



Dear Friends,

Standing in line at the Post Office last week, we started to giggle. On a wall behind the clerk was a poster with the words: “*Create Memories With Mail.*” For those of us involved with false memories, such words can evoke a host of humorous ideas—obviously unintended by the authors. FMS has changed the perspectives of many of us in lots of different ways.

Remarkably, we still get calls or e-mails from newly accused families—not a lot, but any number is too great. How can this still be happening? Most of these newly destroyed families have children who went to some type of “Christian” counseling. Are these counselors ignorant of the warnings from all the professional organizations or from the results of malpractice lawsuits?

Theophostic Prayer Ministry (TPM) is a name we hear frequently now. In this issue, investigative journalist Jan Fletcher provides an updated analysis of TPM and its belief in Satanic ritual abuse. (See p. 4.) She explains why one needs to be skeptical when TPM claims that it is not “recovered memory therapy.” Theophostic counseling is growing at lightening speed and producing its own spin-offs.

Virginia-based Restoration in Christ Ministries (RCM) is one such spin-off that several families have recently mentioned. A quick glance at the RCM website gives the picture:^[1] headed by Tom R. Hawkins, (Ph.D. in Biblical Studies) who claims no mental health credentials so that he “will not be restricted in any way by state regulations when dealing with ‘spiritual dynamics,’” RCM is described as an “adaptation of the teachings of Basic TheoPhostic.” “RCM offers training and support to those called to restore lives shattered by abuse,” and the focus of Hawkins’s books and seminars is treating Dissociative Identity Disorder. He knows “specific indicators of ritual abuse” and has devised an evaluation tool “on the subtle indications of complex DID/RA.” He is a member of the International Society for the Study of Dissociation and the Christian Society for the Healing of Dissociative Disorders.

Hawkins argues that because people report satanic

abuse, it can not be discounted. He writes: “Granted, the victims’ memories may be distorted and contain false information, but there is the possibility that the emotional duress these people display may have experiential roots. It is not likely that people can become this emotionally battered just by living a normal and happy life or by making up stories of trauma and abuse.”

Hawkins uses a disturbing analogy that is an example of muddled thinking. He asks readers to compare someone going to a therapist claiming satanic ritual abuse with a person who is all broken and bleeding who goes to a hospital emergency room claiming that she was run over by a truck. Since there is no evidence of a truck, the patient is discredited and her story dismissed. Hawkins asks if therapists should discredit patients just because they cannot produce physical evidence.

But emergency room doctors treat the symptoms; they don’t treat the symptoms of someone who is harmed by a truck differently from those same symptoms in a person who might have been harmed in some other way. They treat the damage. Hawkins seems to assume that some care providers think that patients who believe that they were abused by satanists should be abandoned. That is just as absurd as assuming that someone who claimed that she was Joan of Arc should be abandoned. Of course people should be treated who turn to professionals for help. Research into effective therapy practice, however, has shown that helping people solve problems in the here and now is effective treatment; relentless exhuming of memories is not.

No doubt the leaders of these ministries truly believe that they are helping people, just as the many secular therapists of 15 years ago also thought. Separation of church and state limit what government or regulators can do when the

In this issue...

<i>Fletcher</i>	3
<i>Legal Corner</i>	6
<i>Kane</i>	7
<i>From Our Readers</i>	10
<i>Bulletin Board</i>	14

harmful therapy is done through the churches. There is a tremendous need for religious leaders to take responsibility for the harmful practices now taking place on their watch.

Two brief summaries in this issue document the terrible toll that false memories can have. On page 7, Frank Kane writes about the prison release of Bernard Baran who was convicted during the height of the child-abuse day-care hysteria. On page 9, is the tragic story of the Hamlin family that self-destructed, apparently after Mrs. Hamlin thought that she needed to recover memories of childhood sexual abuse. The story, revealed during a lengthy trial, portrayed her husband as someone who became obsessed with the idea that she was abused, and he even hired the notorious Ted Gunderson to help find the evidence of the satanic cult. Gunderson has been dedicated to finding satanic ritual abuse during the past three decades, and he has left a trail of harm. If Mr. Hamlin had not been obsessed with satanic conspiracies and his wife's memories before working with Gunderson, it's highly possible he was after exposure to someone who claimed authority in the matter.

Perhaps it is just the ease of getting information on the Internet and the fact that there are so many websites devoted to the topic maintained by people who believe the conspiracy claims, but in the past year it seems that we have been reading more and more stories about claims of satanic ritual abuse. (See p. 12.) Work is needed to remind people that the claims have been thoroughly debunked.

We are now planning for 2007. You should have already received our annual letter. We will continue to support families who need the Foundation. Sadly, some families have given up any hope of seeing their children again. But we are all delighted for those families in which there has been a retraction. Resumed contact, however, comes without verbal apology for most families.

As you know, my daughter returned after 15 years — not just returned but about to move into a condo one half block from mine. A close friend summed it up aptly with the comment, "How wonderfully weird." It's good to have such candid friends. Remarkably, I seem to have lost all anger and bitterness.

Many families still have no contact, but they have come to terms with the loss.

I am writing to update you on our continuing soap opera. We see our three sons. We see our five grandchildren and our four great grandchildren. We do not see the two accusing daughters whom we understand do not speak to each other anymore either. The family therapist who started this journey is now teaching knitting. Ah life!

Now, more than a dozen years later, my oldest daughter is still lost to me, and I am not allowed to have any communication with her. But my family is intact, my personal and professional friendships were not affected, and—now living in

retirement—my life is good. For the most part, I can accept the rupture by my daughter.

The greatest measure of the Foundation's success is that each year fewer newly accused families contact the FMFS for help, while at the same time more families either reconcile or feel that they no longer need help. But the gratification of the accomplishments of the past 15 years is offset by the recognition that many affected families remain broken and the knowledge that "merchants of discredited memory theory prevent the memory wars from being completely extinguished," as Elizabeth Loftus noted in 2004. During the next year, we plan to shine a bright light on these "merchants"—who they are, what they are doing.

Over the years, the work in the office has changed dramatically. Almost everything we do is now by computer. The biggest change that will affect you is the transition of the newsletter to electronic distribution. There will be four issues in 2007 unless a reason for more arises. If you have not previously received the newsletter in electronic version and you wish to get it, we need to hear from you.

If you do not have access to a computer and wish mailed copies of the electronic version, we especially need to hear from you. We will compile the information from the electronic versions and do mailings four times during 2007. But we need to hear from you so that we can be sure that our records are correct.

We thank you for your generous support and help over the years.

Pamela



"...I refuse to be intimidated into not confronting the increasing troubles in our field. We are 'in it,' so to speak, deep. If you don't believe me, check recent adjudications, not to mention multimillion dollar settlements, against therapists. The trouble we need to address, which is how to serve not only our own interests but also those of our clients, does not stem solely from the efforts of our major detractors in the false memory syndrome movement; it has been lurking in our field from the beginning. There is an urgent need for therapists to become sophisticated enough to provide treatment without presupposing that clients' reports or 'memories' are in accordance with fact, and without assuming that only one (or even several) interpretation(s) can explain even the most suggestive symptoms or dreams."

Nancy Hornstein, M.D., 'President's Message'
ISSD News, August/September 1995
(International Society for Study of Dissociation)

"The past is malleable and flexible, changing as our recollection interprets and re-explains what has happened."

Peter Berger

Update on Theophostic Counseling

Jan Fletcher

Jan Fletcher is a Christian journalist who has reported on TPM since June 2003. Her research is on the web at www.lyingspirits.com

Despite changes in training materials by founder Ed Smith, Theophostic Prayer Ministry (TPM) remains dangerous, and yet continues to be the fastest spreading inner-healing practice in Christian churches today.^[1]

Smith is an ordained Southern Baptist minister who operated a private counseling practice for female survivors of sexual abuse called Family Care Christian Counseling, in Campbellsville, Ky., in the early 1990s. Having reached the point of burnout in his counseling practice,^[2] Smith launched a ministry he named TheoPhostic [God's Light] Counseling in 1996.

With Theophostic, Smith soon went beyond attempting to treat childhood sexual abuse. He changed the name, first to Theophostic Ministry, and then to Theophostic Prayer Ministry. Until recently, Smith promoted his method as a “cure-all for non-organic mental and emotional problems,” noted one Christian apologist and researcher.^[3]

In TPM, a Theophostic-trained facilitator asks the ministry recipient to drift back and identify the first memory she can remember in which she feels the same negative emotion that has been “triggered” in the present time, and is her current source of trouble. Then, the facilitator helps her identify a lie embedded in that memory, such as, “I’ll never be safe.” She then prays to Jesus to show her the truth with the expectation that both the lie and the emotional pain will be vanquished.

Smith says Theophostic facilitators “ask the Lord to reveal His truth” as clients “watch for, listen [to] and feel” a special revelation from Jesus, who “has the ability to enter into our historical moment and reveal truth in

the experience.”^[4] The TPM facilitator then discerns the source of the revelation is actually Jesus.

It is within the TPM client’s search for a “historical moment,” that controversy over TPM’s potential to generate false memories has arisen. TPM’s premise that Jesus is bound to appear with a divine message regarding the client’s interpretation of a past event has added to the concern that the ministry client will be unlikely to question the reliability of any recovered memories.

Smith has strongly denied that TPM is a form of recovered memory therapy, and, despite some new warnings in his materials, still remains recalcitrant to critics’ concerns over TPM’s potential to induce false memories in clients. At times, he has even resorted to publicly accusing critics of secretly conspiring against him personally.^[5] He has also accused those “who feel obsessed with making other peoples [sic] traumatic memory false,” of discrediting the reliability of human memory in order to hide their own evil deeds.^[6]

Smith’s pre-2005 materials are filled with extremely dangerous teachings on the need to search for repressed memories in order to resolve current emotional problems;^[7] assuming that half of all women in America have suffered from childhood sexual abuse;^[8] and a belief in widespread satanic ritual abuse.^[9] “It is impossible to believe that these memories have been implanted by the counselor/minister/therapist when they are accompanied by such strong physical manifestations,” said Smith.^[10] In his 1999 training video, he claimed the majority of his personal clients were SRA victims.

In April 2005, Smith released a revised training manual, *Basic Seminar Manual*. In it, Smith answers the question: “If people are using the Theophostic approach according to the specific teaching and ministry guide-

lines is there a possibility that the facilitator could implant a ‘false memory?’”^[11] He asserts that, if ministry guidelines are followed, only the client surfaces the memory, and the facilitator should “never make any insinuations, suggestions or ask questions that would provide memory content for the person.” [Emphasis in original.] Smith also recommended that TPM facilitators have clients sign a “hold harmless” agreement^[12] before engaging in Theophostic.

The warnings Smith placed in this section were long overdue. But look at what Smith says later:

“I have ministered to many people who report memories that would be identified as Satanic Ritual Abuse. I do not believe that everything that is being reported by these people is accurate by any means. The very nature of what is being reported lends itself to fabrication and *implanting of falsehood*. If even a portion of what has been reported is accurate (which I believe it is), then the people doing the evil deeds would want there to be all manner of falsehood, mistaken identities and fabrication present. *Logic would say that falsehood would intentionally be put into the person’s mind by the perpetrator so that the person would never be able to sort out the truth.*”^[13] [Emphasis added.]

In *Keeping Your Ministry Out of Court*, which is still being distributed on the www.theophostic.com website – a book that is touted as “a MUST BUY book for those using Theophostic Ministry” – Smith says, “The whole idea that counselor/ministers can create dissociation or ‘false memories’ is giving counselor/ministers much more power and suggestive influence than is even possible. Someone needs to set up a controlled environment and prove that planting a ‘false memory’ is even possible.” (p. 75)

Smith believes alleged Satanists can implant false memories in complex schemes, yet counselors cannot.

Along the same lines, Smith says

he has reports that Satanists are possibly “programming” women to fake Theophostic healing and “accepting the role of speaking for Jesus.”^[14] Furthermore, he describes as “absurd” the applicability of scientific studies proving the unreliability of memory.^[15] Elliot Miller, editor, *Christian Research Journal*, notes: “It is impossible to interact with TPM training seminars and materials for long without encountering discussion of satanic ritual abuse (SRA).”^[16] He said, “It is clear that there remains a population in the larger counseling client pool that will, if given the opportunity, display abreaction and tell gruesome SRA stories. *Smith and other TPM facilitators have experienced this phenomenon numerous times.*”^[17] [Emphasis added.]

Miller also admits in “Teachings in Transition” that “if the alleged perpetrator is innocent, the TPM recipient’s choice to forgive him for wrongs he didn’t actually commit would not prevent harm from being done to their relationship by her believing he committed those wrongs. If he is a significant person in her life, then the consequences of this false belief would be severe.”^[18] The consequences of TPM can indeed be severe. Based on my research and first-hand accounts I have heard since publishing my e-book, *Lying Spirits*, I believe there is a significant risk of the unnecessary loss of familial love for anyone who engages in TPM.

Despite the fact that the essential TPM process remains unchanged, Smith’s willingness to tinker with wording in describing certain theological issues enabled him to achieve an enviable endorsement from Miller. ^[19] Miller declared in his two-part evaluation that TPM “operates within the parameters of orthodox Christian theology.” Virtually all other evangelical Christian counter cult apologists disagree with Miller’s conclusion, as do I.

One example of Smith’s changes in the 2005-revised training manual is

that one of his original nine Theophostic principles – “God heals the lost and saved equally with no preference over either” – quietly disappeared in the revised manual.^[20] Smith says of Theophostic: “People consistently say it was from God. This is even the case with those who do not profess any relationship with God.”^[21] And, later he says, “God does not seem to require confession of sin from a non-believer.”^[22] But, how can a lost person have the peace of Christ” – that which Smith defines as the end result of Theophostic healing? If a lost person can have it, and claims God showed it to him, then it’s not the peace of Christ: it’s a false gospel! If a lost person gets a word of truth from Jesus without repentance, it’s a false Jesus! Theophostic, in its core process, is a gross distortion of Christianity.

Smith has consistently shifted his terminology, switching from “genuine recovery” to “genuine renewal,” and repackaging his concepts to stay ahead of critics, and also to ensure TPM remains appealing to conservative churches.

Perhaps the greatest danger is due to the fact that Theophostic is a movement that has taken on a life and theory of its own. Smith has no organizational control over Theophostic counselors, or the power to police what happens in any Theophostic counseling session. His previous materials, to my knowledge, have not been recalled. As a result of these factors, even though Smith has made changes to his training materials, there is still a great risk to the public.

Shortly before my presentation^[23] on Theophostic at the Discernment Ministries conference, a gentleman told me he had driven four hours each way to hear me speak. Why? Because a woman in his church, with no history of sexual abuse, had been talked into engaging in TPM. Within a very short time, she apparently recovered a memory of her grandfather forcing her to

have oral sex while riding on a Ferris wheel. This gentleman was horrified that the TPM facilitator allowed this woman to leave the session with no warning that this recovered memory could be false. I told him, wryly, “It sure doesn’t make for happy family get togethers.” Sadly, that’s an understatement for families who suffer the unintended side effects of TPM.

1. Elliot Miller, “Theophostic Prayer Ministry: Christian Prayer, Occult Visualization, or Secular Psychotherapy?” *Christian Research Journal*, Vol. 29, No. 2., p. 15.
2. Ed M. Smith, interview with Jan Fletcher, June 27, 2003.
3. Elliot Miller, “Teachings in Transition: Recent Changes and Remaining Concerns with Theophostic Prayer Ministry,” *Christian Research Journal*, Vol. 29, No. 3, p. 35.
4. Ed M. Smith, *Basic Seminar Manual* (2005), New Creation Publishing, p.137-138.
5. Smith’s corporate website (www.theophostic.com), during November 2004, published a false statement claiming there was “no question” of my ties to the False Memory Syndrome Foundation. He has since removed this from his website.
6. Ed M. Smith, *Beyond Tolerable Recovery*, 4th ed., Alathia Publishing, p. 57.
7. *Ibid.* p. 41.
8. *Ibid.* p. 25.
9. Dr. E. James Wilder and Dr. Ed M. Smith, *Keeping Your Ministry Out of Court*, Alathia Publishing, 2002. p. 73.
10. *Ibid.*
11. Ed M. Smith, *Basic Seminar Manual* (2005), New Creation Publishing, p. 279.
12. *Ibid.* p. 202-204.
13. *Ibid.* p. 280.
14. *Ibid.* p. 139.
15. *Ibid.* p. 86.
16. Miller, *Teachings in Transition*, p. 36.
17. *Ibid.* p. 37.
18. *Ibid.*
19. *Ibid.* p. 32.
20. Smith, *Beyond Tolerable Recovery*, p. 116.
21. *Ibid.* p. 136.
22. *Ibid.* p. 147.
23. This presentation is at www.lyingspirits.com/speech.html.



“I’m always fascinated by the way memory diffuses fact.”

Diane Sawyer

Why Was It So Difficult to Free an Innocent Man? The Milgaard Inquiry

When David Milgaard was 16, he traveled with some friends through Saskatoon. It happened that he was there on the morning in January 1969 when a young woman named Gail Miller was raped and stabbed to death. Milgaard was identified as a suspect and later convicted of the murder. He spent 23 years in prison and his case is now considered one of the worst miscarriages of justice in modern Canadian history. In 1992, a serial rapist who was known to have been in the area at the time of the crime was finally convicted of the murder.

In Canada, Milgaard's story is now well known. There was much in the news during the original trial and appeal, the two applications for a review of the conviction to the federal justice minister, the Supreme Court review of the conviction, a police investigation, the trial and conviction of the person who was the actual murderer, two books, and a made-for-TV movie.

Several years ago, the government of the province of Saskatchewan asked that an inquiry be conducted to determine why Milgaard spent 23 years behind bars for a terrible crime he did not commit. The inquiry is supposed to bring together all the information from the previous trials and inquiries and to distill the facts from the perceptions. For many years, there have been allegations in the public forum that the government felt needed to be resolved. One of these issues is that authorities covered up information pointing to the real killer to maintain Milgaard's conviction. Another issue is why it was so difficult to free an innocent man through the processes established by the government. "How were these mistakes made...why didn't they reopen [the case] sooner?" asked Milgaard's attorney.

The Milgaard hearings began in January, 2005. There have been 107 witnesses to date and the transcript is 35,000 pages long. The cost of the hearings is expected to be about \$10 million. The last five weeks of the hearings will begin at the end of August after a summer recess. It is not known when the final report will be released.

Cook, T. (2006, July 4).
Milgaard's miscarriage of justice.
Wellant Tribune (Ontario), A10.



Two New Books of Interest by FMSF Advisory Board Members

Two new collections of essays will be of interest to newsletter readers. FMS Foundation Scientific Advisors Frederick Crews, Ph.D. and Paul McHugh, M.D. have each published volumes of some of their most notable articles .

The Mind Has Mountains: Reflections on Society and Psychiatry by Paul McHugh (Johns Hopkins University Press, 2006) includes one of the first scholarly articles questioning the reliability of recovered memories. "Psychiatric Misadventures" ^[1] is as timely now as it was when first published in 1992. Dr. McHugh, who as chairman of the Department of Psychiatry at Johns Hopkins for more than 25 years has been a major influence on generations of psychiatric researchers and clinicians, examines many other foolish and misguided claims in psychiatry.

McHugh has a brilliant mind and is never shy about expressing his opinions. He writes with wit, logic, clinical expertise and scientific authority.

Follies of the Wise: Dissenting Essays by Frederick Crews (Shoemaker Hoard, 2006) includes "The Revenge of the Repressed I & II," ^[2] an article that was a real turning point in public opinion on recovered memories, especially in the liberal community. Indeed, Crews, who has been

described as "the infamous Freudian contrarian," linked the recovered memory movement to psychoanalysis, really stepping on the toes of the Freudian community as evidenced by the response the articles evoked in the *New York Review of Books*.

Joan Acocella has described Crews as a "public defender against the sloppy thinking, and above all the harmful therapies, put forth by people who should have known better." Crews shows the follies that are a consequence of confusing science and pseudoscience and of muddled thinking.

Crews and McHugh are each masters of style. These books are a real pleasure to read.

1. McHugh, P. (1992). Psychiatric misadventures. *American Scholar*, 61, 497-510.
 2. Crews, R. (1994, November 17). The revenge of the repressed (Part 1). *The New York Review of Books*, XLI (19), pp. 54-60.
- Crews, R. (1994, December 1). The revenge of the repressed (Part 2). *The New York Review of Books*, XLI (20), pp. 49-58.
- Crews, F. , et al. (1995). *The memory wars: Freud's legacy in dispute*. New York: New York Review of Books.



Sybil DVD Released

Although CBS announced that it would release a remake of *Sybil* in the spring of 2006, that production has not yet appeared. There was mention in a recent news article that it would appear next year. ^[1] However, in July, Warner Brothers released the 30th Anniversary Edition DVD of the original made-for-television movie, *Sybil*.

The *Sybil* DVD includes an additional disk with interviews of the movie's stars, the producer Peter Dunne, the screenwriter Stewart Stern, and a friend of the real *Sybil*, Nancy Preston. The new information is listed as: "Retrospective Documentary: Examining *Sybil*, *Sybil* Therapy Session, The Paintings of *Sybil*."

"Nothing fixes a thing so intensely in the memory as the wish to forget it."
(Michel de Montaigne)

Stewart Stern described the process of writing the script. He told how he got access to the therapy tapes, how he transcribed them, and how he spent many hours of interviewing psychiatrist Cornelia Wilbur and Sybil author Flora Schrieber. The thousands of pages of working material, he said, is on file at the University of Iowa. Stern also explained why he needed to change some of what was in the book to make it suitable for the screen.

Stern commented that Dr. Wilbur had the longest Lincoln Continental he had ever seen and that it was pink. Her apricot color hair and full theatrical evening make up during the day surprised him. He said that she had incredible self-assurance and was “riveting to listen to.”

The section listed as a “Sybil Therapy Session” was primarily about the difficulty of transcribing the tapes. An all but inaudible short segment was presented as an example. No mention was ever made that Sybil’s memories were the result of hypnosis, drugs, and undue suggestion. Instead, Dr. Wilbur was described as “one of the foremost psychiatrists in the world, especially in the multiple personality area.”

The real life Sybil was an artist who taught in Lexington, Kentucky. A collection of her pictures drawn between 1944 and 1965 was found after her death, and the video explains who has them, how they were acquired, and what is being done with them. It was suggested that the pictures could be used to show the progression of her mental health, noting that Sybil began therapy with Dr. Wilbur in 1954. Nancy Preston, a former art student of Sybil’s who was her friend for more than 25 years, said that Sybil was as normal as could be. She described her as a calm, compassionate lady.

1. Ostrow, J. (2006, July 18). A classic revisited. DVD 30 years later, NBC’s groundbreaking miniseries “Sybil” remains impressive. *The Denver Post*, F-1.



Symptom Lists and Hidden Memories: Beliefs That Fueled the Recovered Memory Phenomenon Are Alive and Well

- all self-harming behaviors;
- all addictions;
- eating disorders;
- conversion disorders
- pseudoseizures;
- childhood sexual abuse;
- childhood physical abuse;
- childhood neglect and emotional abuse;
- growing up in a household as a witness to repeated violent behaviors;
- hearing voices with goal-directed, nonbizarre messages of conversation;
- “rapid-cycling” mood change occurring multiple times in a day or hour;
- attention-deficit problems that are inconsistent or situational;
- chronic posttraumatic stress disorder;
- chronic depersonalization or derealization;
- prolonged or multiple life-threatening hospitalizations in childhood
- profound body dysmorphic symptoms; and
- borderline personality adaptations.

What do these behaviors have in common? According to Richard A. Chefetz, M.D., they might be symptoms of dissociation, although he cautions that “not everyone with these kinds of histories will have a dissociative disorder.” [Rather] “dissociative processes are often the engine that drives these histories into childhood and adult psychopathologies.”

In an introduction to 16 recently published articles about dissociation, Chefetz argues that therapists need to know how dissociative processes work so that they will know how to ask their patients about the central symptoms of their lives. He says that people will “most often hide their dissociative processes if they are aware of them. If they are not aware, then you will have

to be smart enough to ask about these processes before you will have a chance of gently opening—just a little—the lid of their very own private Pandora’s box, in which their mind is hidden.”

Chefetz, R.A. (2006).

Why should you read these articles on dissociative processes? *Psychiatric Clinics of North America*, 29, xv-xxiii.



Profile

There have been thousands of professionals who have taken active roles in pointing out the dangers of false memories. Paul Durbin, Ph.D., a retired US Army Chaplain and more recently Director of Pastoral Care at Methodist Hospital in New Orleans, Louisiana is one of this important group.

Durban wrote recently to let us know that he has published his third book, *Hypnotherapy for Body, Mind and Spirit*. As in his previous books, it contains a section about false memories.^[1] The International Association of Counselors and Therapists gave him its “Pen and Quill” Award for the book.

Although Durbin and his family lost everything in Katrina, they are all doing well in their new cities.

1. For more information see:

<http://www.durbinhypnosis.com/>



“Nevertheless, a good part of the activity of memory consists not in reproduction, or even in reconstruction, but in sheer construction. And constructed memories do not always correspond to reality. One need not suffer from neurological or psychiatric dysfunction, nor need one be very young or very old to have false memories and to remember events that never happened.”

Tulving, E. (2001). Episodic memory and common sense: how far apart? In A. Baddeley, J. Aggleton, M. Conway (Eds.) *Episodic Memory: New Directions in Research*. Oxford University Press. 269-287.

Bernard Baran: Pittsfield Massachusetts Day-Care Worker Conviction Overturned

Massachusetts vs. Baran, No. 18042-51; 18100-1,
Superior Ct, Berkshire, Mass., June 13, 2006.

Frank Kane

Superior Court Justice Francis R. Fecteau, in his 80-page decision of June 13, 2006, granted Bernard Baran's request for a new trial. Fecteau noted that Baran "raises several issues generally including whether he was convicted upon unreliable evidence, that he received ineffective assistance of counsel, and that there is newly-discovered evidence that appears to have been improperly withheld, amounting to prosecutorial misconduct, as well as other issues."

The Berkshire County District Attorney states unequivocally that he will appeal Judge Fecteau's decision. Hence, Baran had to post \$50,000 cash bail, and he must wear a transmitting ankle bracelet—despite the fact that the verdict was overturned.

On June 30, 2006, Bernard Baran (he prefers to be called "Bee") walked free from the Berkshire County Court House, into the arms of his family, three months shy of 22 years since his arrest for alleged sexual offenses against children in the Pittsfield Massachusetts Early Childhood Development Center (ECDC). Baran, a teacher's assistant, was the first day-care worker to be convicted in the United States during the wave of day-care sex abuse hysteria of the '80s and '90s.

Arrested in early October, 1984, three weeks after the arrest of the Amirault family in Malden, Massachusetts, Bee was convicted just 115 days later, and sentenced to three concurrent life terms. He was slammed into the general population at the maximum security prison in Walpole, the Commonwealth's "home" for its worst, most dangerous offenders. Even though Assistant District Attorney Dan Ford had offered him a deal of five "easy" years for his guilty plea, Bee refused, declaring, as he always has, that he was innocent. Bee thought that he would never again see the light of day as a free man.

And so it seemed, to Bee, for many years. Four days after his incarceration, he suffered his first rape and beating. His family was without a car because his mother had had to sell it to raise money to pay the lawyer. Consequently, they were able to visit Bee only rarely, and the rest of the world seemed not to notice that it had allowed a slight 19 year-old, of less than 100 pounds, to be thrown away like damaged goods. In 1989, he was transferred to the "Treatment

Center" in the Bridgewater Correctional facility where he had a modicum of safety, but there he was tossed into the maelstrom of mostly truly-guilty sex offenders.

In 1995, Bee's case was cited in Debbie Nathan's and Michael Snedeker's book, *Satan's Silence*. Later in the 90s, he was mentioned in a letter from an FMS parent to the *Wall Street Journal*, correcting the columnist's statement that Gerald Amirault was the "the last day-care worker still in prison." A full-page column by Katha Pollitt followed in February, 2000 in *The Nation* magazine, helping immeasurably in fund-raising efforts.

In 1999, Bostonian Robert Chatelle took up the banner to get justice for Baran. During seven years of Herculean effort, Chatelle was a driving force pressing for a new trial. Chatelle enlisted attorney John Swomley who then sought an evidentiary hearing into the original trial and its perfunctory appeal. Because the Berkshire County District Attorney's office dragged its feet, claiming the bulk of the trial evidence had been lost or destroyed, nothing happened.

Two events in late 2003 opened up the possibility for a new trial: Superior Court Judge Fecteau's order to allow attorney Swomley full subpoena power to locate any and all evidence in criminal and civil domains, and the snow-shoveling death of Berkshire County District Attorney Gerard Downing who had been responsible for the delays. A few months later, the new District Attorney found most of the long sought unedited tapes of the children's interviews that had never been seen by the grand jury or the defendant. These tapes were presented in an evidentiary hearing along with comments and observations by Dr. Maggie Bruck.

Judge Fecteau's June decision contains four pages of the most egregious of the interrogations of these three- and four-year olds, who often said, frequently under duress by several adults at the same time, that "Bernie didn't do anything" and/or named other individuals, including teachers and children. These segments had been edited out of the final tape seen by the grand jury and the court, a final, neat package on a 40-minute tape of several children's comments, selectively chosen by the prosecution from the original several hours of tape which contained contrary exculpatory evidence.

The person who apparently had orchestrated the editing was Assistant District Attorney Dan Ford, now a Superior Court Judge in Berkshire County. During the original trial, Ford even had to intercept one little boy who hollered out, "Hi, Bernie," and tried to run over to Bee. Ford then dropped the boy from the case, apparently due to his lack of cooperation and unreliable testimony. Ironically, this boy's mother was the first accuser and had filed a civil suit against the day-care center, even before indictments were brought. In September, 1984, this same woman and her boyfriend had demanded the center fire Bee because he was gay.

When the day-care center refused, they brought the original sexual abuse charges.

Historical Context

How could all this have happened to Bernard Baran and to so many others? How does this case relate to FMS adult-children situations?

In the 80s, there was a tsunami of satanic ritual abuse-, sexual abuse- and child pornography-ring hysteria that flooded North America, drowning out “innocent-until-proven guilty” rights. Unresearched fad theories gave energy to the wave. For example, Roland Summit’s “Child Sexual Abuse Accommodation Syndrome” suggested that children didn’t lie about being sexually abused. They might, however, effectively block out the abuse until aggressively questioned. If a child retracted the “disclosure,” he or she was not to be believed because a retraction was just part of the “syndrome.” Summit’s theory influenced many, if not all, of the more than 100 day-care cases.

The McMartin Day-Care case in Manhattan Beach, California was the first to hit the headlines starting in 1983. Prosecutors from the Massachusetts Fells Acres (Amirault) case went to Manhattan Beach to get advice from the prosecutors there, returning with questions to ask the parents and children about secret rooms, magic rooms, and evil clowns. On September 12, 1984, the police in the Amirault case held a meeting in which parents were recruited to question their children. Exactly one month later, in Pittsfield, the Department of Social Services and police held a similar program at the day-care where Baran was employed. A puppet show and anatomically-correct dolls specifically targeted Baran.

Fear and paranoia about child sexual abuse had spread throughout the land. Lest we blame it all upon an hysterical element of true-believer adherents, we need to remember that even the FBI helped fuel the spread. In

January, 1984, the FBI devoted the entire edition of its *Law Enforcement Bulletin* to the subject, “Child Pornography and Sex Rings.” It was written by Ann Burgess, a Boston College Nursing School professor, and Kenneth Lanning, a Special Agent in the Behavioral Science Unit of the FBI. Lanning was instrumental in assuring funding for police officers throughout the nation to be trained in the investigation of non-existent Satanic-ritual abuse rings. Burgess went on to write several papers on the effects of ritual abuse on day-care children. Almost one decade later, Lanning grew more cautious and in 1992 issued a 41-page report commenting: “until hard evidence is obtained and corroborated, the public should not be frightened into believing that babies are being bred and eaten.”

The therapist who was responsible for the interviewing of the Fells Acres children, Susan J. Kelley, was an intern at Boston College Nursing School. As further evidence of the spread of beliefs into institutions of higher education, Kelley was awarded a doctoral degree in 1988 for a study on the “Responses of Children and Parents to Sexual Abuse and Satanic Ritualistic Abuse in Day Care Centers.”

By the early 90s, the hysteria had spread to a new generation of therapists who saw evil behind every family, who “knew” the terrible nature of the incestuous patriarchy, who accepted Roland Summit’s theory, and who developed even more lists of symptoms of child sexual abuse. These symptom lists extended to identifying adults who had been allegedly abused decades earlier (i.e. *Courage to Heal*). The beliefs invaded many of our institutions. Lurid books and Hollywood movies also influenced the culture. For example, *Sybil*, the book and the movie, promoted childhood sexual abuse as the cause of Multiple Personality Disorder. Recovered memories were everywhere, on TV talk

shows and in popular magazines. Scores of celebrities suddenly discovered that they, too, had been abused as children.

Conclusion

On June 30, 2006, after a press conference in attorney John Swomley’s office, I walked with Bee in a happy throng of family and friends. The sky was a brilliant blue and Bee got his first look, ever, at the Atlantic Ocean. He walked down the street, hand-in-hand with his Mom and his sister, and smiled and cried. We all did. Tears of joy and relief. Since then, Bee has been adjusting to a new world of cell phones, ATMs, toilets that flush themselves, DVDs, E-mail, Google... Well you know; just think of where you were in 1984 and what has changed since then; the list is long.

Go to www.freebaran.org for the complete story of Bee’s experience.

Frank Kane is a retired financial manager and during the mid-90s was the manager of the FMSF office. He has been a frequent contributor to the newsletter.



What the Jury Never Saw

Example of interview segments that were kept from the jury in the Baran trial.

MOM: Paul, you can’t remember anything he said to you? Did he say wake up, or-- He didn’t say anything at all?

A: No.

Q: He just went and did what?

A: Nothing.

Q: And after he pulled, after he pulled on your pee pee, did he tell you anything then? Did he give you anything?

A: No.

Q: No. Did he give you a box of donut?

A: What?

Q: Did he give you a box of donut?

A: No.

Q: No. Did he give you anything or say anything?

A: He gave us a birthday.

Transcripts pg. 28-29.

Accusations of Satanic Cult Abuse: A Tragic and Unusual Ending

On January 10, 2006, after nine days of deliberation, an El Dorado, California Superior Court jury convicted Richard Hamlin of torturing his wife. In addition to the torture, which carries a life sentence, he was also convicted of spousal abuse, making death threats against his wife, and of misdemeanor child endangerment. During the sensational 3-month trial, the jury heard a story that involved recovered memories, satanic cults, mind control, and physical abuse. Surprisingly, the trial did not gain national media attention, but it was closely followed by various satanic cult and conspiracy oriented groups.

Through the 90s, Richard and Susan Hamlin had a life many would envy. Both Richard and Susan graduated from the University of the Pacific McGeorge School of Law and were successful attorneys. Susan, 48, worked for a large Sacramento law firm and Richard, 45, was a private practice defense attorney earning about \$700,000 a year. They had four children and a million dollar hilltop mansion.

Susan's recovery of repressed memories likely precipitated the implosion that subsequently enveloped the Hamlins: the divorce, the bankruptcy, the home in foreclosure. According to trial reports, as early as 1999, Susan said that she suspected she had been abused as a child because of a memory she had when she was 16-years-old. She said that she wanted to write a book about survivors of molestation.

By the fall of 2002, Richard Hamlin quit working in order to help Susan deal with the emotional turmoil she was suffering from her repressed memories of child sexual abuse by her father. He testified that Susan declined, even after treatment with mood-altering prescription drugs, depression counseling and cranial scans. Richard worked with Susan in memory ses-

sions that often involved days of reviewing family letters and photos to fill in the gaps in her memory. At some point, Richard even hired Ted Gunderson^[1] as a private investigator to try to help piece together Susan's memories.

In April 2003, Susan wrote a confrontation letter to her father, Dr. Sydney Siemer. In June 2003, Richard passed out flyers to Siemer's neighbors telling them Siemer had abused his daughter. Siemer filed a restraining order stating that Richard and Susan should stop contacting him. He also wrote a carefully worded letter about his concern for his daughter.

In September 2003, Richard sent Dr. Siemer a letter demanding \$800,000 "in lieu of proceeding with a filing of a complaint that will allege his child rape and molest of his daughter." If Siemer didn't pay by December 24, the amount in a lawsuit would increase to \$1 million, Richard wrote. Also in September, Richard tore off the head of a doll that Dr. Siemer had sent to his granddaughter and returned the doll, claiming that sending it was in violation of the restraining order.

In February 2004, the Hamlins went to the El Dorado County Sheriff to report that Susan Hamlin had conspired with a satanic cult to murder Richard. At the time, Susan had cracked ribs and a broken nose, but explained to the sheriff that a cult member had punched her. Susan claimed that her 71-year-old father led the cult that wanted to kill Richard. She told the sheriff that the cult would make her a High Priestess if she committed the murder. Susan also said she had been molesting her own children and that she had seen a young girl tortured and murdered in 1982.

Two days later, Susan Hamlin retracted those claims. She said she had confessed because she was afraid of Richard and that he was the one who had caused the broken nose and cracked ribs. Richard Hamlin was

arrested.

The Hamlin children at first supported their father because he had told them that he had to beat the demons out of their mother. After a detective told the children that his investigation found no basis to their father's story that a satanic cult was going to kill him, the children changed their minds. They testified against their father.

A longtime friend of Susan's testified that Susan had confided that when Richard got upset, he started to hit her. The friend said that the suggestion that Susan had been molested "drove him nuts." The friend helped Susan get some books about spousal abuse. Later, Richard claimed that this friend was also a cult member.

Richard's sanity was not at issue in trial. He represented himself. Deputy District Attorney Vicki Ashworth presented the prosecution's case. Judge Eddie T. Keller presided and is expected to sentence Hamlin in September.

The information from the trial leaves many questions unanswered. Perhaps an investigative journalist familiar with claims of repressed memories will eventually be inspired to write the full story.

1. Ted Gunderson is a major figure in the spread of satanic ritual cult beliefs. He is a former FBI agent who taught about devil-worshipping criminal conspiracies, but he never offered proof. Nathan & Snedeker wrote: "Gunderson discredited himself in 1989 by making unfounded claims about mass satanic killings on the television show *Geraldo*," but nothing was found by digging. (p. 242) They suggest that some evidence that the ritual-abuse conspiracy theory has unraveled is the fact that: "McMartin tunnel-dig coordinator Ted Gunderson has appeared with paramilitarist leaders and asserted that a demonic element within the U.S. government, and not Timothy McVeigh, bombed Oklahoma City's federal building. (p. 245) Nathan, D. & Snedeker, M. (1996). *Satan's Silence: Ritual Abuse and the Making of A Modern American Witch Hunt*.

Ramon Coronado covered this trial for the *Sacramento Bee*. There are too many stories to list here, but they can be found on the web. Robert Todd Carroll has summarized the case at: <http://skepdic.com/refuge/funk49.html>



What Is the Message?

When I receive the FMS newsletter, I always skip down to the "From Our Readers" section first. I have been a contributor to the Foundation and reader of the newsletter since 1993 when the virus first hit my family and I have written a few letters and e-mails myself, one of which was published.

The overwhelming message of the letters that you publish reflects the pain of family members who are falsely accused and the yearning to reconcile with an accusing child and heal the wounds between parents and child. In this month's newsletter one parent wrote, ". . . we have spent the last 7 years writing newsy letters and cards sending many gifts and also sending some photos of others. Most of all, though, we have been on our knees praying and looking up every Scripture promise we could find to claim as our own!" Another reader wrote, "I have prayed for your happiness since the day you were born."

My heart goes out for these parents. It is important to remind ourselves of the destruction that a false accusation causes. But I wonder if FMSF realizes that these letters carry a subtext. One writer wrote that she drove 5 hours to her daughter's town, left her husband at a hotel and then drove to her daughter's house. "I felt I had nothing to lose. After 4 times of ringing the doorbell, I laid my gift on the doorstep and started to walk back to the car." Another writer wrote, "Although dad is gone now, I think I can speak for both of us. Please give me the chance, my darling daughter, to help us heal and do the best we can for the life that is left to us."

Is tearful begging an appropriate memorial to a now deceased, falsely accused husband? Is leaving a husband behind while leaving a gift on the

doorstep of the false accuser an act of a loving spouse? Are efforts to reconcile and achieve a retraction worth putting aside dignity, loyalty to the innocent and self-respect? What is the real message FMSF is sending in the newsletter?

A Dad whose daughter called him a "former father."



Memory Mongering

How about injecting a new term into the FMS public domain? MEMORY MONGERING. The latest issue of Ralph Nader's *Public Citizen Health Letter* is a take-off analogy.

"In our view, disease mongering is the selling of sickness that widens the boundaries of illness and grows the markets for those who sell and deliver treatments."

"As an initial step toward combating disease mongering at a health policy level, we would urge decision makers to promote a renovation in the way diseases are defined. Continuing to leave these definitions to panels of self-interested specialists riddled with professional and commercial conflicts of interest is no longer viable."

Moynihan, R. & Henry, D. (2006). The fight against disease mongering. *Health Letter*, 22 (5), 1-4.

Surely the spread of diagnoses of Post Traumatic Stress Disorder, Multiple Personality Disorder and Recovered Memories fit under that rubric "Memory Mongering produces Post-Therapy Disorder". Perhaps that should be included in the next edition of the *Diagnostic and Statistical Manual of Disorders* published by the American Psychiatric Association.

Sidney L. Willens
Attorney at Law
Kansas City, MO



Second Thoughts Helped Our Daughter to Retract

In 2004, some FMSF friends introduced me to the book *Second Thoughts* by Dr. Paul Simpson. I immediately

read it twice, and I was so relieved to learn how my daughter could have come to believe she had been abused that it brought tears to my eyes.

Dr. Simpson's explanation of regression counseling matched what our daughter had gone through. I asked my wife, who had been supporting our daughter, to read the book. She did and realized that it was indeed possible that our daughter had been misled. Now, I have her full support.

We talked and both of us felt that it was important to see if our daughter would be willing to read *Second Thoughts*. My daughter had accused her grandfather (my father) in 1999. For the first few years we occasionally talked about the accusations with her, but it had now been two years since any mention was made.

We met with her in the early part of 2005 to discuss her current feelings about the accusation, and we asked her if she would be willing to read the book. We said that we would like to discuss it after she and her husband had a chance to go through it.

We didn't pressure her to read it, but we did ask if she would let us know when she and her husband had finished. I asked her a few times how she was coming along with the book and she said that she was working on it.

In April of this year, I decided that we needed to get this discussed because time was running out on my father's life since he is old and not in the best health. I reminded her of that and also that her mother and I really wanted to discuss this matter.

This past July 4th holiday weekend when we were spending a weekend away together, my daughter said that she had finished the last chapter of the book and was ready to talk to us. Since we were preparing to leave at that point, we decided to get together after we returned home.

We met with my daughter and her husband in their home having no idea how they would respond to the book.

My wife and I speculated during the intervening days, but we really didn't know because our daughter had been so neutral when she told us she was ready to talk.

My daughter started the conversation and within one minute she told us that after reading the book, praying about what she read, and thinking through all the sessions that she had had with the counselors, she realized that none of this could have happened. She also stated that if she could remember a specific traumatic incident that occurred to her when she was just four years old, then why wouldn't she remember the traumatic series of events that she accused her grandfather of doing many years later.

She said it just was not possible for any of that to be true. At that point, I burst into tears of joy and happiness. She spent a lot of time discussing the things that led to her getting counseling in the first place. And she talked about the events that led up to her accusation of my father. In fact, she wanted to go over that with us twice to put all of the pieces together.

We all rejoiced and prayed together at the end of our discussion. The book played a huge part in helping her to examine her own psychotherapy experience and to realize that she was just one of many victims who have been falsely misled by recovered memory therapy.

It took her a year and a half to read the book because she really didn't want to. She told us that she kept praying about reading the book and felt that the Lord had put a burden on her heart to read it because we had asked her to. We did not know until she recanted that she had been frustrated and somewhat angry that we had approached her about reading *Second Thoughts* because she had not shown that reaction to us.

This story does not yet have an end because our daughter is in the process of writing a letter to her Grandfather to

apologize and to ask him to forgive her for falsely accusing him six years ago.

She is also going to ask him to phone her after he has read the letter so that she can explain what happened. Later in the year, perhaps, my wife and I will try to get them together face to face since they live very far away. My parents have never seen their great granddaughter. When this reunion occurs, I envision a truly wonderful time of celebration and am already praying that the Lord will prepare the hearts and minds of all involved when the opportunity presents itself.

I cannot express strongly enough how instrumental Dr. Simpson's own testimony and experience was, through the book, in helping my wife and me and my daughter and her husband to understand what happened.

I pray that FMSF families realize that there is hope that truth will overcome the horrible evil to which victims were introduced. I also pray that all victims may learn the truth and be set free of false memories.

A much happier Dad



Accepting the Sadness

After 17 years, I still don't have my daughter. She doesn't want anything to do with me—nor do her two children, my grandchildren. My daughter would not have anything to do with her dad, even when he was ill with cancer. She didn't attend the funeral. She wouldn't have anything to do with my son, her brother, because he would not agree with her that we were bad parents. She did not attend her brother's funeral or send a card to her nieces when he died suddenly.

I am now 82-years-old and I don't think my daughter will ever be back to see me. I ask myself why. It is hard to accept, but I do the best I can and enjoy the company of my son's daughters. They are loving and call every day.

Thank you for sending the newsletter all these years.

A Mom



Reconciliation Is A Process, Not an Event

The last time we contacted the Foundation was in 2004 when we were preparing for our accusing daughter's presence at her brother's wedding, the first family contact after 14 years. We had not known what to expect and didn't want any disruptions. The event was successful, but after the wedding we learned that our daughter intended re-uniting only with her siblings. We felt saddened, betrayed and angry! But, we've been there before and thanks to the Foundation we knew how to put the pieces back together and get on with life. We just keep doing the things that are right to do and slowly build a (mostly) happy and useful life.

This past spring, this daughter called me and said: "Mom I just learned that for many years I had made up terrible and untrue stories about you. This caused me to blame everything bad about my life on you and it caused me to stay away from you all these years. I hated you for a long time. I'm calling now to say I'm sorry, to ask if you can possibly forgive me. If you can do that could we try to begin a new relationship." She knew that I never believed her accusations against her father.

After the phone call I seemed to have no feelings. This frightened and confused me since my husband and I have waited for so long. After the first call, she and I had several emails and phone calls. Little by little some feelings returned. I suppose that I had buried my normal emotions under the years of hurt.

This summer she invited me to visit. I felt grateful for the opportunity but not excited. For the first time, however, I began to have some positive feelings about seeing her.

The visit was successful and lasted three days. She invited me to stay at her home rather than a hotel. Although I was uncertain at first, I am now glad

that I accepted her invitation. She obviously extended herself in various ways to make me feel comfortable and welcome. I was touched by her effort.

There were some tense moments and I felt very grateful to FMSF that I had some knowledge that helped me to deal with it all in a positive way. Some of the time was relaxed and even fun. All in all it was a good first step and I feel there will be more to come.

We thank the Foundation for all the help during the past 14 years.

A Mom



**Lest We Forget:
Why One Therapist Thinks
“Cutting Off” Is Necessary**

“Without some capacity to insulate the therapy from the family of origin, it is risky to the client to erode their dissociative defenses.”

“At these times, the client is especially susceptible to the lulling pull of the family of origin’s persistent denial. How many times I have seen a client’s certain conviction of the facts of their childhood abuse, carefully pieced together over the years, crumble to a solemn oath retraction after a brief encounter with the family!”

David Calof (1991).

Protecting the therapeutic framework.
Treating Abuse Today 1(4), 10.

“It’s not what I forget that bothers me; it’s what I remember that’s not true. If they could market a supplement that hunted down false memories and corrected them, I’d buy it.”

Lileks, J. (2006, July 12). Now where did I put that correction to the Old Dutch column? *Star Tribune*, 2E.

Footfalls echo in the memory
Down the passage which we did not
take.

Towards the door we never opened.
T.S. Eliot

**What’s Wrong
With These Stories?**

Patrick Dropp had a long battle with his weight even before he began treatment with California psychologist Everett Jacobson in 1991, according to an article in the *Orange County Register*. Since then, Dropp has tripled his weight and now weighs 800 pounds. Dropp believes “that the only cause of my eating disorder is the incest and ritual abuse I experienced as a child.” Dropp uncovered those memories after four years of therapy.

Psychologist Jacobson says that he knows that images can be planted, that recovered memories are controversial, but that he is cautious. He thinks that Dropp’s memories are true because “He has specific images of specific people wearing specific articles of clothing and doing specific things to his body.”

Dropp’s brothers, on the other hand, think that that his memories could not be proved. They say he is consumed by conspiracies and cults. One of his brothers said that the psychologist “stuck weird things in [his brother’s] mind that weren’t there in the first place and I lost my brother.”

Walker, T. (2005, June 3). The man beneath it all: His weight is eating him.
Orange County Register.

* * *

A British Columbia woman and her supporters are trying to change the law in that province so that the government will pay for her treatment for multiple personality. Currently, the BC government pays for psychotherapy treatment only if it is administered by a psychiatrist.

According to an article in the *Times Colonist*, the woman, who uses the name Susan, had a breakdown 10 years ago. While she was in a hospital, a psychiatrist told her that “her mind had shattered into hundreds of different identities.” Susan now believes that she has 261 identities that developed because of her childhood abuse lasting from the age of one until she escaped at 34. As a child, she

was “stuck in a satanic cult world with bicycle gangs...devil-worshipping, sacrifices.”

Although Susan has been treated by a psychiatrist for the past seven years, she wants to go for treatment to Marlene Hunter, a specialist in multiple personalities. Although Dr. Hunter has published widely and is a past president of the International Society for the Study of Dissociation, she is a general practitioner and, thus, does not qualify for psychiatric reimbursement under the current BC law.

According to the *Times Colonist*, Susan has been working at odd jobs trying to earn enough money to pay for the therapy that she thinks she needs. Susan and her supporters think that she should not have to do that.

A separate article in the same issue highlighted the split in the psychiatric community about the diagnosis of multiple personality. Dr. Joel Paris, professor of psychiatry at McGill University and editor of the *Canadian Journal of Psychiatry* was quoted as saying that “psychiatrists who treat patients for this condition [MPD] belong to a cult that is causing serious harm to patients.

Dickson, L. (2006, July 11).

A woman’s quest for treatment.
Disorder divides medical world.

Times Colonist, (Victoria, BC), B2

* * *

The Melbourne Archdiocese has paid \$33,000 to a man who said that when he was a child a priest had sexually and physically abused him. The investigator of the case said that he had “no reason or justification for doubting [the claimant’s] credibility.” The investigator was satisfied that the man was telling the truth.

The man claims that he had seen three murders, but the police reported that they found no records of missing persons or murders when they investigated the claims.

Hughes, G. (2006, May 26). Church pays victim of sex and death rituals; Priest’s satanic life. *Herald Sun* (Australia), 11.



Web Sites of Interest

<http://www.theisticsatanism.com/asp/>
Against Satanic Panics

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 Scandinavia - Janet Hagbom

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

www.lyingspirits.com
Skeptical Information on Theophostic Counseling

www.ChildrenInTherapy.org/
Information about Attachment Therapy

www.traumaversterking.nl
English language web site of Dutch retractor.

www.quackwatch.org
This site is run by Stephen Barrett, M.D.

www.stopbadtherapy.org
Contains information about filing complaints.

www.FMSFonline.org
Web site of FMS Foundation.

Legal Web Sites of Interest

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

Elizabeth Loftus

www.seweb.uci.edu/faculty/loftus/

The Rutherford Family Speaks to FMS Families

The DVD made by the Rutherford family is *the* most popular DVD of FMSF families. It covers the complete story from accusation, to retraction and reconciliation. Family members describe the things they did to cope and to help reunite. Of particular interest are Beth Rutherford's comments about what her family did that helped her to retract and return.

Available in DVD format only:

To order send request to

FMSF -DVD, 1955 Locust St.
Philadelphia, PA 19103
\$10.00 per DVD; Canada add \$4.00;
other countries add \$10.00
Make checks payable to FMS
Foundation

Recommended Books

Remembering Trauma

Richard McNally

Science and Pseudoscience in Clinical Psychology

S. O. Lilienfeld, S.J. Lynn, J.M. Lohr (eds.)

Psychology Astray:

Fallacies in Studies of "Repressed Memory" and Childhood Trauma

by Harrison G. Pope, Jr., M.D.

ABDUCTED

How People Come to Believe They Were Kidnapped by Aliens

Susan A. Clancy

Harvard University Press, 2005

A very readable book recommended to all *FMSF Newsletter* readers. Chapter 3, "Why do I have memories if it didn't happen?" will be of particular interest.

In an article in the British press about her research, Clancy wrote:

"We've all been seeing aliens for more than 50 years.... Preparing this article, I showed 25 people a picture of an alien and Tony Blair: all recognized an alien, fewer than half recognized Tony Blair."

"The trick to creating false memories is to get confused between things you imagined, or read, or saw, and things that actually happened."

"For almost all abductees, the seed of their belief is a question.... 'Why did I wake up in the middle of the night terrified and unable to move?' 'Why are these odd moles on my back?' 'Why do I feel so alone?' 'Why am I different from everyone else?' 'Why are my relationships so bad?' Questions generally lead to a search for answers...and our search is limited to the set of explanations we have actually heard of."

"For better or worse, being abducted by aliens has become a culturally available explanation for distress—whether that distress comes from work, relationships or insecurity."

"Many of us have strong emotional needs that have little to do with science—the need to feel less alone in the world, the desire to be special, the longing to know that there is something out there, something bigger and more important than you watching over you."

October 22, 2005, *The Express*, p. 45.

**CONTACTS & MEETINGS -
UNITED STATES**

ALABAMA*See Georgia***ALASKA**

Kathleen 907-333-5248

ARIZONA*Phoenix*

Pat 480-396-9420

ARKANSAS*Little Rock*

Al & Lela 870-363-4368

CALIFORNIA*Sacramento*

Jocelyn 530-570-1862

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*Greater Detroit Area*

Nancy 248-642-8077

Ann Arbor

Martha 734-439-4055

MINNESOTA

Terry & Collette 507-642-3630

Dan & Joan 651-631-2247

MISSOURI*Kansas City - Meeting as called*

Pat 785-738-4840

*Springfield - Quarterly (4th Sat. of Apr.,**Jul., Oct., Jan.) @12:30pm*

Tom 417-753-4878

Roxie 417-781-2058

MONTANA

Lee & Avone 406-443-3189

NEW HAMPSHIRE

Jean 603-772-2269

Mark 802-872-0847

NEW JERSEY

Sally 609-927-4147 (Southern)

Nancy 973-729-1433 (Northern)

NEW MEXICO*Albuquerque - 2nd Sat. (BI-MO) @1pm**Southwest Room -Presbyterian Hospital*

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

Sy 505-758-0726

NEW YORK*Westchester, Rockland, etc.*

Barbara 914-922-1737

Upstate/Albany Area

Elaine 518-399-5749

NORTH CAROLINA

Susan 704-538-7202

OHIO*Cleveland*

Bob & Carole 440-356-4544

OKLAHOMA*Oklahoma City*

Dee 405-942-0531 or

Tulsa

Jim 918-582-7363

OREGON*Portland area*

Kathy 503-655-1587

PENNSYLVANIA*Harrisburg*

Paul & Betty 717-691-7660

Pittsburgh

Rick & Renee 412-563-5509

Montrose

John 570-278-2040

Wayne (includes S. NJ)

Jim & Jo 610-783-0396

TENNESSEE*Nashville*

Kate 615-665-1160

TEXAS*Houston*

Jo or Beverly 713-464-8970

El Paso

Mary Lou 915-595-3945

UTAH

Keith 801-467-0669

VERMONT

Mark 802-872-0847

WASHINGTON

See Oregon

WISCONSIN

Katie & Leo 414-476-0285 or

Susanne & John 608-427-3686

WYOMING

Alan & Lorinda 307-322-4170

**CONTACTS & MEETINGS -
INTERNATIONAL**

BRITISH COLUMBIA, CANADA*Vancouver & Mainland*

Lloyd 250-741-8941

Victoria & Vancouver Island

John 250-721-3219

MANITOBA CANADA

Roma 204-275-5723

ONTARIO, CANADA*London*

Adriaan 519-471-6338

Ottawa

Eileen 613-836-3294

Burlington

Ken & Marina 905-637-6030

Waubausheene

Paula 705-543-0318

QUEBEC, CANADA*Chertsey*

Mavis 450-882-1480

AUSTRALIA

Evelyn everei@adam.com.au

BELGIUM

werkgr.fict.herinneringen@altavista.net

ISRAEL

FMS ASSOCIATION fax-972-2-625-9282

NEW ZEALAND

Colleen 09-416-7443

SWEDEN

Ake Moller FAX 48-431-217-90

UNITED KINGDOM

The British False Memory Society

Madeline 44-1225 868-682

Deadline for the November/December is
October 15. Meeting notices **MUST** be in
writing and should be sent no later than
two months before meeting.

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1955 Locust Street
Philadelphia, PA 19103-5766
Phone: 215-940-1040 Fax: 215-940-1042
mail@FMSFonline.org www.FMSFonline.org
ISSN # 1069-0484
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September 1, 2006

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