



# Eastern Michigan University

Ypsilanti, Michigan 48197

Feb. 26, 1983

Dear Gary,

I now finally respond to your letter of Jan. 2 (with its enclosed Nov. 20 letter that caused me to misstate the date in my earlier note to you).

There are a great number of points in your letter where you seem to incompletely understand what I have written you earlier. The foreseeable task of having to reiterate a good bit to you is one reason I could not reply to you much earlier. I thought it would take some time to properly write you. Even now I really don't have adequate time, perhaps, but I will give it a go since I hate to make you wait longer and things may pile up even more here. Anyway, I will try to assume to that our miscommunication is due to my lack of clarity rather than your unwillingness to see what I am getting at. It is probably a result of problems on both our parts, but I will do my best to assume that you are really trying to understand my position (as I am yours); and I will proceed on the working assumption that I have simply inadequately expressed myself (or, of course, that I might simply be wrong or inconsistent and that you may be seeing this while I do not). And, of course, our dialogue will be facilitated if you try to view any misunderstanding I may have of your position in mirror-like similar fashion. It will not help us progress if either thinks of the other as obtuse. OK? Let me turn now to the contents of your letter.

First, as regards the Hynek TV appearance on Good Morning America. I do not know what his motivations were, of course, but it seems to me that his letter to Frazier of 3/16/79 offers us his own description of them. I see nothing whatsoever incompatible with his description. What I do find interesting is your own avoiding of a key fact: in the end, it seems not to have been Venus at all. I find it interesting that you have highlighted in yellow parts of the paragraph in Hynek's letter but carefully ignored the two elements I consider the key ones, where Hynek writes "Since I knew that Vanus was by no means the main answer..." and "I knew that the record would be set straight when the full report is published." You seem to be criticizing Hynek because he did not mention what he thought was an unlikely solution (Venus) as having been possible. Now, if we are speaking of the same New Zealand case (and I frankly am not sure we are), this is the case that Klass and Maccabee have been extensively corresponding about. In that case, Klass apparently agrees that Venus is not the explanation (since Klass opts for the illuminated squid boat explanation as the only viable one he can see). It then appears that Frazier (and Sheaffer) based their Venus assertions on inadequate information compared to that available to Hynek. Now suppose that Hynek had done what Frazier wanted: suggest that the likely explanation was Venus. Would this not have prematurely caused people to lose interest based on a pseudo-explanation as likely? I would think you would be angry with Frazier for prematurely offering an explanation as likely when it turned out to be inadequate. Yet you criticize Hynek for acting in what seems to have been reasonable fashion. For my part, I think my earlier comment to you about Hynek being primarily interested in promoting research interest in UFOs rather than discrediting them is accurate and may have played some part in this case, too. But judging from Hynek's letter to Frazier, that conjecture seems unnecessary since Hynek says he thought Venus was an unlikely explanation (and even mentions that Dr. Collins concurred with him).

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WRONG! (

WE ARE NOT! (

WRONG! (

You list what you think are my responses to your questions. You are correct about your interpretation of what you now label questions 1 through 5. Number 6 you indicate was unanswered. I thought I had made it clear--but apparently not-- that the unicorn was one such claim I was satisfied was not real. But the term "satisfied" is the possible problem here. I am unwilling to absolutely close the door on any such claim; I merely think that it is almost certainly the case that unicorns--especially those for whom any unusual powers have been claimed-- have never existed on the earth. I am satisfied to the degree that I would not give unicorn-hunting high probability for success and would not be likely to spend much time debating the issue of their existence. But I am not satisfied that they are unreal to the point that (a) I would deny their existence with any fervor, or (b) I would not seriously consider research as worthwhile into the question of why people reported unicorn sightings. (For example, in 1981 it was shown that Norse sailors reporting mermaids actually were correctly reporting certain phenomena in nature that they would quite naturally "see" as mermaids given certain optical effects today discovered by science.) So, rather than simply say that people who saw unicorns must be incompetent or frauds, I would consider the hypothesis that some real stimulus was out there that it was reasonable for them to interpret as being a unicorn (some have suggested that strangers seeing their first rhinoceros took it for a unicorn, for example).

Re question #7, you are correct in seeing my response as being "yes." Re question #8, you have a (?) by the "yes." That is probably appropriate, but let me perhaps clarify by the following fuller response. It would be correct to say the first sentence but with "no case" being replaced with the more correct "an inadequate or unconvincing case" exists. And your second sentence should not say "without basis" but should say "without adequate or convincing basis." As you have them, the sentences needlessly overstate the case for the negative. It becomes reasonable to assume the negative when the evidence is inadequate; it is not reasonable to pretend there is no evidence at all when you have merely been able to show that it is of insufficient weight to validate the claim.

An aside: part of our problem here is that the parallels between the unicorn and the UFO are not equally extraordinary and therefore do not require equally "extraordinary proof" for scientific acceptance. A unicorn actually would violate no current zoological laws. It is not that extraordinary (as would be, for example, a mermaid, which violates all sorts of biological principles). The amount of evidence to obtain acceptance for a unicorn may be quite a bit less than it would take for acceptance of a mermaid or for the leading notions about what a UFO might be (as in the ETH or other-worlds conjecture). This is one reason I prefer to treat UFOs as emphasizing the "Unidentified" part. It makes the burden of proof quite a lot smaller when you are willing to admit that your UFO might be identified as something quite mundane in the end of the analysis.

You note that I did not answer your question #9. I thought my reply was implicit in my other responses. But here it is explicitly. It is a "pseudo-explanation" if it inadequately fits the facts of the data of his report (that is, the facts of what we know about his report, not necessarily the contents of his report itself which may be erroneous). I presume from your example given that the panel did not fail to cover the facts, so we would not treat their explanation as a pseudoexplanation. Of course, at some future point, we might learn more and find out that in fact theirs was a pseudoexplanation. And, of course, the witness may still insist that they have offered what to him is a pseudoexplanation. But for the rest of us, we would think it was an acceptable explanation if we felt that it dealt with the facts adequately. This brings us to my "unanswered" response to your #10. Here I am not entirely sure of what you are driving at but will attempt reply. First, the panel simply came to the conclusion that there was inadequate weight of evidence for the extraordinary claim. Part of its reasoning apparently included the fact that a single witness's testimony is by its very character of doubtful value. It simply is not necessary to

eliminate the witness's testimony by actually demonstrating (especially in a way convincing to the witness himself) that he made an error. In order for them to conclude, then, that an inadequate case has been made for the existence of the unicorn, the burden of proof is not upon them to establish the actual error of the witness. The fallibility of human testimony is well known and--as all lawyers well know-- eyewitness testimony is really not that good as evidence in the first place. My point is, then, that it is not necessary for the panel to directly rule on the matter of the witness's testimony per se. But, if they were to go beyond the mere claim of the inadequacy of the evidence for the unicorn, if they were to actually say that the witness must have been mistaken (not that he was likely mistaken) or part of a fraud, then they must indeed take on the burden of proof for that empirical claim. And that claim would be more or less extraordinary depending upon the character and history of that witness. If the witness was a professional field observer with an excellent history of valid observation and with no known motive to lie or distort matters reported, to claim he was here in error or perpetrating fraud would be itself an extraordinary claim requiring commensurate proof. In most cases of this kind, I urge that the scientific critics not get into such peripheral matters since the major issue (the reality or nonreality of the unicorn in this case) does not need to take such matters into detailed account. I am against saying to a witness "I don't believe you" when I can simply say to him "Even if I believed you myself, the character of the evidence you present me is not of substantial enough character for gaining the acceptance of the scientific community." However, if I do personally believe in the witness enough (let's say it's my wife or mother or my previously skeptical close friend), I may think this is a rational reason for me to try to pursue better evidence which I might take before critical scientists at some future point.

The bottom line in all this is to make reasonable probabilistic judgements as to the likely/unlikely reality of the things being claimed and doing this with a conservative scientific bias while also leaving the door always open for new facts and evidence that could cause us to reassess in the future.

Re your question #10, the same reasoning applies to UFOs as well as to unicorns or any other extraordinary events. But, as I mentioned in my aside above, the "extraordinariness" of some UFO claims (e.g., the abduction claims) may be far more extraordinary than a simple unicorn claim (I say "simple" because I realize that unicorn ideas were once involved with elaborate metaphysical theories including elixirs of life that could be made from grounding up their horns, etc.; I have been writing throughout this letter of a unicorn simply as a one-horned horse).

Your fourth draft of your Statement seems fine enough to me for the purpose for which you constructed it. You say in your letter that I "seem to find it a generally superior definition upon which to base future committees, etc." That is not quite the case at all. First, let me mention that I don't know what your "etc." refers to. Second, as you know, what I thought were doing here was to try to find a definition that members of both sides might agree to use as a working definition of UFOs for your proposed bipartisan effort. It has never been my own preferred usage. It is what I have agreed with you might make a reasonable compromise definition which both sides might use for the future bipartisan effort you propose. It does not claim to be the definition that either side has adopted in the past. It is a proposed definition to try to establish a common language for future discourse in this bipartisan committee. Definitions, after all, are arbitrary; the problem is to get parties willing to adopt a common one. Your "common definition" seems to me to be one that might facilitate communication in the future if all agreed to adopt it (all on this proposed committee, of course; it would be presumptuous to expect all ufologists everywhere to accept it, though I would welcome any common definition

among all parties involved, and yours is a good starting point). Once your bipartisan group accepts this definition, I would be willing to also use it for sake of clarity and communication. But you seem to expect me to adopt it in all my current writings prior to any such agreement. That I see little point in doing. As I thought I made clear to you earlier, I personally do not think (e) and (f) have been demonstrated. Thus, by your definition, I am not a "believer" in UFOs. But it must be obvious to you that many people think I am either a believer or an agnostic about UFOs. Without (e) and (f), they are correct. In my past writings, I have not included (e) and (f) as part of my definition of UFOs and this is therefore consistent. My position, and that of many others, is clearly relative to a particular definition of UFOs being used. To me, the most honest approach is to make my definition clear and express my meaning in terms of it. I have done that. I am not trying to confuse anyone.

As far as I know, Hynek has little doubt about UFO reality as your definition states it. In terms of your definition of a UFO, Hynek is not a skeptic towards UFOs. He firmly believes there is a significant puzzle out there. And, unlike me, he probably does believe in (e) and (f) as part of his UFO reality. As I explicitly said in my 12/27 letter: by your definition, Hynek is a Believer. But his skepticism concerns the degree to which UFOs consistute something momentous for science. I don't claim to know the man intimately. But I certainly do know that he seems capable of doubting his own belief that UFOs are momentous for science. Otherwise, I doubt that he would accept my contrary opinions as well as he does. You then ask me if you deny the possibility of UFO reality. I would hope you do not deny it. But I must say that much in your letters has given me the impression that you go beyond mere nonbelief. Thus, I would have thought you would likely say you disagree with (b),(c) and (d) of your proposed UFO definition. That is, you would disagree that those elements of your definition of a UFO are to be found in reality. Do I misread you on this?

In regard to the McCarthy thesis, I simply did not remember at what point McCarthy became a "believer." I certainly did realize that he became a believer, but I did not recall whether it was prior to or after he got into his study. You are indeed correct that he was a believer prior. However, I would strongly contend that this has been grossly exaggerated by Klass as the reason for McCarthy's conclusions which I see as holding up independently. You may contend that illegalities were involved, but the fact is that that was not established by the review of MacDonald's funding. And if you believe that Phil's actions were "proper and appropriate," I can only say that I very much disagree and so would--I think--most people who have read McCarthy's thesis relating those actions (which I gather you do not contest but which you simply interpret/evaluate as being appropriate and proper).

Re Phil's actions with Hynek, I do not "assume Phil's guilt." It is obvious from what you say about the MacDonald actions that you might see Phil's actions re Hynek as also appropriate and proper. I mentioned in my letter to you that I am sure Phil sees them as such. But Hynek does not, and I do not and neither do many others who know of Phil's actions. This is not the same as a matter of "guilt." The actions are apparently uncontested. Our codes for evaluation of such matters are apparently quite different. I am quite willing to allow others who learn of these actions to evaluate them for themselves, and I have confidence that many if not most will agree with my evaluation and not Phil's. Vigilantes have always done what they do in the name of some "higher good." There are many who feel they act appropriately and properly. Others disagree, as I do in the matter of what I see as Phil's vigilante (extra-scientific efforts relative to the norms within the scientific community) efforts.

Re the Carter UFO sighting, I see that I have indeed inadvertently sent you a mixed signal. In looking over our exchange, I frankly do not know now exactly what the hell I must have been thinking when I wrote you on 12/27. (My guess is that I was writing you late at night and simply got mentally confused at the time.) In your letter of 11/27, you posed a question about it and said you enclosed a Hendry article from the IUR. From what I can now construct, that Hendry article was not included, and when I replied to you on 12/27 I simply failed to take it into account somehow as I rushed along to complete what was already a long letter. Anyway, I can see that I failed to properly or coherently reply. Let me try to do so now. When I first read the Sheaffer report on the Carter UFO case, I did not consider the explanation of Venus as adequate. In terms of my original definition of a UFO as simply something unidentified, it seemed to fit that bill. There were loose ends uncovered by Sheaffer. But because of other problems with Carter's testimony, particularly his fellow witness's different description, I would evaluate the Carter case now as unproved to be a UFO. I have not really made a proper study of this case and have pretty exclusively read about it from Sheaffer's account. The loose ends in the story were those I felt were present in Sheaffer's account. Given my one-sided information (I have not gone back and checked the "missing" Hendry account), I think I must conclude that this is a case where, despite the loose ends, there seems to have been an adequate negative judgement that is "quite good enough for me." And, I must add, if Hendry accepts this negative judgement, I feel even firmer that a negative judgement is called for since I have respect for Hendry's usual approach to such matters. Looking back on this matter, I can see that I have been somewhat inconsistent about this particular case in my own mind since I have previously only thought about it in two very different situational contexts, one concerned with the adequacy of Sheaffer's account, the other with Carter's own later involvement with UFO matters re NASA, etc. I had not really systematically evaluated the case itself. As for Sheaffer's Venus conclusion, that is indeed a positive claim and one which he may have adequately established. I now see that it is obviously the case that I should find the time to go back and really look more closely at this case. In the meantime, it looks to me like it is not a genuine UFO; and I am sorry for my confusion on this matter to you earlier.

*Hendry article was not about this case, but about UFO's.*

Re Klass and closing the door to future investigation, I think I wrote him specifiically saying that his recent NASA proposal may be evidence to the contrary and that I am happy to encourage this effort. But Phil's exact motives in this matter are not at all clear yet. Still, I am happy to assume the best of his motives until he demonstrates otherwise. As regards his books, however, I do continue to maintain that they are not constructive but destructive in their criticisms of ufology. I don't mind Phil's belittling the "answers" within Ufology. But I am aghast at the way he glibly belittles the "questions" as themselves unworthy of attention.

Re ZS, I frankly don't care if you subscribe or not. I was not trying to persuade you to do so, really. I just meant that reading ZS would make you better informed of others including my own opinions. Obviously, I can not keep writing you long letters like this one or sending you gratis materials indefinitely. If your goal is to learn what I and ZS contend, you should read it.

Re fairies and unicorns: (1) fairies are more extraordinary than unicorns in terms of scientific knowledge (see discussion above re UFOs and unicorns). Also, the evidence against fairies has been well known to those who have seriously looked at the Conan Doyle supported claims. In fact, the two girls (now old women) recently confessed that the pictures they made were faked.

As regards Phil and the matter of his ad hominem, I very much disagree with you about the over-all factual accuracy of the Clark and Jacobs pieces (though they are not without minor flaws in other areas). I consider his own books full of examples. And, of course, I feel that I have been myself a direct victim of Phil's ad hominem attacks. He has also used similar tactics in other areas, such as against Dennis Rawlins in his scandalous "Crybaby" article (the title alone should make that clear). My view is shared by quite a few people who Phil would consider to be fellow critics of ufology and the paranormal, so it is not just his antagonists who have characterized his methods this way. If you have read his works without seeing matters thus, what can I say? I simply do not want to take the necessary time and trouble to run down itemized lists of his ad hominem with you. If Phil wants to challenge my characterization of him in any public forum (including ZS) I will, of course, respond. But I simply have matters of greater importance to do with my time than run through all this with you privately.

I have tried to generally be responsive to your questions. I doubt that I have done so adequately enough to satisfy you. I am in a no-win position right now, however. I do not wish to offend you, and I do not wish to cut off communication with you. But I frankly do not have the time necessary to write more detailed letters to you like this one. I suspect you have more important things to do as well. So, perhaps it would be best if we continued exchanges on the major matters only. Here I refer to your original reason for writing me: trying to get a bipartisan dialogue and consensus going between the proponents and critics of ufology. I am, after all, not really myself a proponent but someone more interested in helping mediation between the leaderships of the factions. Whatever my own opinions may be, they really don't matter very much since I don't speak for either camp myself. For that we need to get Klass and Hynek talking together. I don't know if that really will be possible, and I place much of the blame for that on Hynek and not all on Klass. Meanwhile, you have your new Statement which I hope you can get the parties to agree to adopt. And I will be glad to do what I can to endorse the principle involved in your proposed bipartisan proposal. From here on, it seems to me that any amendments in your Statement must come from the sought signatories.

I note that you sent your last letter to me with copies to Frazier and Klass. Feel free to send them copies of this letter if you wish, but I am not doing so myself.

Finally, let me mention that I still have not received any response from Hynek to my last notes to him. I am not pleased with his lack of response, of course, but I hope you can obtain better from him.

Again, sorry to take so long to respond to your letter, but you can see why I needed a stretch of time to do so.

Sincerely,



Marcello Truzzi

P.S. What is your specialization in medicine? I meant to ask you earlier. I earlier thought it was psychiatry but suddenly realized I really don't know.

I am originally from Sarasota, by the way, and probably will get down there to see my mother at some point this year. If so, perhaps we could get together for a meeting and long chat then since St. Pete is relatively nearby.



# Eastern Michigan University

Ypsilanti, Michigan 48197

April 7, 1983

Dear Gary,

Obviously, I was wrong as regards the New Zealand matter in so far as we were talking about two different films. In now re-reading Hynek's letters to Frazier in light of this confusion having been cleared up, I agree with you that his motives are clearly stated but I incline to think these are adequate explanation and not unreasonable.

Yes, there are myths that I would deny with fervor. But my fervor would be related to my concern with the human factors and not purely scientific considerations. For example, there are various nuclear war myths being put forward by the current administration. That is, the claim that we could survive a nuclear interchange with Russia in a satisfactory way is being put forward by some. On purely scientific grounds, since I know so very little about what is really happening with the military balance of power (most of which is secret and classified information), they may (with very low probability) be empirically right (even given my own measure of what is a "satisfactory way"). But this myth could kill us all if we believed it, so I oppose it with great fervor. Let me take a parallel example. I personally view "faith healing" as theoretically silly and a myth (though I recognize some psychosomatic help may be possible empirically which is not part of the theory of faith healing). I oppose faith healing with fervor for a patient who wants to have his broken bones mended. I see no way one's mental state could re-set bones, etc. And I do see help that I do believe in available from the normal medical community. So, I would oppose denying medical help and giving faith help for this problem and would do so with fervor (as, for example, in the case of a religious fanatic denying his child such medical help). But at the same time, if a person has been clearly diagnosed as incurable and unhelpable by normal medicine and especially if diagnosed as terminal, I would encourage that person to try some alternative healing method which seemed to offer a slim but still possible chance for help (this would be balanced against costs involved, especially possible harm financially to the family; so they should not spend their only money for a run down to Mexico or the Philippines unless they had much money). The point is, my fervor is based on ascientific criteria related to my value system and my notion of human costs and benefits. I don't think fervor is itself part of any scientific decision in science itself. Fervor is a matter of emotion which may be attached to our view about empirical probabilities (which science can specify for us). And emotion is purely the human side, not the scientific side of a scientist.

I have no objection to your calling the proposed definition in your proposal "ours." My only point is that it is "mine" relevant to that document, not necessarily to everything else I will write about UFOs in the future.

By now you may know that Hynek has indicated he will try to do something about Phil's NSA proposal. So, I think the odds improve about his acceptance of your joint statement/proposal.

Re Klass and Maccabee, I am sure Phil thinks he can not get Maccabee to "understand" that there are "any number of prosaic explanations" for the New Zealand case, but

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then why does Phil say that if the fishing boat explanation is eliminated, he (Phil) can see no other reasonable alternative? Phil builds his case re the fishing boat explanation up in this way to what purpose? Either he is misleading you or Maccabee by repeatedly saying that he considers only the fishing boat explanation as a viable non-anomalous interpretation of the events. Also, from my limited reading of their correspondence, it looks to me like Maccabee thinks he can not make Phil understand matters, not just the other way around. I urge you to read the package if you can get hold of it from Phil.

You are correct that I choose not to go into details with you at this time about Phil's inappropriate behavior, as I see it. This is contained in my correspondence with Phil, and I see little point in trying to go through it with you. Perhaps you could be convinced, and perhaps you could not; but I am not that interested in going through it with you since I see you more as Phil's advocate than one simply seeking information for an opinion. (I may misjudge you in this regard.) The fact is that the major charges have been spelled out by many people in many published places. You have read many of these and find them unconvincing. Phil has now and has earlier had opportunities for full rebuttals. He has rebutted (in my view and in that of many others including some who are anti-UFO) inadequately or not at all. I am willing to let that evidence largely rest. But I will mention one example which I think is particularly clear and one which I think I am quite unbiased about. A few years ago, a jerk called Tod Zechel managed to get government documents via the Freedom of Information act. Now, Zechel is a creep from all I can learn (I never met the man), and probably misrepresented himself in terms of his own credentials. But he managed to get some documents. Whatever value he had for ufology rested on the value of those documents. Now, Phil sent out a long series of "white papers" on Zechel accusing Zechel of all sorts of things. Much in these accusations was probably true. But it was also clearly irrelevant. Phil did not attack the content of the documents. He attacked Zechel as a person. I urge you to ask Phil for copies of his own white papers on Zechel. Judge if this is not pure ad hominem for yourself. Because of these dragged in red herrings by Phil, I am sure there were a lot of defense of Zechel put out. But who cares? The fact is that Phil clearly showed his methods in this case: if you can't go after the evidence, go after the man. Read only Phil's own memoes. You don't need to read anything from the other side. If you don't find this sort of ad hominem attack distasteful, there is little chance we could ever agree on such matters. I bring this example up to you because I have nothing positive to say about Zechel myself. He seems to have been a lousey human being, and he probably lied about himself. But this has nothing at all to do with the government documents he managed to extract. Phil never seems to have questioned the authenticity of these documents and what they had to say. Zechel's personal life may have been a cesspool, but why did Phil try to drag all of us into it? If you read the stuff and disagree, so be it. Meanwhile, I hear rumors that these matters may yet end up in the courts, so we may eventually see them fully argued before us (I refer to some controversy over Dave Jacobs paper, not to Zechel --though Zechel has made occasional noises, I am told, about suing other people in ufology).

Re Klass and your request for my taking a single particular complaint, etc., I realize that my silence is being taken by you (most likely) as "copping out" on my part. Not so, I just don't want to engage in a private debate with you on this. My public views have been stated about the Mars Effect controversy. \*\* CSICOP has even published its "reevaluation" after much pressure (demonstrable via my correspondence with Abell, by the way). "Crybaby" is obviously not upheld in light of this "re-evaluation," but a bill of particulars can be obtained from Rawlins should you wish that re Phil's errors. I also remind you that I offered to publish "Crybaby" in ZS and strongly urged CSICOP to publish it in THE SKEPTICAL INQUIRER. (Why don't you ask Ray Hyman what he thinks of Phil and of "Crybaby"?)

I presume you have by now received ZS#7 which I sent you.

Cordially, *Merrill*

\* You have my permission to see all my letters to Phil if he will share them with you.

\*\* in ZS#9 + #10.



GARY P. POSNER, M.D.  
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December 4, 1983

Dr. J. Allen Hynek  
Center For UFO Studies  
2623 Ridge Avenue  
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Dear Dr. Hynek,

In the intervening years since our brief correspondence of the winter of 1977-8, I have become quite active in the search for the truth about the UFO phenomenon. As Marcello Truzzi alluded in his letter to you of Nov. 6, 1982, he and I have labored over a new, more workable definition of "UFO", as well as a bipartisan statement of principles regarding the search for truth. Our final principle stresses "that the common goal of the community of Ufology must be to remove the aura of mystery of UFOs by endeavoring to discover the nature and scientific importance of the reports, wherever that endeavor may lead."

Toward that end, Marcello and I proposed the formation of a bipartisan committee, the details of which were to have been sent by Marcello to you earlier this year. As an offshoot of this collaboration, Marcello and Philip Klass hammered out a proposal for submitting CUFOS' six (or so) best cases for review by NAS. Marcello's letter of Nov. 6, 1982 outlined the proposal to you in detail, and urged your cooperation.

In Marcello's letter to me of April 7, 1983, he states that "Hynek has indicated he will try to do something about Phil's NAS proposal. So, I think the odds improve about his acceptance of your joint statement/proposal."

In a "Memo For The Record" dated 6/18/83, Ken Frazier reports that on June 16, you met with him to try to dispell, in your words, "any of the gravest thoughts you [and CSICOP] may have about me." He reports that you (in his words) "seek better relations and communication with CSICOP", and that you "repeatedly emphasized that [you are] not in the mystery business, and only [want] to see important UFO cases solved." He reports that you singled out a recent New York sighting that "he said he would like to see Phil Klass investigate." He reports that your "goal" is "to solve intriguing UFO cases, to discover the actual stimulus for the sighting."

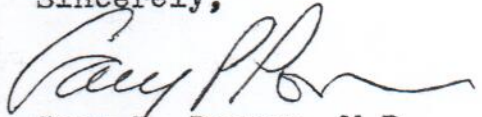
I am profoundly disappointed to learn from Marcello's letter of 11/15/83 to Philip Klass (with copy to me) that "In regard to Hynek, he has not responded to your proposal except in a phone call I had with him a long while back...he did not wish to in any way be involved with you...I prodded him to reconsider. I do not approve of Hynek's position on this, but..."

Perhaps, in light of your June overture to Frazier/CSICOP, during which you not only stressed your desire to "solve intriguing UFO cases", but actually solicited Philip Klass' assistance in one instance, you may now wish to take the opportunity to accept the terms of Truzzi's NAS proposal.

Should you so decline, I would greatly appreciate (as would Truzzi and Frazier, I'm sure) a brief explanatory response.

Thank you very much for your time and attention.

Sincerely,



Gary P. Posner, M.D.

cc: Marcello Truzzi  
Ken Frazier