

FOAFTALE NEWS

ALERTE! DISTRIBUE PAR ISCLR!

No. 22 (June 1991)

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 THE NEWSLETTER OF THE INTERNATIONAL SOCIETY FOR CONTEMPORARY LEGEND RESEARCH

SATANIC RITUAL ABUSE IN THE UNITED KINGDOM:

A Checklist of Newspaper Reports in England and ScotlandPart One: The Orkney Islands Case

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Great Britain has recently undergone an intense public controversy over the role of social workers in investigating claims of ritual satanic child abuse. The present affair seems to have been set in motion by a seminar held in Reading during September 1989. There American satan-hunters Jerry Simandl and Pamela Klein instructed social workers on how to detect signs of ritual child abuse, and Maureen Davies of the British Reach-Out Trust described scenes of blood-drinking and cannibalism said to be part of the rites. This seminar was followed by a series of locally organized "teach-ins" during which participants passed on information to local social workers and child care specialists. (See FM 16:8 and 20:6-7.)

On 13 March 1990 the National Society for the Prevention of Cruelty to Children (NSPCC) announced that satanic child abuse was common in Great Britain. Soon after, social workers began raiding homes in a lower-class housing project near Rochdale, placing children in protective custody and interrogating them for signs of ritual abuse. Court injunctions kept journalists from reporting the case until 9 September, when The Mail launched a series of scathing attacks on the affair. The social workers defended their positions, but the cases against the parents were finally thrown out of court by Manchester Justice Douglas Brown on 8 March 1991. Brown noted that no evidence had ever been produced of missing, dead, or mutilated babies and that the worst parents had done was allow young children to watch horror videos like The Evil Dead. The director of the Rochdale Social Services Department, Gordon Littlemore, resigned the next day.

Meanwhile, a wealth of popular speculation on the cases appeared not only in British tabloids but also in the quality press. Because of the widespread attention the ritual abuse claim received (and because of ISCLR members' industry in saving clippings) we can reconstruct the history of the controversy in detail. A preliminary checklist of quality press articles on the Rochdale affair, up to October 1990, was compiled by Gillian Bennett and published as "Sex and Cannibalism in the Service of Satan," in Dear Mr. Thoms 20 (April 1991):36-44. An expanded version of this checklist will appear in the next FOAftale News as

Part 2 of this feature.

This checklist picks up shortly before the Rochdale cases were finally dismissed. Ironically, as this affair was dissolving amid public criticism, a team of social workers were raiding homes in the village of St. Margaret's Hope, on the island of South Ronaldsay in the Orkney Islands. They were responding to rumors that Maurice McKenzie, minister of a Church of Scotland congregation, was secretly a satanist who directed rituals at a quarry near town. There, as loud music played from a stereo in a nearby car trailer, children in white robes would dance inside a circle of gas lamps around the hooded McKenzie, who then would use a shepherd's crook to pull out victims for ritual sex abuse. None of the accused parents were native "Oradians," but had moved to the area for the lifestyle. Still, natives unanimously supported the parents and ridiculed claims that such rites could go on without attracting local attention.

Following is a list of clippings, mainly Scottish, on the Orkney Islands case. Like Bennett's list, it covers the "quality" press but includes a few examples from the "popular" papers, Evening Times and Sunday Scot. The headlines tell the story in outline. Note that in Scotland a "sheriff" is a judge. "Children's panels" were set up in Scotland as an alternative to courts for dealing with young delinquents and children in need. The "reporter" is the full-time officer serving a children's panel.

Thanks to David Cornwell, W. F. H. Nicolaisen and Bill Thompson for help in collecting this material. This list has no claims to be definitive; it has been compiled for the benefit of anyone outside Scotland who may wish to consult the articles. Either of us will be happy to provide copies of them to anyone interested.

Sandy Hobbs, 15 May 1991

Bill Ellis, 21 May 1991

DTL: Daily TelegraphAEX: (Aberdeen) Evening ExpressET: Evening TimesGH: Glasgow HeraldIND: The IndependentINS: The Independent on Sunday

RSSPCC: Royal Scottish Society for the Prevention of Cruelty to Children

OBS: The ObserverSCO: The ScotsmanSOS: Scotland on SundaySUS: Sunday ScotSTL: Sunday TelegraphTMS: The Times

2 March 91 GH Orkney children taken into care

 3 March 91 SOS Island in the shadow of abuse
Oradians enraged by removal of children
Child abuse file

- 4 March 91 GH Parents await "abuse" hearing
Social work officials outline procedure
Questions raised by Orkney [editorial]
Island families living in fear of knock on the door
SCO Islanders face up to the fear of living in Hope
- 5 March 91 GH Parents appeal to Judge: Lawyers believe Act was breached
SCO Orcadian parents denied rights, say lawyers
Time to break the silence and answer the critics [lead editorial]
Councillors discuss social work actions
The one law for parents and professionals alike
Hard questions for social workers [editorial]
- 6 March 91 GH Panel decides Orkney children to stay in care
SCO Parents fight "safety" orders: Appeal to be heard today after Orkney hearing orders children to be kept on mainland
Fighting talk and tears fail to sway panel
Island ministers rally round colleague
- 7 March 91 SCO Orkney parents will know children's fate today
[Note: on this day the Rochdale abuse charges were dismissed by a Manchester High Court]
- 8 March 91 GH Parents fail to curb Orkney care order
SCO Challenge to prosecute as parents fail in court
How the world's press pack descended on Orkney
Region facing struggle to cope with problem
Safety of children 'paramount'
Social workers defended
Mistakes highlighted but perhaps lessons not learnt [Rochdale/Orkney parallels]
Media-shy director who made headline news
[profile of social worker Paul Lee, leader of the Orkney investigation]
- 10 March 91 SOS Islanders trapped in a nightmare
Pressures show as child abuse comes into the open
Small country
STL The day they took the children: Focus on families in fear
OBS Orkney waits for deliverance from blight of scandal: Islanders stand firm behind families accused of ritual abuse as social workers admit 'we still make mistakes'
- 11 March 91 GH Orkney parents ask Major to intervene
SCO Orkney parents to step up abuse-row campaign
- 12 March 91 GH Orkney GP "was not consulted"
In children's best interests? [letter]
- 14 March 91 SCO Report support for Orkney action group
Parents wait for news
- 15 March 91 SCO Group raps methods in children inquiry
School chiefs defend teachers accused over abuse scene
Angry reaction to 'leave them at home' theory
- 16 March 91 SCO Crown Office gets fiscal's Orkney report
- 17 March 91 SOS White witches join the fray on Orkney
- 18 March 91 SCO More help for Orkney parents
- 20 March 91 SCO Court move to shift Orkney hearing south
Slow but sure for anxious Orkney parents [lead editorial]
- 21 March 91 GH Orkney allegations came from local children
SCO Orkney case based on claims by three children
- 23 March 91 GH Call for change in evidence rules for sex abuse cases
- 26 March 91 GH Unique system for dealing with children in trouble
Care order extended on Orkney children
SCO Orkney parents' pleas fail again
Intolerable delay [editorial]
- 27 March 91 GH Judges divide Orkney hearing
Role of reporter to children's panel criticised
SCO Orkney children kept on mainland to give evidence
Sorrow as Orkney congregation prays for children in care
- 29 March 91 SCO Ritual child abuse inquiry ordered
Orkney sister claims access pleas denied
Children denied access to anyone or anything familiar [letters]
- 30 March 91 GH Nine Orkney case children to stay in care as appeal fails
SCO Orkney children to stay in care
- 31 March 91 SOS Behind the secret panels
Stage for a courtroom drama
The devil to pay when reason sacrificed to dogma [lead editorial by Bill Thompson]
Spare a thought for the social workers [letters]
SUS The little ghosts of Orkney: They are invisible, they are voiceless: Esther Rantzen leads a Sunday Scot investigation into the case that shocked Scotland
Why I wept for the mothers and the children
Diary of despair: 4 weeks that rocked a community
- 1 April 91 GH Concern at child abuse cases
- 2 April 91 GH Report attacks "tabloid hysteria" in child abuse row
Social workers cast as villains of Orkney case
- 3 April 91 GH Hearing begins into child abuse claims
- 4 April 91 GH Sheriff criticises children's panel
Sillars calls for inquiry
Sheriff whose remarks roused Tory MP
Explosion of outrage

4 April 91	IND	Orkney children's panel criticised at abuse hearing	6 April 91	DTL	Cruelty group backs social workers and urges appeal
	SCO	Sheriff criticises handling of Orkney cases: Ruling today on care orders after lawyers challenge absence of children			Hip hooray, I'm going home today sang a little boy
	ET	Orkney sex case thrown out: Sheriff rules that children can go home		IND	Orkney family begins to pick up the pieces
		Why heads must roll [editorial]			Social work department to challenge sheriff's ruling
		Day of dawn raid: drama as children are taken into care		SCO	'Why did they keep putting words in my mouth?'
	AEX	Parents Storm Lee's Office: 'It's criminal what they did,' says mum			Accents mingle in celebration
					Top social worker warns of backlash
					Child-care group calls for appeal
					Sheriff condemns reporter for failing to follow rules
5 April 91	GH	Call for resignations after Orkney children are freed	7 April 91	INS	Four families failed by the system: As the Orkney children return home, the law, social workers and the role of religious groups come under scrutiny
		Happy landing ends an ordeal		SOS	New attack on Orkney social workers
		Judgment dismays RSSPCC			Back together: From magic summer to winter nightmare
		Protection from excess of zeal [editorial]			The families: Return to home and normality that hides a dark anger
		Obsession with satanism put families through hell			The Orkney Children: The story so far
		Unanswered questions that now haunt children's panels			The Scottish Office Guidelines
		Infectious talk led to nightmare			What went wrong: Body-blow which leaves the system on the ropes
		Judgment says panel failed in legal duty			Time to reassess man's place in the family
		Sheriff known as "own man"			Time to tell the children we're really listening [editorial]
		Taciturn man who had the final say			Orkney decision lauded [letters]
	IND	Families reunited as Orkney abuse cases collapse	8 April 91	GH	Orkney minister prays for the future
		Children return to parents amid joyful celebrations		AEX	Orkney appeal D-day
		Orkney parents round on care officials	10 April 91	SCO	Children's charity to review staff role on Orkney
		Children 'were denied basic human rights'			Orkney councillor backs appeal to clear panel reporter's name
		Separation 'can lead to lasting damage'	11 April 91	SCO	Orkney families will each have social worker
		Decision deepens social workers' crisis of confidence			Call for specialised teams on child abuse
		Collapse of the Orkney case [editorial]			Dawn raids last resort, says health minister
	SCO	Ordeal for Orkney families ends with emotional reunion: 'One nightmare is over, but another is just beginning'	12 April 91	SCO	Orkney anger as children go on 'risk' file
		Damning attack on handling of case			Fears that backlash may deal new blow to sex-abuse work
		MP calls for launch of judicial inquiry			Orkney trauma played down
		The sheriff: The man who campaigned for a more caring world	13 April 91	SCO	Children's panel chiefs hit back at Orkney criticism
		The dangers of creating a new bogeyman	14 April 91	SOS	Orkney official accused of lying
		The families: 'I've been to hell and back--only anger kept me going'			And deliver us from evil [letters]
		How youngsters come to terms with trauma	16 April 91	SCO	Appeal over Orkney case angers families
	TMS	Angry crowd marches on social work department: Children freed after Scottish sheriff's criticism of officials in Orkney sexual abuse hearing	17 April 91	SCO	Lord Mackay adds voice to Orkney case criticism
		Scots system: Parents get much tighter legal safeguard	28 April 91	SOS	Orkney children's panel in turmoil
		Orkney social services: Ritual fears taken to heart			
		Professional practice: Advisory council sought for staff			
		Man in the news: No-nonsense but fair judge			
6 April 91	GH	Orkney case set for appeal			
		RSSPCC backs police and social workers in Orkney case			
		Child abuse judicial review urged			
		National system likely			

TOPICAL NARRATIVE RESEARCH IN GERMAN:
Bengt af Klintberg and Rolf Wilhelm Brednich

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Klintberg, Bengt af. Die Ratte in der Pizza und andere moderne Sagen und Großstadtmythen [The Rat in the Pizza and Other Modern Legends and Urban Myths]. Kiel: Wolfgang Butt Verlag, 1990. 269 pp., ill.

Brednich, Rolf Wilhelm. Die Spinne in der Yucca-Palme. Sagenhafte Geschichten von Heute [The Spider in the Yucca Plant: Legendary Stories of Today]. München: H. C. Beck Verlag, 1990. 157 pp.

Bengt af Klintberg has published many a folkloristic best seller. Since the term "best seller" occasionally is used in a deprecatory way, indicating a tendency toward easy financial gain and adaptation to dominant fashions, I have to emphasize here that this is not the case. Klintberg possesses the rare quality of combining sound facts, innovative research, and a wide scholarly outlook with the ability to present his material in a fascinating way attractive to both a scholarly and a non-scholarly reading audience. Thus it is no accident that the Swedish original of the book being reviewed, Rattan i pizzeran (Stockholm 1986) has already been translated into Norwegian and Danish.

The German translation is the first book on modern legends in Germany, very late as compared to other parts of the scholarly world. The translation from Swedish diminishes in no way its relevance to Germans because this kind of tradition is nearly 100% international. In Germany only Helmut Fischer has so far contributed substantial research material and analyses.

Klintberg presents preferably oral texts of 100 tale types of this "kind of collective fantasy . . . which mirrors the worldview of our times" (14). When reading the texts even experts are occasionally surprised by the fact that they have classified some of the lesser known stories as reports of real events and not as contemporary legends, as they should have done. Also, the roots of many a story reach much farther down into the past than could have been predicted by the seeming modernity of themes and motifs.

Today, the element of belief influences terminology concerning this "genre." The older German research called the phenomenon "newspaper legend," while the English-speaking world chose "urban" or "contemporary" legend and other languages use similar designations. Linda Dégh and others, however, have realized for years that "contemporary" legends are no specific genres to be set apart from ordinary legends. What has also escaped most scholars' notice is the fact that the "genre" of "contemporary legend" (generally defined as a story demanding belief or at least meant to be believed) actually conceals quite a variety of genres besides legends. To give only one example: it is obvious that many schwanks (humorous narratives with a kind of punch line) are wrongly classified as contemporary "legends."

I have therefore suggested a new term for the phenomenon: aktuelle [Volks-] Erzählung or "topical [folk] narrative." Topical narratives may belong to different genres: the unifying element is their topicality that sets them apart, on the one hand, from obsolete tradition no longer in circulation and, on the other, from objects or actions of the past. Only in this sense a

particular "genre" name seems justified.

Bengt af Klintberg has diligently collected his variants by fieldwork, in collaboration with his audience of TV, radio, and other mass media, as well as from archives. By chronological depth and meticulous preliminary work, the commentaries following the texts often provide exact and convincing details concerning the first appearance of a new topical narrative, its means of transmission, and particularly the decisive influence of the mass media. His kind of "narrative" commentaries are often more fascinating than the texts themselves and give further variants, analyses, and thoughts concerning the biology of these virulent narratives, be it their use on the stage, in movies, literature, and TV, or the discussion of scholarly theses and interpretations.

He remains open for an international perspective and other, non-narrative areas of folk culture. Only a diachronic view as exercised by him can lead to relevant results concerning the existence, the change, and the development of tradition. Klintberg's collection is certainly one of the best of its kind.

The majority of the 116 texts of Die Spinne in der Yucca-Palme have been collected by folklore students from Göttingen University (who do not appear on the title page). Thus Rolf Wilhelm Brednich, the editor, gets the merit (or criticism) for the publication, though in reality he seems to be little more than the editorial figurehead of a hurriedly published volume. The overall number of texts given above is somewhat misleading, since some items with their own type number actually are variants of others (e.g., nos. 1,3,6). On the other hand, texts declared to be variants occasionally turn out to be different tale types (cf. the "variants" of the nos. 64 and 87). Since the great majority of the material is synchronic, it does not allow diachronic interpretations: for instance, the origin and development of a particular narrative type. Full length example of one commentary: "This was told in October 1988 by a 30-year-old historian at a party in Göttingen" (144).

The volume claims a didactic purpose: "When compiling the existing collection, we have taken care not to include texts with explicit affinities to detrimental rumors or ethnic slurs. In addition, we have reduced the number of stories to a minimum that express reservations about minority groups, foreign countries, special dishes and drinks, and similar things" (24).

This touches on the endless debate over ethics in fieldwork. For scholarly research, Brednich's limitation is a sad loss, since topical narratives especially confront their audience with prejudices, judgments, and biases, which folklorists should analyze as an anthropological science. Subtract these problems from folklore material, and you are left with insignificant stuff suitable only for creating a pleasant atmosphere around a campfire. In my opinion a better means of counteracting biases would have been to offer appropriate commentaries with hard facts reducing prejudices to absurdity. Thus the volume has gambled away the chance of enlightenment that it intended. The suppression of research material for ideological reasons--although seemingly justified from the vantage point of the suppressor--has, as we all know, a long and sad history: there is no reason to revive a historical fossil.

Forty-three of the texts (= 37%) have no known variants, or at least none are mentioned. It is true that many of them are made of the same fabric as topical narratives, but obviously they are individual texts so far non-existent in tradition. Since this book has been highly promoted from its conception to the day it was released by the publishers, it has immediately become a best seller. This raises a grave problem: these 37% of hitherto unknown stories will now enter oral tradition as folkloristic feedback--an effective but uncalled-for form of applied folklore that in this

case might not even be folklore. These texts will pollute the normal ecology of topical folk narratives in Germany and adjacent countries for a long time, and they are bound to raise protests from folklore environmentalists--if there are any such people.

The texts are given from the memory of the fieldworkers--not from tape--and lack all characteristics of the spoken language. They may date back to stories heard some eighteen years ago (e.g., No. 57). Here we have to repeat the title of a publication by Bill Ellis: "Why are verbatim transcripts of legends necessary?" And the question can here be answered by the recognition that memory is the worst of all means to document a folklore text, a practice that seemed almost extinct in the twentieth century. The reason is that memory is the most unreliable of all "recording" devices, and the fieldworker may be an altogether wrong conduit, as Walter Anderson, Kurt Schier and others have shown. A relevant textual analysis on the basis of such material is virtually impossible. Topical narratives are so easy to tape--in pubs, at any party, at work--and very well also in context. Why then miss such a chance?

The merit--one is tempted to say, the only merit--of the collection is that it presents for the first time a synchronic cross section of topical narratives in the German language. This task had been diligently prepared by Helmut Fischer of Bonn for many years through extensive collection and preparatory publications--but he was beaten.

[Editor's Note: I am flattered by Dr. Wehse's mention of my article, "Why Are Verbatim Texts of Legends Necessary?" (in Perspectives on Contemporary Legend, Volume II, ed. Gillian Bennett, Paul Smith, and J.D.A. Widdowson [Sheffield: Sheffield Academic Press, 1987]:31-60). But this article's position needs to be tempered by my later admission that contemporary legends are more difficult to collect than Dr. Wehse suggests: see "When Is a Legend?" in The Questing Beast, ed. Bennett and Smith (Sheffield: Sheffield Academic Press, 1989), esp. 38-39. Gary Alan Fine, in last month's ISCLR paper, also notes that calling narratives "legends" disrupts the collecting situation in unpredictable ways.

Still, Dr. Wehse's demand for collecting legends in context and in full linguistic detail seems worth following up, and I would be interested in any reports from folklorists, North American or European, on problems encountered or suggestions for overcoming the "observer effect" in documenting legends (or topical narratives of any kind). I would also be willing to hear from defenders of Dr. Brednich's volume.]

HITCHHIKING ANGELS IN HOLLAND

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Recently several articles have appeared in Dutch Christian newspapers about a legend that has become current here. I would be interested to know whether there are present-day English or American versions of this type. (I am aware of the earlier Morman variants mentioned in Brunvand's Vanishing Hitchhiker [35-37].)

First, two versions appeared in the Reformatorisch Dagblad on 24 February 1991. Version 1: A man driving along a busy motorway sees a hitchhiker and stops. The hitchhiker gets in and straight-

way announces the End of the World. The way he speaks makes a deep impression, but when he says he is an angel, the driver looks round at him a bit incredulously, and at that very moment there is no one there; he has dissolved into thin air. The driver's surprise is immense. He stops the car, looks around him, and sees a police car approach. "You are by no means the first to tell me this story," says the officer when the driver tells him his tale.

This is one of many versions that have been circulating for some months. As far as can be ascertained, it was first told in Evangelical circles, but of late it has been circulating among Reformed circles as well, for instance in secondary schools affiliated with this denomination. The person said to have had this experience was a minister in the Reformed Church at Kampen, the Rev. P. J. den Admirant. When approached by a journalist, however, the Rev. den Admirant explained that this was a misunderstanding: he had heard the tale from two sources and had used it in a sermon, stating as well that he did not know what to make of it. Afterwards he had tried to trace the story, without success.

Version 2: A Haarlem medical man, Dr. H. C. Moolenburgh, has known the story for some time. He has written a book on angels, and a correspondent was the first to draw his attention to this story. "It was already in circulation in 1983, and was supposed to have happened on a German autobahn," he says. "Now the story has suddenly exploded. Everyone can tell you to whom it happened: to Pete's mother in law, or, better still, to Pete's mother-in-law's cousin. . . ."

When asked, "Could this moment of 'explosion' be connected with the Gulf War?" Dr. Moolenburgh replied, "I'm convinced of it. Of course, the war has Biblical elements. Saddam rebuilt Babylon. Iraq is in the Tigris and Euphrates basin; the Hebrew for 'Saddam' is 'Sodom,' with all its implications of destruction." Still he felt the hitchhiker story did not tally with Biblical data. "It reminds me of UFO sightings rather than a meeting with an angel. In the Bible angels are always sent to one particular person, such as the Virgin Mary. This story is somewhat confused . . . to my mind it has a touch of sensationalism. It gets you nowhere. The angel is supposed to have said 'Jesus is coming,' but He Himself said 'Of that day and hour no one knows.' "

Meanwhile, the General Traffic Division of the Police at Driebergen are planning to insert an appeal in their Union Magazine: any policemen who have been told about the hitchhiker by motorists are asked to inform the Division. Of course, cousins of Pete's mother-in-law were invited to write in as well.

Secondly, Koers, a weekly magazine, published an article on 15 March 1991 entitled "The Airman, the Angel, and The Searchlight." The article begins "Don't give lifts to hitchhikers if you want to avoid weird experiences." It goes on to say that Koers had received reports of the legend from various parts of the country, some dating it to the Wednesday when the Iraq ground war began, others to Christmas 1990. A few skeptics said they had heard it twenty five years ago.

The encounter with the hitchhiker is more or less the same in every story. Some say that the police were notified; others say that the driver was so upset that he parked by the roadside, where a passing police car saw him and stopped to ask the reason for his behavior. When told, the police reply that it is the twelfth time they have heard that story.

A Koers editor tried to find the source of the story and after calling many possible sources he got hold of a Mr. Dierx of Rotterdam who knew the man to whom it happened: an airline pilot working for KLM Airlines. According to Mr. Dierx, the pilot had picked up the hitchhiker when on his way home late one night, a

thing he was not in the habit of doing. But unfortunately the story was second-hand; Mr. Dierx had not heard it from the pilot but from a lady, whose telephone number he refused to give "for cogent reasons," leaving the story vague.

But Mr. Dierx did give the name of an editor of The Searchlight, a magazine edited and published by a group of Christians concerned with the Second Coming of Christ. The Koers editor then rang the editor, a Mr. Blok, who replied, "Please don't publish this story. I used it as an illustration for an article. The people to whom it happened were in great trouble. The Lord can make an exception and come to people's help. Your hitchhiker story has been told me several times but I won't publish it, even though I am called a Doubting Thomas for being so scrupulous. I have tried to find the source but failed. It is just rumors. I have no proof."

Finally, the Reformatisch Dagblad reported the results of the appeal made by the General Traffic Division, Driebergen: one response, which proved useless. At first, according to the Police Public Relations Officer, Mr. T. Dellebeke, "It seemed pretty reliable. I was given the phone number of a person to whom it had happened. But the lady who answered the phone said only that she had been told by her sister who had heard it from a friend who had probably heard it from somebody else. Like everyone else, they had it from hearsay." Asked if any policemen responded, Mr. Dellebeke said, "No, and I didn't expect anyone to."

The Dagblad also noted that Dr. Stefaan Top of Katholieke Universiteit Leuven (Belgium), who will publish a book of FOAF-tales in September, has recognized the hitchhiking angel as an example of the genre.

1991 ISCLR SEMINAR ON PERSPECTIVES ON CONTEMPORARY LEGEND

The Ninth International Conference on Contemporary Legend was held May 7-10, 1991 at the Radisson Resort, South Padre Island, Texas. The following slate of papers were presented:

- Tom Barden (University of Toledo), "The WPA and Contemporary Legend: The Additions of Modernism" [Analogues to "urban" legends collected in rural Virginia during the 1930s].
- David Buchan (Memorial University of Newfoundland), "Modern Legend, Taboo, and Symbol: The Pet Chow Story" [History of rumors about Chinese eating pet dogs].
- Gary R. Butler, "Collective Narrative Performance: The Legend as 'Catechism'" [Joint storytelling of supernatural legends in a French-Newfoundland community].
- Frances Cattermole-Tally (University of California, Los Angeles), "When Is a Legend a Legend?" [Difficulty of distinguishing gossip, rumor, and legend].
- Kim Cooper (University of Texas, Pan American), "The Vanishing Hitchhiker: Variations in the Rio Grande Valley" [Mexican American adaptations of this legend type].
- Linda Dégh, "The Perceptual Life of Janice Cameron" [Life history of a woman with hereditary predisposition to precognition].
- Roland Dickson, "Alfred Packer: The Man and the Legend" [History of a Colorado mountain guide who confessed to the cannibalism of five prospectors].
- Bill Ellis, "The Highgate Cemetery Vampire Hunt: Notes on the British Origin of Satanic Cult Lore" [History of English devil-worship rumor-panics during the 1960s and 1970s].

James L. Evans (University of Texas, Pan American), "Juan M. Cortina, 'The Scourge of the Rio Grande'" [History and popular culture of a Mexican bandit blamed for many raids on Texas ranches from 1859 to 1870.]

Gary Alan Fine, "Contemporary Legends and the Dynamics of Credibility" [Theory of examining the performance of legends as truth claims in which narrator and audience have particular interests].

Ester Reyna Flores (University of Texas, Pan American), "The Devil in Modern Society" [Examination of rumors surrounding the Matamoros "satanism" murders and ritual child abuse reports].

Mark Glazer (University of Texas, Pan American), "The Contemporary Legend in Traditional and Non-Traditional Cultures" [Legends are more structured and complex in tradition-based subcultures].

Diane E. Goldstein (Memorial University of Newfoundland), "Welcome to the Innocent World of AIDS: Cultural Viability, Localization and Contemporary Legend" [Gift-wrapped coffin version replaced the "standard" message on the mirror version in Newfoundland].

Carl Lindahl (University of Houston), "Contemporary Legend and Frazerian Fiction" [Influence of The Golden Bough on popular fiction and hence on contemporary legend and belief].

Michael Reed (University of Texas, Pan American), "The Modern Fairy Tales of Maurice Sendak" [Sendak's children's fiction as contemporary analogues to traditional Märchen].

Danielle M. Roemer (Northern Kentucky University), "Legend as Invention" [Legend is part of a continuous construction of worldviews and reconstruction of personal history].

Graham Shorrocks (Memorial University of Newfoundland), "From Restaurant to Fast-Food Outlet" [History of how contamination rumors about ethnic restaurants were superseded by those about food chains].

Paul Smith (Memorial University of Newfoundland), "Your Mother Doesn't Work Here....": Re-evaluating the Contemporary Legend Canon" [It is inappropriate to classify supernatural legends about UFOs, satanism, and the Vanishing Hitchhiker under the same generic category as other recognized contemporary legends].

Judy Terrill (University of Texas, Pan American), "The Great American Bimbo and The Poor Fool: Gender Stereotypes in Modern Urban Legends" [Classifications of common sexual stereotypes found in popular American legends].

Melody E. Tucker (University of Texas, Pan American), "Scare Tactics: The Institutionalization of a Rumor" [The LSD Tattoo Flyer's dissemination in bureaucratic chains of information].

OTHER CONFERENCES

COLLOQUE IMAGINAIRE DES FAUVES ET FÉLINS. On 16 November 1990 a symposium organized by Véronique Campion-Vincent was held in Neuilly to discuss "imaginaries" [roughly, anomalous claims] concerning mystery animals and big cats. The objective was to gain a deeper understanding of cultural traditions concerning such animals, which allows us to put into perspective contemporary sightings of such beasts, sightings that are both realistic and imaginative. Modern encounters should be put alongside analogous encounters from the past, and one should comprehend the contemporary "imaginary" as a composite cultural category, where wolves

of yesteryear mingle with the symbolic value of exotic cats in the image of "The Beast."

The following papers were presented:

- Véronique Campion-Vincent, "Présentation des apparitions de fauves et félins-mystères en France depuis 1977" [A summary of mystery animals and cats in France since 1977].
Michael Goss, "Alien Big Cat Sightings in Britain: A Survey"
Alice Joisten and Robert Chanaud, "Le loup-garou dans les Alpes françaises ou les degrés du fantastique" [The werewolf in the French Alps, or the degrees of the fantastic].
Michel Pastoureaux, "Apparitions de félins dans l'Occident médiéval: essai de typologie" [Sightings of big cats in the medieval West: a proposed typology].
Jean-Bruno Renard, "Films fantastiques contemporains sur loups et félins" [Modern fantasy films about wolves and big cats].
Bruno Soulier, "Le loup dans l'imaginaire contemporain du Gévaudan" [The wolf in contemporary imaginaries in Gévaudan].

RÉSEAU D'ÉCHANGES RUMEURS ET LÉGENDES CONTEMPORAINES. The second meeting of the French exchange network on rumors and contemporary legends was scheduled at Paris on 1 April. The program, alternating papers and discussions, included the following presentations:

- Marianne Polo de Beaulieu, "Rumeurs médiévales d'après les exempla" [Medieval rumors as seen in exempla].
Véronique Campion-Vincent, "Informations: colloques, publications, documentation" [News items: symposiums, publications, documentation].
Renaud Dulong, "Une approche internaliste de la rumeur" [An approach to the rumor from inside].
Jean-Loïc Le Quellec, "Alcool de singe et contaminations" [The ape in the alcohol and contamination].
Sherrill Mulhern, "Récits d'horreur sur des sectes sataniques" [Horror stories about satanic cults].
Jean-Bruno Renard, "Présentation d'un nouveau centre Rumeurs et Légendes en Italie" [Announcement of a new center for rumors and legends in Italy].
Françoise Zonabend, "Rumeurs autour du nucléaire" [Rumors about nuclear energy].

CALIFORNIA FOLKLORE SOCIETY. The CFS held its 50th anniversary meeting in Los Angeles on April 25-28, 1991. A special section on "Contemporary and Urban Legends" was held, with these papers:

- Jan Harold Brunvand (University of Utah), "Modern Legends with a Past: Four Examples" ["The Ball Over the Wall" (= Jewish blood libel claim), "The Loaded Dog," "The Mouse in the Cake," and "The Cut-Off Finger"].
George W. Rich (CSU, Sacramento), "The Nightmare on F Street" [Rumors and black humor surrounding a 1988 mass murder].
Lorna MacIver (UCLA), "Medea and the Media: Mythic Themes in True Stories" [Genuine murder cases that excite extraordinary media attention are often transformations of ancient myths].
Pat Turner, "Ambivalent Patrons: The Role of Rumor and Urban Legends in African-American Consumer Decisions" [Modification of Fine's "Goliath Principle": among blacks, if the

price and risk to consumer of a given product outweigh its apparent utility, it will become the target of rumors].

Several papers in other panels also addressed themes related to contemporary legends and related topics:

- Shirley Arora (UCLA), "Empautados: Devil Pact Stories from Contemporary Mexican Tradition" [Mysterious deaths of those who have contracted with the devil].
Frances Cattermole-Tally (UCLA), "Fantasy and Reality: The Intrusion of Animals into the Human Body" [Some legends about creatures that live inside the body may originate in observation of real-life parasites].
Alan Dundes (UC Berkeley), "The Apple Shot: Interpreting the Legend of William Tell" [It embodies extreme male-dominant sexual fantasies].
Bill Ellis (Penn State, Hazleton), "Flying Saucers from Hell? The relationship between Alien Abductions and Satanic Cult Abduction Legends" [The two, though related, are not identical and should not be confused with each other].
Susan Martin Fagan (University of Oregon), "The Good, the Bad, and the Ugly--Belief, Technology, and Contemporary Narrative" [Perhaps the emphasis on the grotesque "techno-legend" neglects equally popular legend types that embody optimistic messages, such as Marian apparition claims].
Helen F. Gerth (Occidental College), "Is the Unicorn Image Grounded in Paleontological Reality? a Survey of the Evidence" [Evidence for real-life one-horned animals in Paleolithic iconography].
Herminia Meñez (UCLA), "The Raw and the Cooked Once Again: The Viscera-Sucker and Gender Politics" [The Filipino aswang, a type of witch, who detaches her upper torso to fly at night and afflict others].
Katy Rydell (UCLA), "Fartlore: An Overview" [Tales, legends, and personal experience stories share common themes].

The meeting was opened with a Santeria ceremony conducted by Ysamur Flores, a UCLA graduate student and initiated Orisha-worship priest. This was followed by a panel, "Santeria: Practice, Belief and Reaction," with papers by Flores, Robin Evanchuk (UCLA), Amy Kitchener (UCLA) and Joseph Murphy (Georgetown).

CSICOP 1991. The Committee for the Scientific Investigation of Claims of the Paranormal held its 15th Anniversary Conference in Oakland, CA on May 3-5, 1991. The meeting included a special session on "Urban Legends" with three invited speakers and an extended question-and-answer session. Jan Harold Brunvand presented a history of "The Lost Day in Time," a religious legend claiming that NASA had reconstructed the orbits of planets in the past and accidentally discovered that Joshua really had made the sun stand still for a day, as stated in the Bible. Bill Ellis discussed the influence of the legend-forming process both on UFO abduction "believers" and "skeptics." And Alan Dundes gave a Freudian view of several modern beliefs and legend types, including the near-death experience and "The Vanishing Hitchhiker." The panel was moderated by Robert Hicks, author of In Pursuit of Satan: The Police and the Occult (see below). An account of this panel was given by Katherine Bishop in "Discussing What Just Isn't True (Is It?)" New York Times (8 May 1991):B2

BULLETIN BOARD

CALL FOR PAPERS ON SALEM WITCH TRIALS. The Essex Institute, in

conjunction with Salem State College, The House of Seven Gables, and The Peabody Museum, plans to celebrate the 300th anniversary of the 1692 Salem Witch Trials with a conference: "Perspectives on Witchcraft: Rethinking the Seventeenth-Century New England Experience," scheduled for June 19-21, 1992. The organizers solicit a wide variety of disciplinary approaches to 17th-century witchcraft in its social and cultural context. Especially welcome are papers on the religious, legal, scientific/medical, and feminist aspects of witchcraft; studies of international origins and experiences as they relate to events in Salem are also solicited. Selected papers will be published in a special edition of the Essex Institute Historical Collections. Deadline: 1 September 1991. Send a 1-page abstract and short curriculum vitae to Anne Farnam, Essex Institute, 132 Essex Street, Salem, MA 01970 USA.

JUST IN!

WARS AND RUMORS OF WAR

HOW WE WON. On 27 February, Mike O'Brien (University of California, Santa Barbara) heard the following "fact" about the Hundred Hours' War: "Apparently, after invading Kuwait, Saddam Hussein assigned two of his military advisors to be the architects of the Saddam Line. He told them they had better design it well, because they were going to be stationed right behind it. This all came to pass. Then, during the air war, one of these two men crossed the border and surrendered to allied troops. Soon after, he was taken to allied war planners, where he told them how to exploit weaknesses in the line. So now we know why the first day of the ground war went so well!" [Alt.folklore.urban.]

And of course credit must be given to the "smart bombs" that sent video pictures back to pilots, allowing them to control their flight to pin-point targets. (Media reports say that the more dramatic videos, showing panicky Iraqis trying to start jet planes or run out of the bomb's path, circulate as wartime "snuff films" among privileged GIs.) According to World War II veterans, though, the idea may not be new. John Herfordt of Omaha, Nebraska, recalls that while in the Navy he had heard that the military was training chickens to pilot kamikaze bombs. The chicken was trained to peck at the segment of a screen containing an image of a ship. It was then loaded into the navigation component of a glide bomb that projected the image of the target ship onto a circular screen. The chicken's pecking activated steering systems that guided the bomb directly into the ship.

Initially, Herfordt's story provoked some scoffing. But within a week, Philip Bierman responded, "I remember reading about this in a psychology class at the University of Missouri. As I remember it, they used pigeons, not chickens. But otherwise, it was like your informant said. The pigeons would peck at a picture of a ship if the missile strayed off course." ["Plucky Bomber," Omaha World Herald (6 February 1991); "Pigeons vs. Chickens," Omaha World Herald (11 February 1991). Courtesy Jim Birkel.

MORE ATROCITY STORIES. On 14 March 1991, Bill Harris of Huntsville, Alabama, reported hearing this story from his 10-year-old son, who heard it circulating at his grade school: "Back during the war" [nostalgia, already?--Ed.] "after one of his speeches, Saddam was approached by a woman carrying her newborn child and surrounded by a half-dozen grimy little kids who were obviously starving. Through her tears she pleaded to the 'great one' hoping to get her husband back home as soon as possible. He listened patiently and then asked the woman for her husband's name. He then patted her gently on the shoulder and assured her

that her prayers would be answered soon. The very next day her husband was delivered to the front steps of her home.

"Chopped into pieces and in a body bag." [Alt.folklore.urban.] **STILL MISSING IN ACTION.** The Los Angeles Times announced on 21 May that U.S. Army Col. Millard A. Peck had resigned as head of the Defense Intelligence Agency's Special Office for Prisoners of War and Missing in Action. In his final statement, leaked to the paper later, he complained that the U.S. government was merely going through the motions of accounting for the 2,276 servicemen still missing in action in Southeast Asia; evidence that they may still be alive in prison camps was being ignored or covered up. Peck called his office merely a "toxic waste dump to bury the whole mess out of sight and mind." [AP, 21 May 1991.]

Meanwhile, Nigel Cawthorne's new book, The Bamboo Cage (just published in England) argues that from 100 to 300 Americans were still alive in Vietnam, either in jails or mental institutions, or "assimilated" and living under informal guard. He told the press, "More than anything I would like to be proven wrong. I would like the Pentagon to show me clearly that a large number of men were not abandoned by their own government in the hands of a hostile government and their wives and mothers told they were dead." A Defense Department source denied that a cover-up took place, and while he conceded that Cawthorne's theory could not be ruled out, he added, "We feel we've made a pretty conscientious effort to resolve this issue. . . . But we have been unable to prove that any Americans are still being held." [AP, 23 May 1991.]

EYE ON SATANISM

MOTHER SUED FOR RITUAL ABUSE. On 12 April a California civil court jury voted 10-2 that a 76-year-old Mission Viejo woman was negligent in subjecting her two daughters to satanic abuse years before. The jurors awarded the plaintiffs no monetary damages, but they had maintained that they were not interested in money, only in persuading the public that satanic abuse does exist. The two testified that both parents had involved them in satanic rituals from infancy, raping and prostituting them and forcing them to take part in human sacrifices in secret caves. The abuse was so degrading that both of them developed multiple personalities to cope with the trauma. Timothy Maas, the older sister's therapist, said that their stories were typical of the more than 50 ritual abuse victims treated by his staff. Other therapists claimed that the recovered memories were so terrible that they could not easily have been planted there by a therapist.

The defendant, identified only as "Ellen Roe," denied the charges and said that the talk about satanism began only three years ago, when the older daughter started marital counseling. The ten convicting jurors also expressed doubt about claims that the mother was part of a multigenerational, national satanic network, agreeing only that the two had been physically and sexually abused. The two dissenting jurors insisted that there was no physical evidence for the charges. Still, the daughters, whose names were also withheld, were satisfied by the verdict, one saying "It's wonderful to be heard and believed." [Donna Wares and Jeffrey Miller, "Satanic abuse: truth or a modern legend? The Orange County Register (25 March 1991):A1,A14; Los Angeles Times (13 April 1991). Courtesy Jeffrey Victor and Steve Padilla.]

BACKLASH IN INDIANA. In Evansville, police and child abuse specialists have reached a stalemate over the testimony of nine children who told similar stories of satanic child abuse. When interviewed by Rick Doninger, founder of a local child abuse rescue network, the children said that they had been taken out of

school by a school administrator who took them to a "blue house." There he forced them to participate in killing animals, sexually abused them, and cut some of them with knives. Local prosecutor Stanley Levco, however, has become a vocal skeptic, noting that investigators determined that the school administrator could not have been at the blue house when children claimed he was conducting the rituals. Police wanted to search the house for cult paraphernalia, but Levco refused, saying that he could not in good conscience tell a judge that he had "probable cause" to do so.

Susan Donaldson, a professor of psychology at the University of Southern Indiana, at first doubted the children's stories, but after interviewing the children, she found "faint, nearly identical scars on their arms." "Something happened to those children," she concluded. Police countered that neither they nor their medical specialists could find these scars. They noted that five of the children came from two families, and they had contacts with two of the others. In addition, they suspect that Doninger asked leading questions to elicit the stories.

Kenneth Lanning, the FBI's expert on ritual crime, admitted that faulty investigations had damaged innocent people's reputations. Still, he expressed concern that reaction to these cases were "fueling a backlash against the cruelty and reality of child sex abuse." He added, "Some offenders may introduce occult into the abuse so the kids won't be believed. . . . That is their M.O. . . . People are getting away with molesting children because we can't prove there are satanic devil worshippers eating people. Pretty soon it becomes unprosecutable." (Michael Tackett, "A chilling tale of child abuse no one can prove," Chicago Tribune (17 May 1991):1,23. Courtesy Jerome Clark.)

ITALIAN CRUSADE AGAINST SATANIC ROCK. Monsignor Corrado Balducci, author of a book on Beelzebub, has published Adoratori del Diavolo e Rock Satanico [Devil-worshippers and satanic rock music] (Piemme Publishers). Balducci prepared for this book by reading thousands of lyrics and thinks it's high time that Italy founded censorship committees--along the lines of Susan Baker's movement--if it doesn't want to awaken like America, "under the dependence of the three D's: Drugs, Delinquency, and the Devil."

Balducci estimates that there are 70,000 disciples of Satan in Italy alone, and he claims that several rock stars are active satanists, including Alice Cooper, Ozzy Osbourne, and Mick Jagger, "who has consecrated himself to Lucifer under the influence of the two witches Marianne Faithfull and Anita Pallenberg." Jagger, he says, also belonged to Aleister Crowley's Order of the Golden Dawn. He named several Italian groups as promoting "musica indialolata" and encouraging perversion and drug use: Gaznevada, Kaos Rock, Naif Orchestra, and Take for Doses.

"The government and the church must take a position," Balducci stressed. "The upsurge of child delinquency is one of the effects of this nefarious fad." A ray of hope: the protest movement "Riconquista" has already emerged in Ferrara. It highlights the dangers of some rock music, deciphers subliminal messages, and distributes flyers aimed at parents.

So far, the worst review given Balducci's book has come from the Catholic daily L'Avvenire, which defended rock music and accused the prelate of "criminalization of the young." Balducci admits being mortified by that review: "Even L'Unita [a Communist publication] did not treat me that badly." (Marina Garbesi, "Io, prete esorcista vi spiego come salvare l'anima dal rock," La Repubblica (10 March 1991). Trans. Véronique Champion-Vincent.)

"STOP AND SEE THE BARN HOUSE." A letter from "A Concerned Reader" to Die Botschaft, a newspaper for Amish and Mennonite communities in the U.S., mentions a new threat for tourists:

"Last summer a local couple went on an Anniversary trip and were cruising along somewhere close to Bloomington, Indiana, and saw this sign along the road, 'Come and See the Barn House.' Travelling on, again they saw the sign, 'Stop and See the Barn House.' When they came to the place where to turn off to the Barn House, the husband asked his wife if they want to stop in? She said yes, might as well and see what it is.

"So they pulled in and as soon as they were inside the gate, 2 dirty and tough looking men on bicycles came up behind them. They looked up to the house and saw 2 goats or sheep horns above the door with an inscription underneath, 'This is the Devil's House.' The wife told her husband let's get out of here as fast as we can, and right away 2 other men came out of the house looking like the 2 on the bicycles, with one on each side of the car. (They had their doors locked, luckily.)

"The fear was pretty big by this time, but he knew he dare not act like they were scared and just sorta turned around, just as if they'd be looking at the place and worked themselves out on the highway. Once on the highway, they made pretty fast tracks away from there. Plus offered a prayer of thanks heavenward. Because had they set 1 foot outside of the car, those guys would of had them. As they are after human blood for their sacrifices.

"How many people just stop to see what the Barn House is and never more are to be seen afterward? They claim they even destroy the vehicle so no one can find it." [(13 February 1991):26. Courtesy Jan Harold Brunvand.]

[Eds. Note: This seems like a sinister version of the legendary "Grandma's Whorehouse," which is also advertised by roadsigns and ends with a twist when the customer is led back outside, where he finds a sign, "You have just been screwed by grandma" (G. Legman, 11.III.3; No Laughing Matter, p. 276). Legman also cites Vance Randolph as seeing a sign "See the white bats" in the Ozarks; it leads to a roadside cage with baseball bats painted white and a sign asking the victim not to give the practical joke away. Any other variants?]

LEGENDS AND LIFE

"AIDS MARY" MURDER. When Jeffrey Hengehold came up for trial in Cincinnati, Ohio, for murdering Linda Hoberg on 25 August 1990, his attorney asked that the charges be reduced. Hengehold had picked up Ms. Hoberg at a bar, had sex with her, then as they parted, the woman allegedly said to him, "Welcome to the world of AIDS." "I felt dead," the sobbing Hengehold testified, "I didn't understand how a person could do that to somebody else. I lost all self-control. I started hitting her. I was angry and I couldn't live with the fact that somebody had given me AIDS and I have to die slowly." No evidence was presented that Hengehold had the disease, though, and Ms. Hoberg's body could not be tested for the virus because Hengehold had incinerated it after the crime.

Prosecutors countered that the defendant was either making up the story, or that the woman had made the remark as a joke. The presiding judge found him guilty, and he was given 17 years to life. [Ben L. Kaufman, "Charge is argued in slaying," Cincinnati Enquirer (29 January 1991); Debra Dennis, "Judge rejects AIDS defense in murder case," Cincinnati Post (30 January 1991). Courtesy Jan Harold Brunvand.]

"HOOK" CONFISCATED. On 29 April, police in Mount Clemens, Michigan, arrested Leland Sallee for assault with a dangerous weapon and held his artificial arm as evidence. Two days before, police had been called to his house because of a domestic quarrel. Officers said that Sallee attacked them with the arm's electrical pincers, trying to grab them in its grip and jabbing at their

eyes. Sallee, who lost his arm in a work accident in 1985, demanded the prosthesis back, saying, "How can they say it's a dangerous weapon. That's my arm." [AP, 1 May 1991.]

"TISSUE DONOR" PREGNANCIES MULTIPLY. On 4 June, bone marrow was extracted from 13-month-old Marissa Ayala of Walnut, CA, and injected into her 19-year-old sister Anissa, who suffers from chronic leukemia and will die unless she receives a transplant from a compatible donor. The case gained attention in 1990 when the Ayalas admitted they had conceived the child specifically to provide blood marrow for their older child (FM 17:10).

Apparently the situation is not as unusual as it then seemed. Dr. Arthur Caplan and Dr. Warren Kearney of the University of Minnesota surveyed bone marrow transplant centers in the U.S. and found at least 40 other cases in which children had been conceived specifically to donate tissue to siblings or relatives. The two admitted that these cases might be a fraction of the real number, as many parents conceal their motives for the pregnancy. In one case, a woman who had been divorced and remarried found that a child from the first marriage needed a marrow transplant. She had herself artificially inseminated with her former husband's sperm to conceive a baby to try to save the child.

As before, some medical ethics specialists criticized the practice. Dr. Robert Levine of Yale said, "It seems to me that when a primary motive for conceiving a child is to produce tissue or an organ, we are getting very close to seeing this new being as a means to another end." Dr. Caplan replied that his survey suggested there was nothing wrong with conceiving marrow donors: "Basically, people have babies for all sorts of screwy reasons. Most people have a child without thinking about why. At least in this case, they are having a child partly from this notion of altruism." [AP, 4 June 1991; Gina Kolata, "More Babies Being Born To Be Donors of Tissue," New York Times (4 June 1991):A1,C3.]

PENNSYLVANIA PET PROBLEMS. The Central Pennsylvania Humane Society shelter in Altoona has doubled the price it normally charges for baby rabbits, guinea pigs, and hamsters, fearing that local snake owners buy them as snacks for their pets. "One guy came into the shelter to buy a rabbit and let it slip," the shelter's president said, "This is going to be a good meal for my snake." More than seventy snakes have been sold in the area in recent months, she noted. Carl Hess, a schoolteacher in nearby Hamburg who owns twenty snakes, discounted the rumor, noting that most owners raise their own mice for food. And better pet stores stock "feeder mice" for about \$2 [E1.25], as well as frozen rodents for bigger snakes. These, he noted, can be warmed up in a microwave as needed. [Catherine Dressler, "Snakes becoming popular pet," AP release, 16 April 1991.]

Elizabeth Fucci, founder of the Northeast Rat and Mouse Club [see FM 14:5], ran into difficulties when she decided to move from her Ossining apartment to Weatherly, PA, to escape the New York City scene. She arrived with about 100 of her pedigreed show rats on April 28 and moved them into her second-floor apartment. But when she and her friends left to eat, the building's owner locked her out and called Weatherly Police Chief Robert Koch to have her evicted. Chief Koch, who also serves as the town's health officer, explained that the property was not zoned for commercial use, and so only two animals per household were allowed.

Fucci noted that her Ossining apartment had been given a clean bill of health many times by New York health inspectors, but she also refused to criticize Koch: "He was very nice. He's just a victim of the same myth other people believe about rats--that they are dirty and carry disease." Fucci had planned to manage the apartment complex for a fellow club member, who was planning to

buy it as an investment property. Instead, with the help of fellow club members, she packed up her rats the next day and headed for Virginia. [Jim Dino, "Rats! Weatherly gives blue-ribbon rodents the boot," Hazleton Standard-Speaker (1 May 1991):1-2.]

THROWAWAY TEETH. On a German autobahn near Darmstadt, traffic police organized an emergency hunt for a driver's dentures. Apparently, he spit them out along with the stone of a fruit he was eating. According to the police report, the toothless driver was noticed wandering haggard-faced in a layby, looking for his dentures. Without them, he had severe difficulties in talking clearly, and it was only with considerable trouble that he made himself understood by the police. They helped him in his search, but, alas, in vain. ["Un accidentier de la route," Liberation (2 March 1991). Trans. James Kirkup. Cf. Brunvand, The Mexican Pet, 87; FM 17:5.]

AFRICAN-AMERICAN LEGENDS

TROPICAL FANTASY AND THE KKK. In September 1990, Brooklyn Bottling, a small family-owned soft-drink manufacturer, introduced a new line of sodas intended for a poor, inner-city market. The brand, Tropical Fantasy, was priced at 49¢ [25p] for a 20-ounce [3/5 liter] bottle, considerably less than Coca-Cola or Pepsi, who charged 80¢ [45p] for a 16-ounce [1/2 liter] bottle. Initially, the drink was enormously successful: Brooklyn's sales rose 50%, while Coke's business declined at least 25%.

Late in 1990, however, rumors began to circulate in black neighborhoods that Tropical Fantasy was secretly laced with a drug intended to make the consumer sterile, and that the product was actually being produced by the racist organization, the Ku Klux Klan. By March, a flyer was being posted in stores and passed around on streets publicizing the claim:

ATTENTION!!! ATTENTION!!! ATTENTION!!!

.50 CENT SODAS

BLACKS AND MINORITY GROUPS

DID YOU SEE (T.V. SHOW) 20/20???

PLEASE BE ADVISED, [sic] "Top Pop" & "Tropical Fantasy"

.50 sodas are being manufactured by the Klu..Klux..Klan..

Sodas contain stimulants to sterilize the black man, and who knows what else!!!!

They are only put in stores in Harlem and minority areas. You won't find them down town....Look around....

YOU HAVE BEEN WARNED

PLEASE SAVE THE CHILDREN

Brooklyn Bottling attempted to debunk the rumor, noting that it had previously circulated about Church's Fried Chicken. Imperial Wizard James Farrands agreed, "The Ku Klux Klan is not in the bottling business." But customers were not convinced: they threatened distributors with baseball bats and pelted delivery trucks with bottles. The Brooklyn district attorney, at the company's urging, tried to locate the source of the campaign, but unsuccessfully. Both Pepsi and Coke representatives denied responsibility, despite claims by store owners that the flyers were brought in by the rivals' salesmen. After one distributor met with Harlem residents to air fears, a woman claimed that she had been paid off by a Pepsi official named Michael Blue to distribute the flyer. That night, she added, she was meeting Blue again to receive a pay-off. The distributor went to the place

specified, but neither the woman nor the Pepsi man appeared, and officials could find no record of an employee by that name.

Meantime, the flyer continues to circulate in the New York area in drug centers, daycares, and even in community colleges. The editor of the Final Call, the newspaper of Louis Farrakhan's Nation of Islam, commented that the annual death rate of blacks exceeds the national norm by up to 75,000: "When something like this comes up our people say, 'That makes sense--something has to be killing us.' " A Harlem roofer who posted the notice in his building's hallway agreed: "It sounds like far-fetched, but this goes to the heart of race and the system." ["A Storm over Tropical Fantasy," Newsweek (22 April 1991):34; Alix M. Freedman, "Rumor Turns Fantasy Into Bad Dream," Wall Street Journal (10 May 1991):B1,B5. Courtesy Patricia Turner and Alan Mays.]

JEWISH CONSPIRACIES. Tensions on American campuses between blacks and Jews have increased this spring due to speeches and publications by African-Americans that accuse influential Jewish cabals of secretly controlling world events. At the University of Michigan, activist Steve Cokely told an audience that Jewish doctors were injecting black babies with AIDS-infected blood. And Islamic leader Louis Farrakhan has been giving prominence to an meeting that he had with a Jewish film producer in 1970. "There is a group of us," the producer supposedly told Farrakhan, "who meet in an apartment on Park Avenue, sometimes we meet in Hollywood, California. And we study trends. And if there are trends that we do not like and there are trends that we want, we produce [the trends we want] through our writers and people that have the same mind, and [we] move the people according to the way we feel the trends should be."

At a talk at Michigan State University on 18 February, Farrakhan argued that part of this manipulation included use of black stereotypes to cause psychological damage. Jewish control of the music business also exploited black performers and "sucks the blood out of the black community," Farrakhan said. When the Michigan State Hillel Jewish Center failed to get a public admission from college officials that Farrakhan's speech was anti-Semitic, it filed an ethnic harassment complaint with the university's anti-discrimination board.

At the same time, at UCLA, Nommo, an African-American student newsmagazine published an article that said that there was some validity to The Protocols of the Elders of Zion: "a small group of european people ... proclaimed themselves God's 'chosen' by using an indigenous African religion, Judaism, to justify their place in the world. . . . [The Protocols] present information which some believe confirms the theory that so-called Jews have plotted to control the world economically." A massive controversy followed, during which Jewish student groups demanded that Nommo print an admission that The Protocols were a 1905 forgery intended to justify Russian pogroms; the black staff refused, claiming Jews were trying to censor them. They also refused to publish a letter from the Jewish Student Union, arguing that there was nothing intrinsically anti-Semitic about its article.

Eventually, UCLA's chancellor condemned the article as bigoted, but after a stormy session, the university's student council refused to follow suit. In the meantime, the article's author received threatening phone calls that called her a "degenerate negro monkey" and threatened to burn her house down. UCLA has proposed "sensitivity" experiences for bringing together staff members from its various student publications. [Nat Kentoff, "Blacks, Jews, and Malcolm X," The Village Voice (14 May 1991):20-21; "I Am to Black People As the Pope Is to White People," The Village Voice (21 May 1991):26-27; "Why Do They

Hate Us?" The Village Voice (28 May 1991):22-23. For background, see Norman Cohn, Warrant for Genocide: The Myth of the Jewish World Conspiracy and the "Protocols of the Elders of Zion" (New York: Harper & Row, 1969).]

STOP ME IF YOU'VE HEARD . . .

CRAIG SHERGOLD. Appeals to send get-well cards to "dying 7-year-old" Craig Shergold still circulate in the U.S., now usually including an instruction to "send a copy of the enclosed papers to another ten agencies or individuals of your choice." One appeal, circulated in March by Elizabeth H. Maskell, Secretary of Natural Resources for the state of Virginia, described Craig as a Morristown, Tennessee boy who had "very little time to live." This appeal was also circulated by the Governor's Office and the Richmond Sheriff's Department. Another appeared on 17 April in the Hazleton Standard-Speaker, signed by "Edward A. Pane, MBA, CAC, President and CEO" of Hazleton's substance abuse center, Sorrento Gardens. Pane gave as his authority "the Department of Public Welfare, Office of Blindness and Visual Services." That Sunday it also appeared in my church's bulletin. Both this and the Virginia appeal gave the Children's Wish Foundation of Atlanta, Georgia as the return address. [BTW, Pane was running in the primary election for a place on the Hazleton School Board; he won.]

When American billionaire John Kluge received a copy of the appeal last September, he sent a card; then he "had a premonition that amidst all the hype and PR, something was being obscured." Kluge, listed as the richest man in the US by Fortune, contacted Neal Kassell, resident neurosurgeon at the Kluge Children's Rehabilitation Center at the University of Virginia, Charlottesville, and instructed him to contact the Shergold family.

At the same time, British doctors told his parents that Craig's condition was deteriorating, and that they should take him home to "die in peace." Kassell's letter, asking for a copy of his medical records, arrived the day after, and the Shergolds accepted Kluge's offer to pay for the operation. The surgeon commented that British doctors "don't get very aggressive about malignant tumors. We are much more aggressive about it. We took the gamble."

On March 1, Kassell operated on Craig Shergold's brain, removing about 90 percent of the tumor. He was surprised to find that the growth was not brain cancer, but apparently a teratoma, a rare tumor caused when a developing fetus absorbs an unfertilized egg from the mother. He warned that the remaining tumor may grow back, but more often such growths remain dormant. At last word, Craig was responding to physical therapy to restore use of his weakened left arm, though he still tired easily. His doctor's fees and travel costs, as well as those of his parents, were donated in full by Kluge and American Airlines.

"This really is a miracle, you know. . . . It's like a fairy story," Craig's mother commented. "But please--no more cards," she added in closing.

[Jane Seaberry, "Maybe It Was in the Cards," Washington Post (20 March 1991):D1,D7; Elizabeth Wilkerson, "Family says thanks but no more cards," Richmond News Leader (21 March 1991); AP, 24 March 1991. Courtesy Robert Hicks.]

Craig Clones. Meanwhile, Bernie Granger, a 10-year-old cancer victim of Winnipeg, Canada, has circulated an appeal to help make a collection of caps. No one is sure what the world's record is, but at last count Bernie had received around 6,500 caps. The appeal got its first boost when columnist Gordon Sinclair, Jr., of the Winnipeg Free Press, mentioned the collection in a column shortly before Christmas. The story was picked up by CBC's The

National and then, on Christmas night, by the Atlanta-based TV network CNN. Hats have arrived from as far away as Midway Island and Australia and include a Boeing pilot's hat and four official police caps, one with a badge. Blaine said that the attention he has received "makes me feel excellent inside." [Gordon Sinclair, Jr., "Caps just keep pouring in for young cancer victim," Winnipeg Free Press (8 February 1991):3. Courtesy Anne Guigne.]

In 1987, Mike Hayes was looking for a way of financing his college education. So he requested columnist Bob Greene to ask each of his readers to mail Hayes one penny. He collected over \$29,000 in donations. After recently taking a degree in food sciences at the University of Illinois, he had some \$1000 left over, and he went through the thousands of envelopes received, looking for a donor who now had a relative in college. "I'm glad the penny thing caused people to smile," Hayes commented, "but I'm more glad that I got to go to college." [AP, 17 May 1991.]

Anna Guigne, P.O. Box 11, Site 21, Paradise, Newfoundland, CANADA A0A 2E0, is still interested in receiving and exchanging information on the Craig Shergold appeals and its analogues.

DEPARTMENT STORE SNAKE. Beginning in March, rumors circulated in the Omaha, Nebraska, area, about a woman who suddenly became deathly ill. Doctors trying to diagnose her problem asked her to retrace her actions that day, and she recalled trying on coats at a particular Burlington Coat Factory Outlet (a clearing house for inexpensive imported clothing). Police investigated and found young poisonous snakes infesting the fur in the coats' collars. The coat, they inferred, had been imported from a country where a snake had laid its eggs in the fur; they had hatched out after the coats were shipped to Omaha. Callers to the Omaha World-Herald included a doctor, nurses, and one lawyer who knew the victim but who could not reveal her name because of a "professional obligation." No hospital in the Omaha area could recall treating any patient recently for a poisonous snakebite, however.

The local health department confirmed that they had received countless phone calls during March, but could never substantiate the claim. "We had people say that they knew a person that it happened to," an investigator said, "and we told them to have the victim call us directly. We never heard from anyone who had been bitten." Nevertheless, inspectors went to the Burlington store, where they found store officials expecting them: "They said they had received numerous phone calls of inquiry about the snake stories." A Burlington vice president in Richmond, Virginia, said he was upset by the rumor, but added, "there's not a lot that can be done except allow the stories to die. This can be detrimental to our business just by continuing the hoax, because once we're tied into it we're always on the defense."

Professor John Harald Brunvand noted that similar stories had circulated since the mid-1960s (The Vanishing Doberman, 160-171). [Keith Faur, "Snake-in-Coat Tale Called Folklore Fantasy," Omaha World-Herald (4 April 1991):1,10. Courtesy Jim Birkel.]

HAVE YOU HEARD . . . ?

BRIDGE ENTOMBMENTS. Angela Waldron, a folklore student at the University of Maine, seeks stories concerning the legend of bridge entombment, perhaps related to AT motif S262: Foundation Sacrifice. Her Maine legends concern a construction worker employed by a bridge company, who falls by accident into wet concrete; co-workers cannot rescue him. She first heard this story about a bridge in Bath, Maine, but it is told about other bridges, dams, etc., in the US and undoubtedly around the world.

Also, she is looking for a reference to a Little Orphan Annie comic strip incident, featuring a Mrs. Bleating-Hart, a corrupt do-gooder whose brat of a son (while playing a practical joke) slipped and fell into the wet concrete of a dam. Sandy Ives remembers this as being published during the late 1930s or early 1940s. Can anybody run this down more specifically? Any information on either subject would be appreciated.

Contact: Angela Waldron, Northeast Archives of Folklore and Oral History, Stevens Hall, South B, Orono, ME 04469-0158 USA.

AMERICAN "GREEN MAN" (OR WOMAN). Mark Chorvinsky is researching a widespread legend about a Green Man/Woman that circulated primarily in Pennsylvania and New York during the 1950s. He would appreciate photocopies of any archival materials readers have on this figure and will reimburse copying costs. Contact him c/o Strange Magazine, P.O. Box 2246, Rockville, MD 20847 USA.

[Ed's Note: This is not a request for the medieval English "green man" but for his modern cognate. The American "Green Man" is an electrical linesman who was horribly disfigured by touching a high tension cable. Among other things, his skin allegedly turned green. During the late 1960s, he was said to walk along isolated roads along the Ohio/Pennsylvania state line, and teenagers would go out and look for him. See Betsy Bowden, "Lévi-Strauss in Pennsylvania: How the Green Man Means," Keystone Folklore 3 (1984):32-33, and Bill Ellis, "Majaska: Mythmaking in Greater Cleveland," Kentucky Folklore Record 27 (1981):76-96.]

THE CUTTING EDGE

BOOKS AND MONOGRAPHS

Italian Urban Legends. Maria Teresa Carbone's 99 Leggende Urbane (Milan: Mondadori, 1990) is a popular overview of legends and related materials. Mainly covering European materials, the collection also translates some American examples and quotes extensively from Jan Brunvand, two of whose books Carbone has also translated into Italian. The book is arranged by 99 catchwords or phrases arranged alphabetically from "Abbronzatura" [tanning booths] to "Xerox" [photocopy lore]. In between, entries discuss the lore of "Alligatori," "Autostop" [hitchhikers], "Beneficenza" [redemption legends], "Cinema," and so on. Not every entry discusses a particular urban legend: some give biographical information on writers like Brunvand ("Un ospite fisso di numerose trasmissioni radiofoniche e tele-visive") and Jean Noel Kapferer as well as subjects of legends like the Beatles and James Dean.

South African Urban Legends. Arthur Goldstuck has published a lively and detailed book titled The Rabbit in the Thorn Tree: Modern Myths & Urban Legends of South Africa (London: Penguin Books, 1990). The collection includes many legends familiar from North American and European circles: "The Hook" (localized at "Hangman's Valley" near Bloemfontein), "Welcome to the AIDS club," white-slavery abductions, and so on. Extensive sections also detail South Africa's involvement in satanic cult panics and discussion over AIDS's origin as an American biological weapon.

The book is especially valuable in reporting many legends distinctive to South Africa's tense political situation. The legend used as the book's title refers to an feature in a new (and expensively promoted) logo used by South Africa's First National Bank: a stylized thorn tree silhouetted against a rising sun. Rumors soon appeared that in the branches there was the image of a leaping rabbit, allegedly one of the symbols of the banned African National Congress, a Black nationalist movement, and its presence symbolized special favors and extension of free credit to ANC supporters. The bank, at considerable cost, had to redesign the

logo; Goldstuck notes the similarities with the long-lasting controversy over Procter & Gamble's "satanic logo."

More German Contemporary Legends. Rolf Wilhelm Brednich's second collection of "neue sagenhafte Geschichten von heute" (today's new legend-like stories) has been announced from Beck'sche Reihe, München. Titled Die Maus im Jumbo-Jet, it includes versions of "The Foreign Hotel" (Motif 2.552 a [Baughman]), "The Poisoned Bridal Dress," and "The Stolen Kidney," as well as a variation on a boutique abduction in which the young girl is later found in the Philippines in a circus side-show with her arms and legs cut off--"The Mutilated Boy" with a sex change.

Contemporary Storytelling. Lutz Röhrich and Sabine Wienker-Piepho have compiled the papers presented on this topic at the 1989 Budapest meeting of the ISFNR into a collection, Storytelling in Contemporary Societies. The volume contains several essays of interest to legend scholars, including Bengt af Klintberg, "Do the Legends of Today and Yesterday belong to the same Genre?," Dorothea Simonides, "Contemporary Legends in Poland," Leander Petzoldt, "Phantom Lore," Reimund Kvideland, "Christian Memorates in Norwegian Revival Movements," and Linda Dégh, "Are Sectarian Miracle Stories Contemporary American Folk Legends?"

The volume is available in hardcover at 78 DM and in paperback at 54 DM prepaid. Major credit cards are also accepted. Write Gunter Narr Publishers, P.O. Box 2567, D-7400 Tübingen GERMANY. Fax: 0 70 71/7 52 88.

Threatened Children. Joel Best's book, Threatened Children: Rhetoric and Concern about Child-Victims, has been published by University of Chicago Press. Best's work on the exaggerated attention given the "missing children problem" of the 1980s is widely known, as his analysis of the "razor blades in the apple" Halloween threat. Chapter 7 of this book focuses on urban legends involving attempts to abduct or harm children.

Satan-Hunting Police. Robert D. Hicks has published a fat book, In Pursuit of Satan: The Police and the Occult (Buffalo, NY: Prometheus Books, 1991), on the official folklore circulated by police "experts" on cult-associated crimes. Quoting and summarizing a vast amount of hard-to-get insiders' material (including tapes of seminars and lectures), Hicks documents in detail the claims made by cult "survivors," by ritual child abuse investigators, and by critics of rock music, role-playing games, and neo-pagan organizations. In an especially useful chapter on "Rumors, Urban Legends, and Subversion Myths," Hicks applies current social science research to this mythology and suggests some of the social stresses that this crusade actually reveals.

UFOs in the 1980s. Jerome Clark has produced the first of a projected four-volume UFO Encyclopedia, titled UFOs in the 1980s (Detroit: Apogee Books, 1990). The book contains detailed summaries of important close-encounter cases and controversies affecting the UFO community. Especially strong are the sections dealing with the "EBE/secret treaty with the aliens" complex of rumors and with the ongoing investigation of UFO abductions. Clark also includes an critical account of various psychological and sociological explanations for UFO encounters.

And into the 1990s. Timothy Good has edited an international collection of reports on controversial topics in ufology, The UFO Report 1991 (London: Sidgwick & Jackson, 1990). Included are hard-to-find accounts on UFO-related phenomena in Belgium (Pieter Hendrickx), Voronezh, U.S.S.R. (Gordon Creighton), Brazil (Bob Pratt), China (Paul Dong), and Puerto Rico (Jorge Martín). The volume also includes controversial essays on crop circles from a dowser's perspective (George Wingfield), on cattle mutilations (Linda Moulton Howe), and on the MJ-12 "secret papers" (Stanton

Friedman). An especially insightful essay by Ralph Woyes applies David Hufford's research on "The Old Hag" supernatural attack phenomenon to UFO abductions.

And back to 1905. Milton William Cooper, a leading advocate of the US/EBE "secret treaty" conspiracy theory, has published Behold a Pale Horse (Sedona, Arizona: Light Technology Publishing, 1991), the definitive version of how the U.S. government became involved with extraterrestrial satanic forces. Available both in hardcover (\$30) and softcover (\$20), the volume includes much subsidiary conspiracy data, including (if you don't already own it) a full facsimile reprint of The Protocols of the Elders of Zion.

JOURNALS AND NEWSLETTERS

Bigfoot News. Vol. 8:2 (February 1991) includes an account (with photo and map) of a series of ten footprints found in newly fallen snow in Coshocton County, Ohio, along with a list of reported sightings in Ohio and elsewhere for 1990. Ed. Don Keating; 4/yr.; 4 issues \$12; Address: P.O. Box 205, Newcomers-town, OH 43832-0205 USA.

Children's Healthcare Is a Legal Duty, Inc., Newsletter. This publication summarizes documented cases of child abuse associated with religious sects in the US. The current issue (No. 1, 1991) summarizes several cases in which Christian Scientist or Pentecostal parents withheld medical care from children suffering from treatable illnesses like measles or meningitis. It also includes graphic testimony on "public exhibitions of corporal punishment" held by an Arkansas Christian group that believed in "beating the devil out" of young children in front of their parents. Ed. Rita and Doug Swan, P.O. Box 2604, Sioux City, IA 51106 USA; 4/yr; membership in CHLD, Inc. by application; dues \$25/yr.

Dear Mr Thoms... No. 20 (April 1991) of this "folklore miscellany" includes a roundup of topical xeroxlore and humor inspired by the Persian Gulf war and an update (to March) on the various Craig Shergold appeals. Gillian Bennett also includes a checklist of articles about satanic child abuse (including the Rochdale affair) in the British quality press up to October 1990. Ed. Gillian Bennett; irregular; ca. 6 issues £5; address: 28, Brownsville Road, Stockport SK44PF.

Fortean Times. No. 55 (Autumn 1990) continues this publication summarizing international news accounts of anomalous phenomena, often with photographs. CL scholars will be interested in the 1990 crop circle update (6-13), as well as in notes on split eggplants spelling out "Allah" (4-5), SE Asians who die suddenly in their sleep (SUNDS) (15), rumors that President Carlos Menem of Argentina is a mufa or cursed man (23), mystery illnesses (24), alien cats in Italy (16) and in Germany (30), and the 1987 witch hunt that resulted in the lynching of 6 people on the island of Faaité, French Polynesia (32). Reports include Nick Maloret's account of a mystery cat wave in Hampshire, ending with the killing of a genuine North African swamp cat (44-46). The issue also includes three memorates concerning ghosts.

No. 56 (Winter 1990) includes a valuable summary of rumors on the then-ensuing Persian Gulf war (4-5), as well as notes on animal mutilations (blamed on wolves) (11), bizarre deaths (12-13), MPD cases (19), mysterious disappearances on a deserted Orkney island rumored to be haunted by mermaids (23), reports of miracles (Christian, Hindu, and Buddhist) (26), hairy children (32-33), and the Nigerian panic over sorcerers who steal men's penises (33). A report by Paul Sieveking gives early traditions connected to St. Nicholas and his descendents, Father Christmas and Santa Claus (42-45). Rob Gandy presents another "phantom hitchhiker" memorate, this one located near Southport in West Lancashire (52-53). Both issues contain extensive reviews and

book notes. Ed. Bob Rickard and Paul Sieveking; 4/yr.; 4 issues £8.00; £9.00 or \$16.00 overseas; address: SKS, 20 Paul Street, Frome, Somerset BA11 1DX UK.

The Gate. Vol. 6:4 (April 1991) features a report on the Kecksburg, PA, "UFO crash" by Stan Gordon, the incident's main investigator. Since NBC presented the case on its series Unsolved Mysteries (aired 19 September 1990), he reports that several new witnesses to the landing have come forward, including a truck driver who saw a "mysterious bell-shaped object" in a hanger at Wright-Patterson AFB, which he was told was an extraterrestrial craft with two bodies inside (7-8). Other reports include John Lennon's interest in UFOs, miracles involving the sensing mysterious, sweet fragrance around holy people and objects, and reports of giant (or pigmy) skeletons unearthed in the U.S.

Vol. 7:1 (July 1991) presents data on corn circles and on supernatural memorates from Summerland, CA (nicknamed "Spooksville" because of its history as a spiritualist commune). Other reports include Stan Gordon on strange fireballs seen in Pennsylvania and Dale Kaczmarek's 1990 round-up of "Hauntings and Ghosts," which includes an Indianapolis case in which city patrolmen "summoned a police department priest" to deal with a stubborn poltergeist; teenagers dabbling with satanism were blamed. Reviews, news items. Ed. Beth Robbins; 4/yr.; \$8/yr (\$10 foreign); Address: P.O. Box 43518, Richmond Heights, OH 44143.

International UFO Reporter. Vol. 15:6 (Nov./Dec. 1990) is mainly devoted to controversy over CUFOS's forthcoming study of the 1947 Roswell UFO crash; Bill Moore has attacked it as plagiarizing research he did for his own book. The issue includes photographs from a press conference hastily arranged by the USAF to discredit the wreckage as that of a weather balloon.

Vol. 16:1 (Jan./Feb. 1991) is almost exclusively devoted to part 1 of a preprint of Jerome Clark's critical summary of the airship panic of 1896-97 as a predecessor of UFO waves. This will appear in his UFO Encyclopedia, Vol. 1: The Emergence of a Phenomenon (forthcoming later this year from Apogee Books).

Vol. 16:2 (Mar./Apr. 1991) concludes Clark's airship piece and also contains shorter pieces on UFO research (pro and con) in the Soviet Union, on academic interest in crop circles, and on an Australian alien abduction case. Ed. Jerome Clark; 6/yr.; \$25/yr.; address: J. Allen Hynek Center for UFO Studies, 2457 West Peterson Ave., Chicago, IL 60659.

Journal of UFO Studies. Volume 2 (New Series) contains three major articles on the psychology of UFO abductions:

John P. Wilson, "Post-Traumatic Stress Disorder (PTSD) and Experienced Anomalous Trauma (EAT)" (1-18). [Problems suffered by abductees are compared with those shown by people exposed to dioxin and other invisible toxins; suggests treatments.]

June O. Parnell and R. Leo Sprinkle, "Personality Characteristics of Persons Who Claim UFO Experiences" (45-58). [Standard psychological personality tests on 225 UFO witnesses (including abductees) showed several anomalies but no psychopathology.]

Kenneth Ring and Christopher J. Rosing, "The Omega Project: A Psychological Survey of Persons Reporting Abductions and Other UFO Encounters" (59-98). [A questionnaire given 264 persons (including abductees and near-death experiencers) showed that the two groups were similar in background; notably, they reported child abuse and trauma significantly more often than a control group.]

Also included: a survey of UFO research in Australia and a forum on the Tectonic Stress Theory (subterranean stresses produce plasma-like phenomena that explain many UFOs). Ed. Michael D. Swords; 1/yr.; US: \$15; foreign \$18; address: J Allen Hynek Center for UFO Studies, 2457 W. Peterson Avenue, Chicago, IL 60659 USA.

Magonia. No. 38 (January 1991) is almost wholly devoted to the recent British ritual abuse flap, with special emphasis on its connections with UFO abduction lore. Peter Rogerson ("Somewhere a Child Is Crying" [3-4]) describes satanic survivors and UFO abductees as part of the "great fear" of our time--the fate of the Secret Victim. Roger Sandell ("From Evidence of Abuse to Abuse of Evidence" [5-9]) places the satanic lore in the general tradition of occultism and blood libel rumors in Europe. And Michael Goss ("The Lessons of Folklore" [10-14]) surveys abduction and mutilation in international contemporary legends and rumor-panic types.

No. 39 (April 1991) returns to Magonia's major themes, with two important studies of the growth of Anglo-American UFO beliefs. Nigel Watson's "Seeing Things" examines films and plays including mystery aircraft from this century's opening decade on. Martin Kottmeyer examines the development of American beliefs that UFOs are extraterrestrial spies in the anti-Communist hysteria of the late 1940s. The issue also includes a brief update on satanic abuse claims by Roger Sandell. Reviews, letters. Ed. John Rimmer; 4/yr.; 4 issues £4.00, US \$10, Europe £5.00, other countries £5.50; address: John Dee Cottage, 5 James Terrace, Mortlake Churchyard, London SW14 8HB UK.

News of the Weird. No. 7 (12 April 1991) contains 4 pages of bizarre news item summaries, including the item that Iraqi defectors said that their superiors executed any soldier wearing a white t-shirt, since it could be used as a flag of surrender; Iraqis then began carrying bleach with them.

Skeptical Inquirer. Vol. 15:3 (Spring 1991) includes a report by Jeffrey S. Victor on psychological seminars held by satanic cult "survivors" and a debunking of the 1964 Kecksburg UFO "crash," which Robert R. Young argues was based on an illusion that a brilliant meteor had crashed nearby. Shorter reports mention the beliefs that using green felt-tip markers on compact discs will improve their sound and burying a St. Joseph statue in front of a house will help one sell it more quickly. Ed. Kendrick Frazier; 4/yr.; \$25/yr; address, Box 229, Buffalo, NY 14215-0229.

Strange Magazine. No. 7 (April 1991) of this large-format, impressively illustrated and edited periodical features an interview with journalist Vincent H. Gaddis, best known for his work on "the Bermuda Triangle," along with Michael T. Shoemaker's zoological study of an alleged photograph of an South American large ape, concluding that it is probably genuine. Douglas Chapman provides a survey of British and American films inspired by the life and writings of Aleister Crowley. The issue also contains a forum on crop circles, in which Jenny Randles responds to critics of the plasma theory, with rebuttals from Michael Shoemaker, Alexander Mebane, and Manfred Cassiner. Folklorists will be especially interested in editor Chorvinsky's regular feature "First Person," which includes selections from letters sent him describing anomalous events. This issue includes a death token, an black dog encounter (it turns into a man with beautiful blue eyes and a black suit), a phone call from the dead, and a detailed account of the "Chick-Charney" bird-man tradition of the Bahamas. Numerous clippings, reviews, book notes. Ed. Mark Chorvinsky; 2/yr.; 4 issues \$17.95, UK £13.50, other countries \$22.95; address: P.O. Box 2246, Rockville, MD 20847 USA.

Tutte Storie: the Newsletter of the Center for Study of Rumors and Contemporary Legends. The first issue (March 1991) contains several research reports and notes concerning legends recently collected in Italy. Included in this issue are a history of Italian interest in modern legends (Maria Teresa Carbone), a survey of legends circulating in Alessandria (Danilo Arona), and a detailed list of "black panther" sightings near Rome in

1989-90 (Paolo Toselli). Notes deal with the Craig Shergold "get-well card" appeal, a new variant of "The Mexican Pet" (the animal is a rat/dog hybrid), Italian versions of the LSD-tattoo flyer, and rumors in Turin about an impending tornado (15 February 1990) and earthquake (4 January 1991). Abstracts in English and French are provided for each report and note. Ed. Paolo Toselli; address: CERAVOLC, Casella Postale 53, 15100 Alessandria ITALY.

UFO. Vol. 6:1 is a special issue on crashed UFO reports, including more details on the 1947 Roswell, NM, and 1965 Kecksburg, PA "crashes." It also contains an interview with Len Stringfield, early collector of Wright-Patterson "Manger 18" rumors, and a defense of the MJ-12 papers as possibly genuine. John Keel provides a skeptical view of the Roswell debris as possibly the remains of a Japanese fire-bombing balloon. Ed. Vicki Cooper and Sherie Stark; 6/yr; \$18/yr (\$28 foreign); address: 1800 S. Robertson Blvd., Box 355, Los Angeles, CA 90035.

Victims of Violence Report. The premiere issue of this publication, devoted to documented cases of child abduction and murder, includes an editorial criticizing the media hype given the problem in the 1980s and expressing fear that in the backlash now following that real cases may be ignored. Articles discuss the legal battle to extradite Charles Ng from Canada to California, where in 1984-85 he and Leonard Lake abducted and murdered 17 people, making several "snuff videotapes." Other articles describe Canadian networks dealing with unsolved disappearances and victims of violent crime. Ed. Gary Rosenfeldt; 5/yr.; 1 yr. \$25, 3 yrs. \$55 (Canada and US); address: B150 151 Slater Street, Ottawa, Ontario K1P 5H3 or P.O. Box 1305 Ogdensburg, NY 13669.

View from the Ledge. No. 34 of this brief roundup of strange and ridiculous news items mainly contains crime-related items and bizarre quotes by bureaucrats. CL scholars may be interested in the AMA's warning that eyedrop bottles and superglue bottles are dangerously similar, along with the true story of Prof. Kelsey Jones's dispute with his colleagues at the Univ. of the District of Columbia. Jones, in protest, refused to issue grades to any of his 157 students; trustees finally gave them all B's. Ed. Chuck Shepherd; irreg.; Address: P.O. Box 57141, Washington, DC 20037.

The Wild Places: The Journal of Strange and Dangerous Beliefs. No. 1 (September 1990) of this new publication includes Hilary Evans's article on UFO abduction as "The Ultimate Myth" and a skeptical note on pseudo-oriental "wisdom" from mediums and channellers by Michael Goss. Editor Kevin McClure's main interest is fringe Christianity, and this issue includes a healthy selection of data on US and UK evangelical groups and exorcists.

No. 2 (undated) includes more summaries of British religious press (much on Armageddon and satanism) and lead articles by Jenny Randles (crop circles) and Andy Roberts (EBE underground bases in the US). Both issues contain a very useful summary of current fringe journals, including Fortean, satanic, and New Age. Ed. Kevin McClure; 4/yr.; 4 issues £6.00, Europe £7.50, US \$20, elsewhere \$20 or £10; address: 20 Tremear Road, St. Austell, Cornwall PL25 5NY UK.

AND ETC.

Urban Legends [news column] by Jan Harold Brunvand, distributed by United Feature Syndicate. At last report it appeared in several newspapers, including the Salt Lake City [UT] Deseret News, Syracuse [NY] Post Standard, Fairfield [CA] Republic, Columbus [OH] Dispatch, San Antonio [TX] Express and News, Bloomington [IN] Herald Times, Durham [NC] Herald Sun, Winston-Salem [NC] Dispatch, and a few smaller papers. Subscription costs depend on the paper's circulation, with college papers

and small-town weeklies being charged the least. Jan suggests that readers might encourage local papers to contact UFS at 200 Park Avenue, New York, NY 10166.

Country Music. Those who enjoy traditional rural-oriented music (which still doggedly survives in spite of Nashville) should pick up Emmylou Harris's latest release, Brand New Dance (Reprise 4-26309) for the cut "Rollin' and Ramblin' (The Death of Hank Williams)" Voted one of the year's best country songs by USA Today, the song was written by ISCLR member Jerome Clark and composed by his musical associates, Robin and Linda Williams. In May, the song was also released as a single and video. Five more of Clark's songs can be heard on the Williams's latest release, The Rhythm of Love (Sugar Hill SH-1027).

Rounder Records has also issued an anthology of Appalachian musician John McCutcheon's finest songs as Water from Another Time. This includes a previously unreleased song, "The Red Corvette," the story of a philandering husband who asks his ex-wife to sell his car and send him the money. . . .

FOAFgraphics. Hilary Evans writes that he works in the Mary Evans Picture Library, a historical illustration archive that includes a section devoted to "fringe" materials: customs, nursery tales, cryptozoology, and the paranormal from apparitions of the dead to zombies. It also includes, he notes, numbers of visual representations of alleged stories, complete with names and dates. One he located recently described a motorist who "hit a child in a crowded street--abandoned his vehicle and ran away--was dragged back by the crowd--only to find that the child he'd hit was his own daughter. You don't believe it? Shame on you, for there it is, in glorious colour, on the front page of La Domenica del Corriere in 1932. The Italians seem to have been particularly fond of that sort of such faits-divers." Readers seeking graphics containing historical analogs for contemporary legends should contact Evans at Tranquil Vale, London SE3 0BS. [BTW, isn't this story the same as "The Drunken Driver," an Appalachian sentimental ballad sung by country singers like Molly O'Day ca. 1948?--Ed.]

RECENT PUBLICATIONS OF INTEREST

We are interested in publications on any topic relevant to contemporary legends, especially those in journals or from publishing houses not usually read by academics in the US and Great Britain. Forward offprints (if convenient) to Bill Ellis, Editor, FN, Penn State--Hazleton, Hazleton, PA 18201 USA. For publications in foreign languages, English abstracts would be appreciated.

Items starred (*) are housed in a file in the Editor's office and can be made available to qualified scholars for reference. Books and articles from major publishers or standard folklore journals are not normally starred.

Butler, Gary. Saying Isn't Believing: Conversational Narrative and the Discourse of Tradition in a French-Newfoundland Community. St. John's Newfoundland: ISER Books, 1991. [Contextual study of a supernatural belief tradition.]

Clerk, Christian. " 'That Isn't Really a Pig': Spirit Traditions in the Southern Cook Islands." Oral Tradition 5/2-3 (1990):316-333. [Study of "ghost stories" or "spirit accounts" as a lively, creative area of Micronesian oral tradition.]

* Cozolino, Louis J. "Ritualistic Child Abuse, Psychopathology, and Evil." Journal of Psychology and Theology 18:3 (1990):218-227. [Psychoanalytic "believer" essay.]

Delamont, Sara. "The HIT LIST and Other Horror Stories: Sex Roles and School Transfer." Sociological Review 39:2 (1991):238-259. [Survey of 217 beliefs and legends told about the dangers

awaiting students who transfer from junior to secondary schools.]

Ellis, Bill. "The Vagina Dentata in Stephen King's Christine: 'Some Cunts Have Teeth.'" Journal of Popular Literature 4:2 (Fall/Winter 1990):83-93. ["The Death Car" and penis captivus legends in a popular horror novel.]

* Ferguson, Iain. "Myth Making." Socialist Worker Review (May 1991):17. [Critique of British government's involvement in satanic child abuse claims.]

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FOAFtale News

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USA

PUBLIC NOTICE

Would any persons who have seen, heard or are aware of any ritualistic music, dancing and dress having taken place at South Ronaldsay, Orkney at any period until November 1990 please contact the under-mentioned.

John Moir Brylance & Widdows? Johnstone 14 Albert Street Edinburgh	Alastair Bruce T. P. & J. L. Lee Glenelg 1 Royal House Edinburgh
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