, they are each starting to reconnect. They are now seeing new therapists who are apparently not doing repressed work. These therapists are interested in healing the family

The girls each say that they believe that they were sexually abused. One has said she is ready to reconnect slowly and that she is willing to forgive her father (who would like to know what he is being forgiven for—at least some day). We have contact through letters only. It is a lot better than nothing, since we had not heard from her for four years.

The other daughter has discussed the possibility of forgiveness, and we

Garbled Memory

An answer on a recent Psychology exam.

"Piaget had a memory of being lost in a shopping mall."

have had joint therapy sessions with each other's therapists. We talk regularly on the phone. This daughter had never cut me off entirely. I was just furious with her because she started the whole thing and got her younger sisters involved. I didn't want to talk to her.

The third daughter is still very much under the influence of her repressed memory, hypnosis-using former therapist. However, we have been in correspondence and a few months ago, I went to meet with her and her therapist for two long sessions. (It was the first time I'd seen her in 2 1/2 years, when I showed up unannounced on her doorstep.) She would not see me outside of her therapist's office and our sessions were scary because she is so very fragile emotionally. We did end with her saying that she wanted to continue the process.

When the time came to continue, she said that she was too busy, and she really did have a lot going on. We continue to correspond and discuss the issues regarding the family.

I have been seeing a therapist who specialized in dealing with cases like ours. I have learned a lot of the why of our girls getting involved in repressed memory therapy, and I think I see what my husband's and my role in the family dynamics has been. I know this reconciliation wouldn't be happening without this doctor's help.

It has been painful and slow and the steps have been tiny. At least there is communication where there was not.

Thank you for the work of the Foundation.

A Mom

□

Retracting is a Step

Retractor: That was such a terrible time in so many ways. That's probably when I was at the most risk of suicide. When I was in therapy, I had my therapist and the group and the hospital to fall back on. When I escaped, I didn't have any of that, but I still had the awful feelings from therapy and a

whole new set of awful feelings.

One thing I needed was an "advocate." I needed someone with information about FMS who could explain it to me and help me understand what happened, someone who could give me a clue as to what the next year might be like. I needed someone with some suggestions as to where to go next and what to do. I needed someone I could talk to every day, if necessary, for a while. My friends and family needed someone like that too. We went through two years of non-stop crises.

I got in contact with other retractors. I felt like a moron. I thought that no one would ever understand how I had gotten into this. It was important to me to know that other people had also gotten into this mess and that they were not stupid or crazy or hopelessly dysfunctional.

Another thing that would have been helpful is a packet of information. I wanted objective information, but I also wanted both points of view on this whole issue. I had been warned about FMS long before I knew it applied to me. My therapist did not want anyone tampering with one of his little gold mines. It would have been good for me to have Ofshe and Loftus side-by-side with Ross and Braun. It would have reinforced the fact that I'm reasonably bright person capable of logical thought and I wouldn't feel that I was being brainwashed by anyone.

When I first left, I was really angry. I realized that I had basically ruined my life as I knew it. I could tell that it was not going to be easy to put it back together and I was very unhappy about it. I was also lonely, having been excommunicated from a system I had relied on completely for two years.

Now I'm mostly frustrated and feel guilty, but, thankfully, I have regained my long-lost sense of humor. Survivors and recovered memory therapists are often devoid of humor. That's sad.

What I need now is a good therapist, but I'm completely therapy-pho-

bic. It would help to have a counselor who knows and understand the issues. I don't want to have to train and educate someone. I don't have the strength to try to explain why a little over a year ago I was hospitalized with MPD and I hated my parents and now that has all changed. It's so complicated.

I like having contact with other retractors. It's important because we all need to know that there is a future and retractors can get on with their lives. Although I think it is a loss, one of the most inspiring things I ever read was that Melody is not doing the Retractor newsletter because she wants to get on with her life. That told me that this was not like being a survivor. Retracting was not an identity, it is merely a stopping point on the road to getting a life again.

A Retractor, 1994

□

Nobody Wins

Two years ago I knew nothing of the new psychotherapy that has eaten its way into the helping profession in the guise of respectability. It has been a very painful two years, and I know that my daughter is deeply and painfully disappointed in me for not supporting her claims of having repressed memories of a rape 43 years ago. She has not found the peace and happiness she proclaims, and after 5 years she is still with the same therapist. Nobody wins. At least nobody but some therapists who have become richer.

□

It's Still Happening

"On last Tuesday night's episode of NCIS, a murder was solved when one of the NCIS staff submitted to hypnosis with a recovered memory therapist and remembered that the perpetrator wore his watch on his right hand. All of which was impressive to the usually skeptical Gibbs. "
Morfit, S.H. (2005, February 20).
Personal e-mail correspondence.

Web Sites of Interest

comp.uark.edu/~lampinen/read.html
The Lampinen Lab False Memory Reading Group,
University of Arkansas

www.exploratorium.edu/memory/
The Exploratorium Memory Exhibit

www.ctnow.com/memory
Hartford Courant memory series

www.tmdArchives.org
The Memory Debate Archives

www.francefms.com
French language website

www.StopBadTherapy.com
Contains phone numbers of professional
regulatory boards in all 50 states

www.IllinoisFMS.org
Illinois-Wisconsin FMS Society

www.ltech.net/OHIOarmhp
Ohio Group

www.afma.asn.au
Australian False Memory Association

www.bfms.org.uk
British False Memory Society

www.geocities.com/retractor
This site is run by Laura Pasley (retractor)

www.sirs.com/uptonbooks/index.htm
Upton Books

www.angelfire.com/tx/recoveredmemories/
Locate books about FMS
Recovered Memory Bookstore

www.religioustolerance.org/sra.htm
Information about Satanic Ritual Abuse

www.angryparents.net
Parents Against Cruel Therapy

www.geocities.com/newcosanz
New Zealand FMS Group

www.werkgroepwfh.nl
Netherlands FMS Group

www.falseallegation.org
National Child Abuse
Defense & Resource Center

www.nasw.org/users/markp
Excerpts from *Victims of Memory*

www.rickross.com/groups/fsm.html
Ross Institute

[www.hopkinsmedicine.org/jhhpsychiatry/
perspec1.htm](http://www.hopkinsmedicine.org/jhhpsychiatry/perspec1.htm)
Perspectives for Psychiatry
by Paul McHugh

www.enigma.se/info/FFI.htm
FMS in Scandanavia - Janet Hagbom

www.ncrj.org/
National Center for Reason & Justice

www.lyingspirits.com

Skeptical Information on Theophostic Counseling
www.traumaversterking.nl
English language web site of Dutch retractor.

www.quackwatch.org

This site is run by Stephen Barrett, M.D.

www.FMSFonline.org

False Memory Syndrome Foundation

Legal Web Sites of Interest

- www.caseassist.com
- www.findlaw.com
- www.legalengine.com
- www.accused.com
- www.abuse-excuse.com

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S. O. Lilienfeld, S.J. Lynn and

J.M. Lohr (eds.)

New York: Guilford Press (2003)

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ARKANSAS

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Al & Lela 870-363-4368

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Jocelyn 530-873-0919

San Francisco & North Bay

Charles 415-984-6626 (am);

415-435-9618 (pm)

San Francisco & South Bay

Eric 408-738-0469

East Bay Area

Judy 925-952-4853

Central Coast

Carole 805-967-8058

Palm Desert

Eileen and Jerry 909-659-9636

Central Orange County

Chris & Alan 949-733-2925

Covina Area

Floyd & Libby 626-357-2750

San Diego Area

Dee 760-439-4630

COLORADO

Colorado Springs

Doris 719-488-9738

CONNECTICUT

S. New England

Earl 203-329-8365 or

Paul 203-458-9173

FLORIDA

Dade/Broward

Madeline 954-966-4FMS

Central Florida - Please call for mtg. time

John & Nancy 352-750-5446

Sarasota

Francis & Sally 941-342-8310

Tampa Bay Area

Bob & Janet 727-856-7091

GEORGIA

Atlanta

Wallie & Jill 770-971-8917

ILLINOIS

Chicago & Suburbs - 1st Sun. (MO)

Eileen 847-985-7693 or

Liz & Roger 847-827-1056

Peoria

Bryant & Lynn 309-674-2767

INDIANA

Indiana Assn. for Responsible Mental

Health Practices

Pat 260-489-9987

Helen 574-753-2779

KANSAS

Wichita - Meeting as called

Pat 785-738-4840

KENTUCKY

Louisville- Last Sun. (MO) @ 2pm

Bob 502-367-1838

LOUISIANA

Sarah 337-235-7656

MAINE

Rumford

Carolyn 207-364-8891

Portland - 4th Sun. (MO)

Wally & Bobby 207-878-9812

MASSACHUSETTS/NEW ENGLAND

Andover - 2nd Sun. (MO) @ 1pm

Frank 978-263-9795

MICHIGAN

Grand Rapids Area - 1st Mon. (MO)

Bill & Marge 616-383-0382

Greater Detroit Area

Nancy 248-642-8077

Ann Arbor

Martha 734-439-4055

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Terry & Collette 507-642-3630

Dan & Joan 651-631-2247

MISSOURI

Kansas City - Meeting as called

Pat 785-738-4840

St. Louis Area - call for meeting time

Karen 314-432-8789

Springfield - Quarterly (4th Sat. of Apr.,

Jul., Oct., Jan.) @12:30pm

Tom 417-753-4878

Roxie 417-781-2058

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Mark 802-872-0847

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Sally 609-927-5343 (Southern)

Nancy 973-729-1433 (Northern)

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Southwest Room -Presbyterian Hospital

Maggie 505-662-7521(after 6:30pm) or

Sy 505-758-0726

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Westchester, Rockland, etc.

Barbara 914-761-3627

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Susanne & John 608-427-3686

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The British False Memory Society

Madeline 44-1225 868-682

Deadline for the MAY/JUNE Newsletter is April 15. Meeting notices MUST be in writing and should be sent no later than two months before meeting.

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