



No. 24 (December 1991)

PENSEZ A VOS ENFANTS:

Reproduisez ce document, distribuez-le autour de vous. Affichez-le
et, surtout, UTILISEZ-LE. Il y va de votre santé.

 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 Three: The Orkney Islands Ritual Abuse Case Continued

Gillian Bennett	Sandy Hobbs	Bill Ellis
28. Brownsville Road,	A.S.S. Dept.	Penn State University
Heaton Moor	Paisley College	Hazleton. PA 18201
Stockport SK4 4PF	Paisley PA1 2BE	USA
ENGLAND	SCOTLAND	

As previous issues of FN have detailed, the British Isles have experienced an intense period of social concern over ritual child sexual abuse. Much of this anxiety resulted from a seminar presented in Reading in September 1989, during which American and British "experts" instructed social workers on how to detect signs of satanic cults among disturbed children. A controversial case in Rochdale (near Manchester) followed in June 1990, during which a number of children were taken from their families during "dawn raids" intended to keep parents from using coercive techniques to keep their children from revealing cult secrets. Social workers' practices provoked widespread criticism, and the case was dismissed on 8 March 1991.

As the Rochdale affair was being reviewed, a group of social workers on the island of South Ronaldsay in the Orkneys was investigating children from what was later described as "Family W." The father of this family had previously been convicted of sexual abuse, and three children were still under custody. According to statements made by these children in February 1991, incidents of ritual sexual abuse had taken place near a quarry outside the village of St. Margaret's Hope, involving them and nine other children from "Families M, B, H, and T."

According to one of them, the rituals were conducted by a man called "Morris" who wore "a long black cloak with a hood and with a mask covering his eyes." Children ran in a circle around him while "music called The Power of the Night" was playing. Then he "hooked" one of the children with a crook and had sexual intercourse with her. One of the children also recalled that "Morris" sometimes also dressed as a turtle. Social workers identified the leader as the Rev. Morris McKenzie, parish minister on South Ronaldsay, who had previously been linked to sexual abuse by another of the "W" children.

Glasgow-based social workers expressed misgivings about the children's testimony. But the islands' social work director, Paul Lee, organized a task force to raid the four families' homes at 7 AM on 27 February and remove them from the island. Children were not allowed to take personal belongings because toys might carry a "possible symbolic meaning" that would limit their ability to describe their experiences. For the same reason, messages from parents to children were intercepted and letters from children were never delivered. Even Easter eggs sent by parents were broken to see if they concealed anything.

Medical examinations revealed no evidence of sexual abuse, but children from three families gave accounts of being dressed in turtle suits and abused by a man in a black cloak, whom they called "the Master" or "the Prime Minister." Later accounts added that children were sometimes dressed as Brownies or Boys' Brigade members, and that two of the families' mothers also made love to Rev. McKenzie, one dressed as a cowboy, the other as "The White Ghost." One social worker noted that when two of the seized children were parted, they gave each other "a masonic handshake."

McKenzie's lawyer later suggested that these stories were influenced by the cartoon series Teenage Mutant Hero (US: Ninja Turtles), since one social worker noted that three of the "W" children had memories of the ritual abuse triggered by a poster of the characters. During the official enquiry, she was asked, "Have you heard of a turtle called Splinter, an old, wise turtle who carries a stick and wears a robe? Is that news to you?" The social worker replied, "That's news to me" [GH 19 Sept.91:8].

(To be sure, this is news to me, too: in the US at least, "Master Splinter," the Turtles' good Ninja mentor, is a mutant rat who does not normally wear a robe or carry a stick. "The Master," is an evil arch-enemy in the popular British fantasy series Doctor Who; in episodes aired as recently as Spring 1990 he sometimes did wear a black robe. And in an early episode, "The Daemons," The Master did carry out a quasi-satanic ceremony intended to summon a powerful alien. He does not carry a stick, though—BE.)

The cases were met with public criticism led by members of the South Ronaldsay community, who supported the parents' effort to regain their children, despite the families' being recent arrivals in the area. After a month of agitation, the case was heard by Sheriff David Kelbie, who threw the case out on 4 April as "fatally flawed" after one day of testimony. The children were returned to their families, but social workers insisted on an appeal of the decision. Conceding that media attention had made it impossible to re prosecute the cases, they insisted that they had followed proper procedures and denied that they had been influenced by seminars or other cases involving "satanism."

On 12 June, Kelbie's peremptory dismissal was unanimously overturned by the Scottish Appeal Court, which found that the sheriff had passed judgment on evidence that had not yet been presented in court. "He allowed himself to form views about the content of the productions [of the social workers] . . . which would have made it impossible for him to bring a fair and balanced judgment to the issues which were before him when evidence was being led. . . . The effect of what he did was incalculable," the court's decision said. Continuing public controversy, however, initiated an official inquiry into the handling of the affair, which was convened on 26 August in Kirkwall by Lord Clyde and will probably continue until the end of this year.

This checklist includes three groups of material. The first

supplements the one published in FN 22, which covered the Orkney affair from its emergence through the initial dismissal of charges on 4 April. Thanks to Gillian Bennett, we can survey the attention given this affair by the press in England. The second presents the reversal of the affair, in which the social workers overturned Kelbie's decision. The third (and perhaps not final) presents details that have come out of the comprehensive judicial inquiry called into the social workers' handling of this case. Thanks to W. F. H. Nicolaisen, who helped compile these clippings.

Sandy Hobbs notes (on 12 November) that "the inquiry looks likely to run on for some time yet." Have readers heard enough (barring startling new developments), or are we keen for a continuation of this feature?

DTL: Daily Telegraph INS: The Independent on Sunday
 AEX: [Aberdeen] Evening Express OBS: The Observer
 ET: Evening Times SCO: The Scotsman
 FT: Financial Times SOS: Scotland on Sunday
 GDN: The Guardian SUS: Sunday Scot
 GH: Glasgow Herald STL: Sunday Telegraph
 IND: The Independent TMS: The Times
 RSSPCC: Royal Scottish Society for the Prevention of Cruelty to Children

1. The Arrest and Dismissal: 1 March to 5 April 1991

- 1 Mar 91 TMS Police seize nine children after ritual abuse claims: Orkney
 GDN Nine children taken into care after ritual abuse allegations
 TDY Tears on Devil's Island: 1 in 10 children in care as police probe satanic abuse
- 2 Mar 91 TMS Sheriff to hear claims of abuse: child ritual abuse, Orkney
 TDY They're driving me off Devil's Island
- 3 Mar 91 TMS Cloud of suspicion on 'devil's island': Orkney Islands
- 4 Mar 91 TMS Orkney parents dismiss child abuse allegations as ridiculous
- 5 Mar 91 DTL Call for ritual abuse inquiry
- 6 Mar 91 DTL Orkney parents protest as care order continues
 GDN Orkney children 'involved in ritual sex': place of safety orders on nine children aged 8-15 extended for 21 days by panel as 'bewildered' islanders protest over allegations
 Parents accuse social workers of witch-hunt: tears and anger of South Ronaldsay islanders inside and outside yesterday's child panel hearing
 TMS Parents deny ritual sex claims as care order is extended: Orkneys
 TDY Devil's Island slur on my little angels
- 7 Mar 91 TMS Orkney ruling: Child sexual abuse
 FT World News in Brief: Orkney families wait
 DTL Verdict today on Orkney children

[Note: Rochdale case dismissed late on this day.]

- 8 Mar 91 TMS Orkney ruling dismays families: child sexual abuse case
- 10 Mar 91 TMS Rules that were ignored in Orkney child sexual abuse case: Scotland
 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 Mar 91 TMS Islanders aim to petition Major for public enquiry on , seized children: Orkneys
- 12 Mar 91 TMS GP ignored in Orkney case: Alleged child ritual sexual abuse
- 15 Mar 91 DTL Decision soon on Orkney child sex abuse claims
 TDY News in brief: Ritual abuse protest
 TMS Orkney claim: Alleged child ritual sexual abuse
- 17 Mar 91 TMS Children in fear at religious camp: Scotland
 OBS God-fearing islanders going through hell
- 19 Mar 91 TMS Victims of abuse by the courts? The Law
- 24 Mar 91 TMS Orkney foster sex case outrage: Scotland
- 26 Mar 91 TMS Orkney case children to stay under safety orders: child sex abuse
- 27 Mar 91 TMS Orkney abuse case hearings separated
 DTL Judges decide to split Orkney abuse hearings
 GDN Parents trapped in limbo of hope and fear: Orkney family learning to cope with the seizure of two sons amid allegations of ritual child abuse
- 29 Mar 91 GDN Ruling 'soon' on Orkney suspension
- 30 Mar 91 DTL Parents in abuse case lose appeal
 GDN UK News in Brief: Sex abuse case appeal fails
- 1 Apr 91 TMS Church critical of Orkney case social workers in child abuse cases
 DTL Kirk attacks child abuse case workers
- 4 Apr 91 DTL Parents will see children in Orkney sex abuse case
 GDN Orkney child sex panel ignored rules, says sheriff
 TMS Sheriff rebukes the children' panel in Orkney abuse case
 Support grows for island families: Orkney child abuse case

[Note: late on this day Sheriff David Kelbie dismissed the case.]

- 5 Apr 91 FT Orkney children home
 DTL Leading article: Whom do we trust?
 Again, no sign of the devil; For four Orcadian families, a simple act of charity led to a hideous nightmare
 How did Satan ever come into it?
 The Orkney Judgement: I have lost sleep over this case, admits Sheriff
 Orkney children fly to welcome of tears and joy: Calls for action against social workers as abuse case is ruled 'fundamentally flawed'
- GDN Leading article: Beyond Orkney
 Orkney affair isolates satan seekers: Social work prowess called into question
 Sheriff's decision to send children home highlights shortcomings of small social work team
 Abuse case children fly home
 TDY Sheriff ridicules satanic abuse evidence: What is ritualistic music? It could be Kylie Minogue or Phantom of the Opera—Orkney Island child abuse case
 Protectors turn into monsters: Orkney Island child abuse case
 Comment: Tragic abuse of the system
 TMS Orkney children are flown home to a party: child abuse case

II. The Reversal: 6 April to 16 June

- 6 Apr 91 TMS Surviving a satanic slur
Orkney abuse case official may appeal over sheriff's ruling
STL Orkney joy turns to fear
- 7 Apr 91 OBS The Orkney Affair: Now the danger is that no one will hear a cry for help—Comment
TMS Orkney panel member quits after abuse case uproar
Orkney families to sue police and social workers: ritualistic abuse claims
How Orkney abuse probe was flawed: child abuse case: Scotland
- 8 Apr 91 TDY We're ready to block off Devil Island
- 9 Apr 91 GDN Orkney children panel member quits in protest
- 11 Apr 91 DTL Parents will have a fair hearing in child abuse cases pledges Minister
TMS Dawn raids to take children 'should be the last resort': suspected child abuse
- 12 Apr 91 GDN Remarks by abuse judges 'outrageous'
- 13 Apr 91 GDN Orkney panel wins support
- 16 Apr 91 DTL Orkney child abuse ruling challenged
- 18 Apr 91 GDN Care threat lifted on abuse case children: Orkney Islands councillors demand judicial inquiry
- 20 Apr 91 DTL Orkney judicial inquiry set up
GDN Inquiry ordered into Orkney abuse affair: New inspectorate to supervise Scottish social workers
TMS Legal enquiry ordered into Orkney child abuse cases
- 24 Apr 91 GDN Minister rules out Orkney dismissal
- 25 Apr 91 DTL Child abuse row draws rival demos
- 27 Apr 91 TMS Mother kept 11 months from children held in care
- 29 Apr 91 GH Scottish Office to review Orkney case
- 1 May 91 GH No charges to be brought against Orkney parents
RSSPCC's image hit by abuse row
Social workers fail to see radio "joke" [A BBC radio commentator suggested that social workers next might carry off May Day Morris dancers for "desatanification"]
Orkney social work case [letter]
- TDY I want my kids
- 2 May 91 DTL No charges over Orkney ritual child abuse affair
GDN UK News in Brief: Orkney charges ruled out
TMS Orkney cases closed: child abuse case
TDY Devil Isle parents cleared
- 5 May 91 SOS We need someone to protect our children
Orkney reporter faces struggle back at work
- 10 May 91 GH Mother bids to overturn care orders
- 15 May 91 GH Children's panel chairman launches trust fund
- 21 May 91 SCO Orkney parents claim phones were tapped
- 22 May 91 GH Orkney child case appeal on June 3
- 26 May 91 SOS Child sex abuse charges dropped [Aberdeen case compared with Orkney]
- 27 May 91 GH Orkney families need £1m to prepare for case
Abuse cases dropped [Aberdeen case compared with Orkney]
- 2 June 91 TMS Orkney child case reporter finally gets his day in court: Gordon Sloan: Profile: Scotland
- 3 June 91 AEX Orkney case appeal opens
- 4 June 91 GH Sheriff accused in Orkney case appeal
SCO Orkney case sheriff 'prejudiced'

- GDN Sheriff 'made errors' in Orkney ruling
- 5 June 91 GH Orkney ritual sex abuse case to be abandoned
SCO Orkney sex abuse case to be dropped
TMS Orkney parents' ordeal ends as ritual abuse case is abandoned: Alleged child abuse
AEX Attack on sheriff
- 6 June 91 GH Orkney case Sheriff praised for following his conscience
SCO Actions of Orkney case sheriff praised
AEX Children 'denied rights'
- 7 June 91 GH Sheriff's comments no reason for freeing children, says QC [Queen's Counsel, type of lawyer specializing in courtroom advocacy]
SCO Court warned of leaving slur on Orkney parents
DTL Curb on dawn raids to take away children
AEX End to dawn raids: Social workers face new curb
- 8 June 91 GH Orkney Reporter's decision attacked
SCO Ban on child abuse case dawn raids in England
Orkney case ruling expected next week
- 9 June 91 SOS News digest: Orkney set for abuse inquiry
- 12 June 91 GDN Police rule out abuse cases link
AEX Orkney appeal upheld

[Note: Sheriff Kelbie's decision was overturned on this day by the Scottish Appeal Court.]

- 13 June 91 GH Lord Clyde leads Orkney inquiry
Orkney child abuse case sheriff rebuked
Parents still want case to be fought
Weakness in the panel system
SCO Judge condemns Orkney sheriff: 'Effect of what he did was incalculable'
When law loses to emotion [editorial]
ET The truth behind a child's terror [research project on child witnesses]
GDN Orkney child abuse appeal is upheld
TMS Sheriff in Orkney abuse case criticised by court: Sheriff David Kelbie
AEX Sheriff 'was wrong'
- 14 June 91 GH An end to hysteria over ritual child sex abuse?
TDY Flawed justice: Orkney Isle 'satanic abuse' case: comment
- 15 June 91 GH Child abuse cases show big increase
SCO Social worker tells of Orkney's effects
- 16 June 91 SOS Orkney social worker quits
Chance to fight child abuse must not be missed
Flawed judgments over Orkney [letter]

III. The Inquiry: 20 June to 7 November

- 20 June 91 GH Welcome for Orkney inquiry terms
SCO Families pleased at wide remit for Orkney inquiry
[Accused parents were given financial help to meet legal costs]
- 21 June 91 GH Orkney appeals [letter]
- 23 June 91 SOS Missing the point of Orkney probe [letters]
- 27 June 91 GH Torment of mum living in fear for her daughter [incidental reference to Orkney]
- 3 July 91 SCO Orkney mother fears inquiry may not dig deep
In need of answers, not scapegoats [leading editorial]

- by Sarah Nelson]
- AEX New venue for Orkney abuse case inquiry
- 26 July 91 SCO Social worker quits her job in Orkney
- Parents' appeal in abuse case denied [a similar case in Ayrshire]
- 10 Aug 19 GH Lawyer quits Orkney case
- 13 Aug 91 GH Children's case files go missing in Orkney
- SCO Cover-up claim as Orkney files go missing
- IND Detectives called in as Orkney child files vanish
- 14 Aug 91 SCO Loss of files will not delay inquiry
- 15 Aug 91 SCO Child group turns to Orkney council for finance [RSSPCC's legal costs]
- 24 Aug 91 SCO Child care to be shaped by Orkney inquiry: Social workers hope to recover lost ground in next week's judicial inquiry into the removal of nine South Ronaldsay children from their families
- Sensitive treatment of a difficult subject [review of a Radio Forth documentary debunking satanic abuse claims]
- 26 Aug 91 GH Legal aid plea by charity in Orkney case
- Months of reckoning start in Orkney abuse case
- TMS Orkney care chief to take the stand
- 27 Aug 91 GH Three weeks that led to Orkney case
- GDN Abuse claims prompted Orkney raids
- 28 Aug 91 GH Orkney inquiry hears details of abuse allegations
- 29 Aug 91 GH Orkney inquiry told of death threats
- GDN Outside social workers doubted Orkney raids
- 30 Aug 91 GH Motives of families scrutinised
- 31 Aug 91 GH Sex abuse claims backed up, Orkney inquiry told
- GDN Children "confirmed" sex abuse claims
- 1 Sept 91 SOS How children's stories led to dawn raids: After week one in the Orkney inquiry, William Paul, Chief Reporter, pieces together the chain of events which culminated in the removal of nine children: Orkney Diary
- Police and social work unit points way ahead: A pioneering scheme in Fife is breaking new ground in child abuse investigations
- 3 Sept 91 GH Letters home by children in care did not arrive
- GDN Orkney care children's post held up
- 4 Sept 91 GH Minister named as "Master of Orkney rituals"
- Examinations showed no sign of sexual abuse
- 5 Sept 91 GH Social work chief was "autocratic"
- GDN Orkney worker quit over care chief
- 6 Sept 91 GH Four children "told of sex orgies with their parents and minister"
- GDN Orkney children "detailed sex abuse by churchman": 'Rituals' similar to accounts which prompted dawn raids: Drawings of man in a circle: Social work director claims campaign of 'misinformation'
- 7 Sept 91 GH Orkney inquiry told how boy, 12, collapsed crying
- Price of Kirkwall representation may prove too high for RSSPCC: Douglas Crawford on the Royal Scottish Society for the Prevention of Cruelty to Children's dilemma in Orkney
- GDN Meeting "shattered" social worker
- 8 Sept 91 SOS How children reacted to raid ordeal: Evidence from social workers continued this week with details of the raids, their impact on the children and the results of medical tests: Orkney Diary
- 10 Sept 91 GH Social workers "expressed fears"
- 11 Sept 91 GH Child care official criticised at inquiry
- 12 Sept 91 GH Orkney social worker tells inquiry of threatening mob,
- 13 Sept 91 GH Removed Orkney children "could still be at risk"
- 14 Sept 91 GH Inquiry told of Orkney raid leader's aggression
- Boy was "subjected to sadistic humiliation"
- 17 Sept 91 GH "No choice" in Orkney care order
- 18 Sept 91 GH Inquiry told of girl's ordeal in dawn raid
- SCO Orkney girl locked door on social workers
- 19 Sept 91 GH Councillor attacks cost to region of Orkney inquiry
- Cartoon linked to abuse claims [Teenage Mutant Hero Turtles]
- 20 Sept 91 GH Social worker tells of doubts over allegations
- 21 Sept 91 GH Cash aid falls short for RSSPCC
- Inside Digest: Orkney theft charge over missing files
- 24 Sept 91 GH Orkney families invite inquiry to visit homes
- 25 Sept 91 GH Boy's "mum and dad" remark aroused carer's suspicions
- 26 Sept 91 GH Orkney boy was "told what to say by care officers"
- 27 Sept 91 GH Inquiry told care staff barred from boy's interview
- 29 Sept 91 SOS Scotland misses out on ritual child sex abuse investigation: While the handling of the Orkney child abuse allegations is still under scrutiny, a revamp of child care procedures in Scotland is planned
- 1 Oct 91 GH Beltrami turned away from Orkney child abuse inquiry
- 2 Oct 91 GH Orkney inquiry told of advice to social workers
- 3 Oct 91 GH Social worker attacks planning of Orkney raids
- 8 Oct 91 GH Parents "danced at bizarre sex rituals"
- 9 Oct 91 GH No action in Orkney "theft"
- Inquiry hears of "suspect" letters
- 10 Oct 91 GH Inquiry told decision of sheriff led to near-riot
- 11 Oct 91 GH Psychologist "not needed" in swoop
- 12 Oct 91 GH Fears of violence in raid case
- 15 Oct 91 GH Social work teams "told sex abuse had spread"
- 16 Oct 91 GH Social work director "worn out", inquiry told
- 17 Oct 91 GH Orkney inquiry: 'Hostility' from parents puzzled social worker
- 18 Oct 91 SCO Inquiry is adjourned after papers discovered
- 19 Oct 91 GH Social worker "on tightrope"
- 22 Oct 91 GH Accusation points to internal squabbling in Orkney case
- 23 Oct 91 GH Child abuse social worker in scathing attack on the media
- 24 Oct 91 GH Inquiry told of minister's hot-water bottle
- Social worker calls for change in child care laws
- 25 Oct 91 GH "Glaring gap" in guides to abuse
- 26 Oct 91 GH Social worker attacks media in Orkney
- 29 Oct 91 GH Social worker in threat to resign
- 30 Oct 91 GH Orkney parents "had no record"
- 31 Oct 91 GH Social worker's doubts on Orkney case
- Officials confront Lang over costs
- 1 Nov 91 GH Social worker admits putting isles raids at risk
- 2 Nov 91 GH Child abuse evidence worthless, inquiry told
- 5 Nov 91 GH Orkney children's panel reporter quits
- 6 Nov 91 GH Brothers' farewell "broken up"
- 7 Nov 91 GH Social worker "regrets role in Orkney raids"

HOME IN A BODY BAG:
Classical Parallels for a Persian Gulf Rumor

Adrienne Mayor
55 Aiken Avenue
Princeton, NJ 08540

As a classical folklorist, I was struck by the story circulating in March 1991 at an Alabama grade school, about Saddam Hussein and the woman who pleads for the return of her husband (FN 22:8). The elements of that tale are remarkably similar to two separate incidents reported about two other rulers of Persia and Mesopotamia (Iraq) by the ancient historian Herodotus, in the fifth century BC. Classical scholars have noted that the two "parallel" tales have "the look of a legend" (How and Wells 1964:2:145). Indeed, their folklore status seems to be confirmed by the reappearance of a similar atrocity tale after the 1991 Gulf War, in the same geographic region.

In the Huntsville version, a woman with starving kids approach-es Saddam after one of his war speeches and begs him to return her [soldier] husband home as soon as possible. Saddam "listened patiently," then asks the man's name; he "pats her gently on the shoulder and assures her" that her plea will 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."

The Greek historian Herodotus (The Histories 4.84) described the great King Darius I's invasion of neighboring lands in 512 BC. After Darius has ignored his advisors' arguments against the enterprise and commanded his vast army to march, a Persian named Oeobazus approaches the king and says that his three sons are all in the army. He begs Darius to let one of them stay behind. According to Herodotus, "Darius, as if in answer to a modest request from a personal friend, says that he will happily leave all three." The father is delighted—but Darius then "orders his officers to put the three young men to death. So they were indeed left behind—with their throats cut."

In Book 7 (39) Herodotus described the ill-fated invasion of Greece by the Persian King Xerxes in 480 BC. After amassing the "greatest army in recorded history" against the advice of friends, Xerxes was approached by an old man whose five sons were in the army. He requests a "small favor"—and Xerxes agrees, since the man had contributed great sums to the war effort. The man asks that his eldest son be released from service. Angered, Xerxes "at once" orders that the son be cut in half and the two halves be placed on each side of the road, for the troops to march out between them.

All three stories are told about a tyrannical eastern despot (in each case, a ruler of Mesopotamia), who musters a large army to invade a neighboring land. Each ruler decides to invade after strong arguments against the plan are suppressed. All three military endeavors failed. In the two ancient versions, the fathers approach after the war deliberations, and the wife in the modern Gulf War version approaches "after one of [Saddam's] speeches." In the three tales, the relative requests that son or husband serving in the army "be left behind," "released from service," or "returned back home as soon as possible."

In each case, the cruel ruler seems to agree to grant the plea, but then deliberately misconstrues the request, in good folklore fashion, by taking the wording too literally. The sons are left behind, but with throats cut; the eldest boy is released from service, but sliced in two; the husband is returned home but "chopped into pieces." Interestingly, cutting and chopping figure in all three versions, and the rulers' orders are carried out swiftly and publicly.

In their commentary on Xerxes' order that the army march out between the bisected boy's body, How and Wells point out that it was a Persian custom to protect someone from harm by having them "pass between two parts of a sacrificed animal" (1964:145; cf. Genesis 15:10-17 and Jeremiah 34:18-19). The more valuable the victim, the stronger the protection. The anxiety produced by Xerxes' decision to invade with huge forces, against expert—and perhaps popular—opinion, might lend support to the "propitiatory sacrifice" motive for cutting the boy in half.

But it is significant that the same anxieties applied to the circumstances of Darius' war and Saddam's invasion, which occurred decades earlier and centuries later, respectively. Notably, all three tales are postwar stories, told by westerners about authoritarian "oriental" leaders of doomed invasions. The fact that the victims are the rulers' own subjects is also important, since all three versions circulated, and probably originated, in western societies.

The recurrence of this ancient legend in the aftermath of the 1991 Gulf War demonstrates the perceived nature of dictatorship, and the relationship between the ruler and the ruled, from the points of view of Americans and ancient Greeks. These three stories were told among people who consider themselves free citizens of a democracy, in contrast to the enslaved subjects of an absolute ruler, whose arbitrary power led him to slaughter his own people in pursuing an "unjust war."

Work Cited

How, W., and J. Wells. 1964. A Commentary on Herodotus. Rpt.: orig. pub. 1912. Oxford: Clarendon.

MORE ON THE TRAINED PROFESSOR

Jan Harold Brunvand
Department of English
University of Utah
Salt Lake City, UT 84112 USA

In FN 21:3-4 Sandy Hobbs discusses several versions of "The Trained Professor" legend, in which a teacher is unconsciously conditioned by one or more of his students to do such things as lecture from only one side of the classroom, face the blackboard, or stand on a wastebasket. Following the publication of my brief discussion of this legend in Curses! Broiled Again! (New York: Norton, 1989), I've collected several other versions that may be added to Hobbs's list. I simply enumerate them here without comment, as there are undoubtedly many instances of this popular story, and when more are compiled we can then attempt to put them into some logical order and draw further conclusions.

First, it should be noted that my source for what Hobbs calls version A had also heard a version told about a math professor at the State University of New York at Buffalo; he was trained by his students to write on only one section of the blackboard.

Also, in Curses! I mentioned a version (date and place unspecified) in which the professor was supposedly trained to lecture "with one hand stuck into his coat à la Napoleon Bonaparte, and speaking in terse clipped sentences."

I have one account in a letter who heard B.F. Skinner himself tell the anecdote about conditioning Erich Fromm's behavior; Skinner told it at a Georgia Tech University lecture in 1985. He reportedly claimed that he had first reinforced Fromm's "chopping" gestures and then extinguished the use of the gesture in the course of the same lecture.

In Karen Pryor's book about training dolphins, Lads Before the Wind (New York: Harper & Row, 1975), the Skinner/Fromm anecdote is told without naming Fromm, but with the conclusion, "By the end of the lecture," Skinner said, 'he was chopping the air like Hitler' " (169-170). Pryor's book Don't Shoot the Dog! The New Art of Teaching and Training (New York: Bantam, 1985) contains detailed, often anecdotal accounts of applying operant conditioning to both animals and humans, but it does not tell (so far as I've noted) a specific variant of "The Trained Professor."

Joan C. Chrisler of Connecticut College describes a teaching strategy summed up in her title: "Conditioning the Instructor's Behavior: A Class Project in Psychology of Learning," Teaching of Psychology 15:3 (October 1988):135-137. The project involves her own students working as a group attempting to change some aspect of their instructor's (Chrisler's) behavior. The article mentions at the outset that "Anecdotes about groups of students conditioning their professors as a practical joke are legion."

Alan E. Kazdin's Behavior Modification in Applied Settings (3rd ed.; Homewood IL: Dorsey Press, 1984) describes reinforcement techniques such as verbal praise, attention, smiles, eye contact, etc., but it mentions the use of these devices by teachers, not students (100-101).

However, in Dennis Coon's Introduction to Psychology: Exploration and Application (St. Paul MN: West Publishing Co., 1986), the author claims, "This trick has been a favorite of psychology graduate students for decades. For a time, one of my professors delivered all of his lectures from the right side of the room while toying with the venetian blind cords. (We added the cords the second week)" (205).

A page-long description of training a professor appears in Josh R. Gerow, Thomas Brothen, and Jerry D. Newell's Fundamentals of Psychology (Glenview IL: Scott, Foresman, 1989). No date or place is given, but the account—described as "a true story"—does detail the size of the class, the reinforcement techniques used, and the results (inducing a boring professor to stand instead of sit during class, and to speak normally rather than merely to read from notes). This account ends by claiming that the professor realized what was happening when the students laughed, and he resumed his former style of teaching. "If you try this exercise," the authors admonish, "choose the subject of your experiment and the behaviors you want to condition with care" (140).

I have a rather generic description of "The Trained Professor" in a February 1991 letter that quotes a fellow psychology student's description of the experiment's subject finally lecturing while standing on his desk. No specific campus or date is mentioned.

Another correspondent wrote that he heard the story from a psychology professor at Princeton around 1963-67. The student's class succeeded in training their professor to lecture from one side of the platform, but he became "quite irate" when informed of what was going on.

A reader wrote saying that he had read something like "The Trained Professor" story in Reader's Digest around the mid-1970s, but I have not found this version. An article, "Little Brother Is Changing You," did appear in the March 1974 issue of Psychology Today. It describes a group of junior high school students modifying their teacher's behavior with smiles, comment, etc., so that she in turn smiled and made positive comments to them more often (42-46).

In 1978 at California State University, Sacramento, according to a correspondent, a graduate English seminar conditioned its teacher to lecture while standing in the most remote and dark corner of the room. This reporter was uncertain where the class got the idea for the experiment.

In 1980 at Wichita [Kansas] State University, a reader wrote me, he

was told at a summer session for high school students that a math class there had conditioned their professor to lecture from one side of the room: "He swore it was true, but even at 17 yrs. old, I didn't buy it."

Finally (at least for now) a reader in San Diego wrote on 10 March 1991 that in a Human Behavior class held at La Jolla University, California, in 1983 he and the four other students enrolled had been able to train their professor to conduct the class while standing in a certain spot in a corner by a window. Whenever he reached the desired spot, they gave him undivided attention; when he strayed, they tore apart their Styrofoam coffee cups and fiddled with the pieces. The writer concluded, "I think he realized what we were doing, and then left it to us to figure out how this group behavior was affecting our classroom learning experience."

FROM ZIPPER TO BRIEFCASE:

Recycled Legends in Advertising

Carsten Bregenhøj
Österbottens Traditionsarkiv
Handelsplanaden 23 A
SF-65100 Vasa FINLAND

In the Finnish women's magazine Anna (No. 11, 12 March 91) an advertisement for nylon stockings in some way or another refers to a modern legend. This legend could be called, "Caught in the Zipper," and the version that I heard in Denmark from my father (in the late 1960s or early -70s) runs as follows:

A couple is at the Royal Theatre in Copenhagen. They have stalls and the theatre is packed. The drama has just begun when some late comers appear, among them a young lady in a big chiffon dress. They have to get past a couple, and as everybody on their row gets up as well the man notices that his fly is open. At the moment when the festively dressed lady is passing he pulls the zipper and, most unfortunately, the chiffon skirt gets caught. However much he tries, he can't get it open again, and the woman angrily turns on him as he stammers some explanation. Hushing and irritated whispering is already being heard behind them. Her surprised escort and his confused wife see them go out close together, as he nervously whispers, "We have to get out and fix it outside."

They had to have help from the attendant who cut them loose, and he had to pay for a new dress

The advertisement in the women's magazine shows a Scotsman getting his kilt caught in the briefcase of a female executive in miniskirt. Apart from the promotion of the brand itself, the ad tells this about the event depicted: "It happened in the lift: Greg got caught. We managed the situation with style, and Greg returned my briefcase during the coffee break."

I consulted the 1987 Finnish collection of Leea Virtanen, Varastettu Isoäiti, Kaupungin kansantarinoina [The Stolen Grandmother: Folktales of the City] but found to my surprise that "Caught in the Zipper" was not there. Nor is it in Bengt af Klintberg's 1986 Swedish collection, Rattan i Pizzan [The Rat in the Pizza], although an open fly theme is found in his legend No. 31 (pp. 98 ff. [100-101 in the German edn.]).

The advertisement does not necessarily have to build on the legend, but I believe an ad would be more efficient if it turned on a well-known theme. So I would guess that the advertiser or his agent recognized a variant of "Caught in the Zipper" as a modern legend, thought it well known (as indeed it may be), reworked and inverted it

for its new purpose, and relaunched it.

[Editor's note: Nearly the same legend is reported from Belgium by Stefaan Top (EN 17:5; *Fabula* 31 [1990]:276). Brunvand also records Klintberg's legend from American tradition as far back as 1967: here a young man trying to make a good impression on his girlfriend's parents over dinner accidentally zips the tablecloth into his fly and pulls all the dishes onto the floor when he stands up (*Vanishing Hitchhiker* 138-139). The European legend may also be seen as a euphemized and inverted version of the internationally distributed "Stuck Couple": a man's penis is trapped when his lover's vagina contracts or his wife substitutes superglue for a lubricant (*Choking Doberman* 142-149). The ad's "inversion" to "Greg got caught" thus may reinstate the original legendary situation. -BE.]

BULLETIN BOARD

NEH SUMMER SEMINAR. "Social Problems: The Constructionist Stance" will be offered in 1992 under the National Endowment for the Humanities Summer Seminars for College Teachers program. The 8-week seminar will examine the constructionist approach to social problems and explore the processes (including the spread of urban legends) by which social problems come to the attention of policymakers and the public. The seminar will be held at Southern Illinois University at Carbondale, from 15 June through 7 August. Each of the 12 participants will receive a \$4000 stipend from NEH. Application deadline: 2 March 1992. For further information and application materials, contact: Joel Best, NEH Seminar Director, Dept. of Sociology, Southern Illinois University, Carbondale, IL 62901-4524 USA. Phone: (618) 453-7615.

1991 AMERICAN FOLKLORE SOCIETY MEETING. The 1991 Annual Meeting of the AFS was held at St. John's, Newfoundland, on October 17-20, 1991. Among many others, the following papers were presented:

Brynjulf Alver (University of Bergen, Norway). "St. Sunniva's Journey to Norway as a Migratory Legend."

Shirley Arora (UCLA). "Devil Babies" [Comparative analysis of Hispanic legends about males who find the devil in the form of an abandoned child.]

Thomas E. Barden (University of Toledo). "Personal Encounters with a Virginia Treasure Legend" [Memorates about a "lost silver mine"].

Jan Harold Brunvand (University of Utah). "Race and Racism in Urban Legends" [Focus on a story-type in which a Black basketball player is mistaken for a airport porter.]

Gary Butler (York University). "Narrative: Performance and Communication" [Full narratives vs. allusive "kernel" narratives of a supernatural legend.]

Carole M. Carpenter (York University). "The Image of Women in Canadian Legends."

Ellen Damsky (Ohio State University). "Terror in the Tower: Legends and Tourism" [The Tower of London.]

Deborah R. Davis (University of Pennsylvania). "Famine Ghosts and *Féar Gortach*: A strand of Irish Belief" [Discussion of an extraordinary experience in which a person suddenly feels extreme hunger.]

Linda Dégh (Indiana University). "What Is Folklore in the Satanist Propaganda and How Does It Contribute to Legend Formation?" [The role of the *Current Affairs* TV series in the Evansville, IN, ritual abuse controversy (EN 22:8).]

Roland Dickson (California State University, Sacramento). "Alfred Packer: The Man and the Legend" [1873 cannibalism case.]

Sandra Dolby-Stahl (Indiana University). "American Values and the

Legend of Johnny Appleseed."

Norine Dresser (UCLA). "The Case of the Missing Gerbil" [Colo-rectal Mouse: homosexuals insert rodents rectally.]

Bill Ellis (Penn State, Hazleton). "Speak to the Devil: Ouija Board Rituals among American Adolescents."

Robin Evanchuk (UCLA). "Dramatized Santeria: Influences and Consequences of Mass Media Presentations of Orisha Worship in the U.S." [Horror film images of "satanism."]

Mark Ferguson (Memorial University of Newfoundland). "Trying the Basin: The Sense of Supernatural Yarning in Labrador" [Folk magic among Métis communities.]

William Fox (Skidmore College). "This Is the Title of a Paper about Self-Referential Folklore" [Includes discussion of "The Trained Professor" (EN 21:3-4).]

Marcia Gaudet (University of Southwestern Louisiana). "Predictions, Portents, and Folk Ideas: The New Madrid 'Earthquake'" [Includes hitchhiking angel narratives.]

Diane E. Goldstein (Memorial University of Newfoundland). "Welcome to the Mainland. Welcome to AIDS: Applied Folklore and Lessons of Selection" [AIDS Mary/Coffin gift legends].

Joseph P. Goodwin (Ball State University). "Roommates and Gerbils Panic as Gay Rights Movement Spreads! Homophobia in Contemporary Legends" [Colo-Rectal Mouse/Gay Roommate/AIDS Mary.]

Anna E. Guigne (Memorial University of Newfoundland). "ANEWS and the 'Little Buddy' Story: A Case Study of Belief and Disbelief in a Contemporary Legend amongst Computer Users" [Craig Shergold].

Judith E. Haut (UCLA). "I want to Call it 'Cactus Arachnophobia': One Young Child's Use and Understanding of Narrating" [A 4-year-old's version of "The Spider in the Yucca"].

Elissa R. Henken (University of Georgia). "Sherman's March: Legends of the Town Preserved" [Why the Union army spared some towns during the invasion of Georgia].

David J. Hufford (Penn State, Hershey). "Folk Religion and Folk Belief: The Unnatural Separation of Supernaturally Connected Topics."

Sharif Kanaana (Birzeit University, Israel). "The Role of Women in Intifada Legends" [Modern Legends among Palestinians].

Martin J. Lovelace (Memorial University of Newfoundland). "Whittled Chips to Sailing Ships: Unlikely Vessels and Magic Voyages in Newfoundland Legendry" [Folk magic].

Linda Milligan (Ohio State University). "Folk Science and Belief Legend" [Methodologies used by UFO and Bigfoot investigators].

Howard Mitchell (University of Edinburgh, Scotland). "Sex, Lies and Abnormal States: Lore and Legends from Scottish Hospitals" [Bizarre medical accidents].

Eric L. Montenyohl (University of Southwestern Louisiana). "Belief in Rumors and Legends of Satanism" [Institutionalization of rumors in Lafayette, LA.]

Peter Narvaez (Memorial University of Newfoundland). "Playing with the Dead: The Supernatural Quotient in a Newfoundland Legend Cycle" [Pranks played with cadavers at wakes].

Robert Paine (Memorial University of Newfoundland). "Night Village" [Supernatural legends in a Norwegian village].

Leialoha A. Perkins (University of Hawaii). "Class Revolution in Hawaiian Ali'i and Maka'ainana Legends: The Legend of 'Umi-a-liloa"

Barbara Reiti (Memorial University of Newfoundland). "The Will of the Witch: Preternatural Power in the Natural World" [Newfoundland witchcraft traditions].

Jack Santino (Bowling Green State University). "Images of Death and Rebirth in Christmas Narratives" [Ghost legends set at Yuletide].

Ruth J. Staveley (Ohio State University). "Seen any UFO's Lately?":

Storytelling as a Measure of Bonding in Small Group Interaction"
[Performance analysis of a UFO experience narrative.]

Carol S. Taylor (Ohio State University, Mansfield). "The 'Living Dead': The Gift of Sight: A Black Sea Island Tradition" [African American "second sight" traditions].

Donald Ward (UCLA). "The Ghostly Horses of Antelope Valley: Coming to Terms with Historical Guilt" [Historical legend attached to a "wild hunt" personal experience].

Stephen Winick (University of Pennsylvania). "Batman in the Closet: A New York Legend" [A man is lured to an apartment, then raped by a Black man in a superhero suit].

SOCIOLOGY OF SATANISM. The Society for the Scientific Study of Religion and the Religious Research Association held a joint meeting in Pittsburgh, PA, on 8-10 November 1991. A number of panels and papers were of interest to contemporary legend scholars.

Two sessions dealt with rumors about dangerous satanic cults. The first, a paper session on "Satanism in Modern America," was chaired by James T. Richardson and included:

Bill Ellis (Penn State, Hazleton). "Speak to the Devil: Ouija Boards and Satanism."

David G. Bromley (Virginia Commonwealth). "Constructing Social Subversion: A Comparison of the Anti-Satanism and Anti-Religious Cult Campaigns."

Anson Shupe (Indiana-Purdue at Fort Wayne). "A Comparison Between the Satanist Scare in Indiana and Across the United States."

James T. Richardson, Tim Trainer, and Barbara Colbert (U of Nevada, Reno). "Legal Cases Involving Satanism."

The second, which followed immediately, was a forum on "The Satanism Scare: Authors Meet Critics." Richardson and Bromley, two of the editors of the volume, along with Ellis and Phillips Stevens, Jr., authors of two of the essays, heard critiques of the book from Michael Donahue (Search Institute, Minneapolis) and Janet Jacobs (U of Colorado) and gave short responses.

The SSSR Presidential Address, given by Donald Capps (Princeton Theological Seminary), was titled "Religion and Child Abuse: Perfect Together." Other papers relating to satanism included the following:

Stephen A. Kent (U of Alberta). "Satanism and Family Sexual Abuse."

Lea Nicoll Kramer (Duchess, Alberta). "Empowerment Through Christian Healing Rituals: The Spiritual Component of Recovering From Childhood Satanic Abuse—A Case Study."

Mary Jo Neitz (U of Missouri). "Defining and Sanctioning Sexual Deviance in Contemporary Witchcraft."

Karen Sue Hybertsen (Drew U). "Is Halloween a Holiday?: Legislative and Religious Tensions in Celebration."

Phillips Stevens, Jr. (SUNY, Buffalo). "The Satanic Demonology and the Cultural Construction of Evil."

Rosanne M. Lucas (SUNY, Buffalo). "Illness and Witchcraft in Colonial New England."

Also of interest to our members:

Matti Kamppinen (U of Turku, Finland). "The Roles of Supranormal Beings in the Explanation of Illnesses Among the Mestizos of the Peruvian Amazon."

James McClenon (Elizabeth City State U). "Ghosts, Poltergeists, and Collective Behavior: Folk Religion and the Media."

Thomas V. Curley (LeMoyne College). "William James and Edgar Cayce: Exploring the Connections."

Phillip H. Wiebe (Trinity Western U). "Apparitions of Jesus Christ: Contemporary Accounts and Philosophical Appraisal."

JUST IN!

NOSTRADAMUS AND MASSACRES

I. Countdown to Halloween. On 22 July, a Milwaukee man, wearing handcuffs, hailed a police car and said he had been attacked by a man with a knife. Police went with him to the upstairs apartment of Jeffrey L. Dahmer and found three heads kept in a refrigerator, along with seven skulls, decomposed torsos, and photos of mutilated bodies. Dahmer eventually confessed to 17 cases of murder and cannibalism dating back to 1978. Neighbors in Dahmer's apartment complex recalled hearing screams and a buzz saw and complaining of a foul odor, but evidently failed to contact police. [AP, 24 and 26 July 91.]

On 10 October, Joseph M. Harris of Paterson, NJ, who had recently been fired from the Post Office, stabbed his former supervisor to death and fatally shot her boyfriend; then he drove to his office where he shot the first two postal workers who arrived to death. Armed with hand grenades, a samurai sword, and two machine guns, he threatened to murder more persons before surrendering to police after a four-hour stand-off. A letter found in his room said that his actions were inspired by a 1986 incident in which an Oklahoma postal worker killed 14 people. [AP, 10 and 11 Oct.91.]

On 16 October, George Hennard drove a pickup truck through the plate-glass window of Luby's Cafeteria in Killeen, Texas, and began firing randomly on diners with two semiautomatic pistols. When police arrived, Hennard shot himself, but not before he had killed 23 patrons in the worst mass shooting in US history. [AP, 18 and 21 Oct.91.]

II. Enter Nostradamus. During the week of 6 October, a rumor began to emerge among American college students predicting a mass murder in a specified building at their campus. Appearing first at Boston College, it quickly spread to nearby institutions, appearing by Friday, 11 October, at Boston University, The College of the Holy Cross in Worcester, and the University of Massachusetts in Amherst. This rumor stated that an unspecified psychic had appeared on a TV talk show (most sources named The Oprah Winfrey Show) and predicted that by Halloween another mass murder would occur at a collegiate site with specific characteristics. The Holy Cross version, for instance, stated that the murder would occur in an L-, F-, or T-shaped building with a tower situated on a hill overlooking a cemetery and near a body of water. The U of MA version likewise specified a letter-shaped building (L-shaped in this case) near a pond and a cemetery and added that it would be named after an assassinated president (Kennedy Hall was the most likely candidate). Most versions named Halloween as the date of the murders, though the Boston University version held that the massacre would take place on the party weekend preceding the holiday.

As Halloween approached, the rumor cropped up at more colleges, following two apparent conduits. One linked Catholic-affiliated institutions: Holy Cross, Salve Regina (Newport, RI), Siena College (Loudonville, NY), and Catholic University (Washington, DC). The other touched a variety of liberal-arts oriented colleges, many in the vicinity of the Catholic-related campuses: Syracuse University (Syracuse, NY), Russell Sage College (Troy, NY), Franklin Pierce College (Rindge, NH), Wheaton College (Norton, MA), Bucknell University (Lewisburg, PA), University of Pittsburgh at Johnstown (Johnstown, PA), and Georgetown University (Washington, DC).

At some point, the name of the psychic was given as Nostradamus, the 16th-century cryptic poet whose writings were recently cited as predicting the recent Persian Gulf War (EN 21:8-9). The detail that the murder was to occur in a "reversible year" (i.e., 1991) perhaps added warrant to this otherwise unlikely connection. Nevertheless,

Alan Bash, an editor for Georgetown U's daily student newspaper, consulted Charles A. Ward's widely available Oracles of Nostradamus (New York: Modern Library, 1940) and located a likely entry in the section containing quatrains "which may well be applied to the present and to the days immediately to follow":

Entre deux fleuves se verra enserré.
Tonneaux & caques vnīs à passer outre:
Huict ponts pompus chef à tant enfermé.
Enfans parfaits sont iugulez en coultre.

Or, as Ward rendered the verse (Century VIII, quatrain 55):

Between two rivers shall he see himself enclosed, tuns and casks shall be joined together in order to pass across: after eight bridges have been broken up, the chief shall at that moment be run through, and perfect children shall have their throats cut with a knife (345).

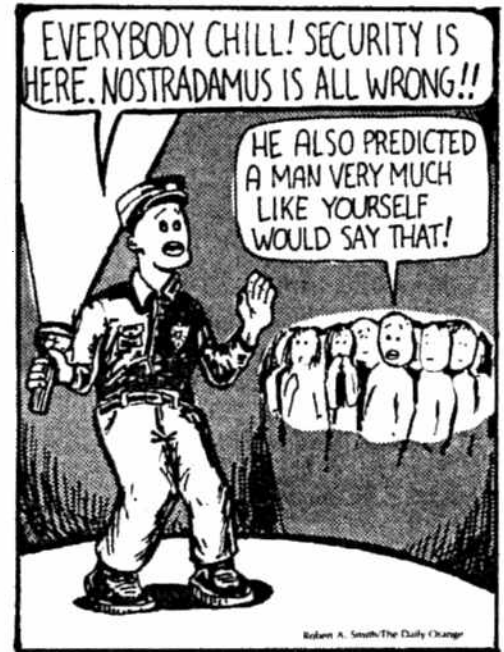
The verse seemed to refer to the mass murder of young people near a body of water, but it was unclear who the man enclosed between two rivers was: the relevance of the nine pontoon bridges and the death of "the chief" was also foggy. (In the original context, "he" alludes to a new "Henry the Great" who, the preceding quatrain predicts, would wage a successful war on Spain. The passage quoted presumably predicts the climactic battle of this campaign. See Henry C. Roberts, ed., The Complete Prophecies of Nostradamus [Oyster Bay, NY: Nostradamus Co., 1947]:260.) Many students ironically commented that the term "perfect children" could not apply to them. "I mean, hey, according to the baby boomers, there ain't a perfect child in our entire generation, so..." commented The Bucknellian, while another Bucknell student commented, "all the perfect children go to Ivy League schools." [Peter Lalos, "The Collegiate Perspective (and other fairy tales), The Bucknellian (1 Nov.91):5; Chris Courgen, "Rumor brings both fear, laughs at BU," Lewisburg [PA] Daily Journal (25 Oct.91):1, 11.]

As Halloween neared, the rumor came to national attention. On 28 October, the Boston Globe summarized its spread and gave reactions from various college administrators. And on 30 October both the Associated Press and USA Today reported on the legend, publishing disclaimers from Oprah Winfrey and assurances from several sources that the rumor was untrue. Reports also appeared on CNN, on NBC's morning news program Today, and on many local radio call-in talk shows. [Jean Caldwell, "Spooky murder rumor is no treat for colleges," Boston Globe (28 Oct.91); Tony Rogers, AP release (30 Oct.91); Anita Manning, "Massacre rumor has students running scared," USA Today (30 Oct.91):D1.]

Reaction at campuses was mixed. Many students immediately discounted the story as an obvious hoax, some speculating that it had been concocted as a psychology experiment. But in other cases the rumor provoked fear. At the U of Mass., Amherst, 70-100 female dorm residents met on 24 Oct. with John Luippold, the campus police chief, who commented, "there was definitely some concern because the rumor was so widespread." A spin-off rumor, found at Wheaton, held that other campuses had already shut down for fear of murders (none were closed).

At Syracuse, after several parents called the university, the Public Relations office issued a statement debunking the story, but Security promised to increase security at Halloween. Sgt. Grant Williams said, "Naturally we're concerned, and if putting extra (security) people around certain buildings is going to make the kids feel better, we'll do something about it." At Day Hall, a letter-shaped building overlooking a cemetery and a body of water, extra security officers were

posted, and off-duty police were hired to patrol the outside, while RAs [resident advisors] were told to patrol of the building every hour. Some students were not reassured. "Ninety percent of my floor is going to leave," one freshman said: "There are so many ways around security. The murderer could have an SU ID [Syracuse University identification card]....My mother would rather be safe than sorry." [Rob Owen, "Murder prophecy plagues SU," Daily Orange (24 Oct.91):A1, A6; Robert Shields, "Security tightened on Mount Olympus" (31 Oct.91): A1A3.]



At Bucknell, Barbara A. Shailor, Vice President for Student Services, issued a letter to all students on 22 October, which summarized the rumor, printed Nostradamus's prediction, and noted its appearance at several other colleges. The letter ended:

Although some of you may be frightened by the interpretations of a philosopher's written verse over 400 years ago, others will think it somewhat absurd. Whatever your interpretation, we want to assure you our Public Safety Office will have extra patrols on duty that night because of Halloween. Because it is Halloween, we urge you to take extra precautions.

The letter did not quiet students' fears. One commented, "At first I just thought the whole thing was kind of ridiculous. But after getting the letter from the school, it's kind of scary. I don't believe that it is taken so seriously. Now that everybody has heard of it, I'm afraid that some psycho might go crazy and act it out."

By 25 October, many freshmen at one U-shaped dormitory had made arrangements to stay overnight at another hall or in a local motel. Local chains advertised special "Medieval Prophecy One-Night Rates" for jittery students. Shortly after, the student paper published a RA's concern that freshmen's fears could be justified: "People are afraid that some weirdo will hear about this and fulfill the prophecy." Bucknell's Director of Public Relations conceded that security was being increased because of this specific fear: "There was a discussion with our director of public safety about someone acting out, but we didn't want to talk about it (in the letter to the students) because we didn't want to give anybody any ideas. It was deliberately left out of our note to students because we didn't want to frighten them."

On the other hand, some students saw the rumor as an occasion for humor. One girl told press. "If I knew where (the massacre) was definitely supposed to take place, I'd be there. I need more excitement." A call-in campus radio talk show aired the rumor on 24 October, and soon afterwards a merry-making mob 250 students gathered outside the freshman dorms, requiring the efforts of several security officials and RAs to break it up. One officer noted that the students were not threatening, "just being celebratory." No deaths occurred at the campuses affected. [Travis Elliott, "Nostradamus prediction gives campus goosebumps," The Bucknellian (25 Oct.91):1; Bob Ritter, "November 1st and we're all still alive," The Bucknellian (1 Nov.91): 1,2; Chris Couragen, "Rumor brings both fear, laughs at BU," 1.11; C. Anne Diffily, Brown U. Maurice Forrester, Syracuse U. David R. Murray and Chia-Ching Chang, Bucknell U.]

[For earlier versions of this campus-panic, see Linda Dégh, "The Roommate's Death and Related Stories in Formation," Indiana Folklore 2:2 (1969):55-74, Sylvia Grider, "The Hatchet Man," in Indiana Folklore: A Reader, ed. Linda Dégh (Bloomington: Indiana U Pr. 1980):147-178, Simon Bronner, Piled Higher and Deeper: The Folklore of Campus Life (Little Rock, AK: August House, 1990):173-176, and EN 12:1-2.]

III. The Prophecy "Fulfilled." On 1 November, Gang Lu, a recently graduated Ph.D. student in physics at the University of Iowa, attended a faculty meeting at Van Allen Hall. Apparently upset over being passed over for an academic award, he stood up and fatally shot two faculty members involved in the decision and Linhua Shan, who received the award. Leaving the room, he went to two other offices to kill the chair of the Department of Physics and the associate vice president of academic affairs before committing suicide. [AP, 2 and 4 Nov.91.]

The first AP story connected the shooting to the Killeen mass murder and alluded to the college rumors as possibly related. The nightly tabloid-like TV news show A Current Affair aired a study of the Iowa shooting, which included the claim that Lu's actions had "proved" Nostradamus correct. The broadcast repeatedly showed an engraving of the astrologer and also interviewed students who agreed that the prophecy had come true [Terry J. Wood, alt.urban.folklore.] Barry Stark, an editorialist for Syracuse's Daily Orange, commented, "When the rumors of the Day Hall massacre were circulating, the furthest thing from my mind was that the rumor was actually going to become reality.... While SU left Halloween without a scare, the University of Iowa had tragedy that surpassed our wildest rumors. ["Iowa episode instills fright," (5 Nov.91):5.]



Finally, on 14 November Thomas McIlvane, another fired postal employee, entered a post office in Royal Oak, Michigan (a suburb of Detroit) and shot ten fellow workers, killing four supervisors before shooting himself. Police took McIlvane to a local hospital, where he was pronounced dead and his organs removed for transplant. A co-worker

commented, "Everybody said if he didn't get his job back, he was going to come in and shoot. . . . Everybody was talking about it." Another called him a "waiting time bomb," recalling that when he was enrolled in the US Marines, "there was a guy he was mad at and he drove a tank over his car." The US Postal Service, noting that this was the 5th post office massacre since 1985, plans to review the background of all its employees and revise grievance policies to give workers more control over personnel disputes. [AP 14, 15, and 16 Nov.91.] [BE]

EYE ON SATANISM

SATANIC CULT DETECTED IN AUSTRALIA. On 28 October, Melbourne's Channel 10 aired the claims of several women who claimed to have witnessed satanic rituals. The women were all located by a social worker in the vicinity of Traralgon, Victoria, and they claimed that they had never met each other and so could not have been influenced. When interviewed by Dr. Edward Ogden, forensic physician with the Victoria Police, they told accounts of a cult that conducted regular meetings in cemeteries and on "satanic grounds" nearby. Normally, they shielded their identities "by group solidarity and a cloak of professed religion." Once a year, according to one, they would take children to the Pound Tunnel at the Warrandyte State Park, and throw them into the rapidly flowing water to drown. Other accounts detailed cannibalism, sexual abuse of adolescents and children, and sacrifice of infants "whose births had never been registered."

Victoria Deputy Commissioner John Frame said that police could not substantiate any of the claims, but he urged people with information to come forward. He added, "Whether or not the allegations involve satanism, it is quite alarming to hear some of the claims being made. It is hard for police to substantiate these sorts of allegations because of the age and vulnerability of the child victims. However our child exploitation unit is investigating several matters." Last March, a Perth man was convicted of 22 cases of child abuse linked with devil worship.[Paul Conroy, "Police may investigate claims of satanic cults," The [Melbourne] Age (29 Oct.91):5. C: Mark Moravec.] [BE]

Mark Summerfield, of Telecom Research Laboratories (PO Box 249, Clayton, Vic., 3168) kindly provided an update to 22 Nov. by e-mail: "Basically the topic just died—which I think bears out the fact that the police didn't receive any information which they felt was reliable or useful. I've seen nothing more in the newspapers since then.

"I have, however, heard rumours recently concerning the financial position of the network responsible for running the story in the first place. As you are probably aware, news is expensive to gather and broadcast, and TV news services tend to cost more to produce than they can raise from the sponsorship during the nightly bulletins (in Australia, anyway —the scope for syndication is almost zero!) The return for the station lies in getting the viewers tuned in prior to prime-time, in the hope that they will stay there. The TEN network has changed its news format every year for the past three years. Despite the format changes, they have failed to lift their ratings, and a rumour has been floating around, that for the first time since TV started in Australia, there might be a network operating with no nightly news service next year!

"This is, of course, hearsay and speculation, but it is my belief that Channel 10 ran a story which they knew to be suspect, in order to generate ratings. They did a lot of advertising over the weekend, and used half an hour of their Monday night news bulletin for it. I also believe it backfired on them—reading the letters in newspapers and TV supplements over the next couple of weeks, I didn't see one letter supporting their actions in exposing this "horror"; however there were a

number condemning them for scaring children, and for irresponsible journalism. I think they may have decided just to drop it.

"As I say, this is pure speculation based on a minimum of evidence, but the question remains—did an Australian national network deliberately propagate a known urban legend in order to boost ratings?"

LONDON SATANIC RITUAL ABUSE CASE. On 19 November, Mr. Justice Turner directed an Old Bailey jury to return not guilty verdicts on five defendants accused of conspiring to sexually abuse two young girls. The decision came after four days of testimony from the younger girl, 10, who had described "devil worship" rites at a "gypsy memorial stone" in Epping Forest. She and her sister had complained to their grandmother that their parents and godparents had repeatedly raped them, starting in 1982, and two doctors found their physical condition "suggestive of long penetrative anal and vaginal abuse."

The two told authorities that they had been abused both at their northeast London home and at the Epping Forest monument, which was dressed out with a black cross, candles, stars, and a pair of horns. A group of naked adults and children danced around a fire; then the two girls were repeatedly abused. Babies and young girls were killed, they said, and the two were forced to eat the flesh and warned not to tell or they too would be "cut up."

But although the 10-year-old was shielded from the defendants and most of the court by screens, her testimony grew shaky under cross examination, and finally she admitted that she and her sister had discussed their story before telling their grandmother. Although she insisted that her abuses were real, she also admitted that she was not sure whether the ritual killings were imaginary or not. After these admissions, the prosecutor declined to submit further evidence, and the judge, calling the girl's evidence "uncertain, inconsistent and improbable," called for a directed verdict of acquittal.

Commentators divided over the case's significance. Critics of the present handling of child abuse cases argued for new procedures that would spare young witnesses the trauma of testifying in court. Valerie Howarth, executive director of Childline, said that allowing children to become "vulnerable witnesses in an adversarial system is guaranteed not to get the truth." London child psychologist Eileen Vizard agreed, adding that when the professional system denies that a child has been abused, "it may confirm in the child's mind everything that an abuser has told them, that they will never be believed if they tell, that at the end of the day they will be called liars."

On the other hand, criminologist Bill Thompson called the whole system "silly" and "unnecessary," saying that what was necessary was to enter as evidence the "disclosure tapes," in which the child initially made the charges. This would allow the court to determine how much, if at all, a child was influenced by leading questioning. The present Home Office, however, has rejected efforts to alter the present system, and, in its recent Criminal Justice Bill, maintained that a child should be available at trial for cross-examination. Most courts, the Home Office conceded, now use video links to avoid bringing children directly into the courtroom. [Ben Macintyre, "The horror story in Court No. 5," *The Observer* (17 Nov.91):4; Ian MacKinnon, "Satanic abuse case collapses," *The Independent* (20 Nov.91):1; Heather Mills and Jack O'Sullivan, "Experts criticise sex abuse trial procedures," *The Independent* (20 Nov.91):6. C: Véronique Campion-Vincent.]

"SATANIC RITUAL CALENDAR" IDENTIFIED. In FN 23:12, we described a case in which a child molester from near St. Paul, MN, was arrested with a photocopy of a "satanic" calendar in his pocket. Police were puzzled by the origin of the calendar, which specified sex with a female, 7-17 years old, on 3 August and the sacrifice of another female, infant to 21, on 7 September. It was a photocopy of a typed item, with

no names, phone numbers, or indications of authorship, they said. A glance through Father Joseph Brennan's The Kingdom of Darkness (Lafayette, LA: Acadian House, 1989:48) discloses the probable source: a "satanic ritual calendar" originally published in a 1987 special issue of the Christian Passport Magazine and frequently distributed at police seminars along with other signs of satanic cult activity. [BE]

STOP ME IF YOU'VE HEARD...

"MALL SLASHERS" IN CHICAGO. Shoppers returning to their cars after visiting malls in the Chicago area are checking underneath their vehicles before heading home. According to a rumor making the rounds, young men hiding under cars at shopping malls are slashing women's ankles and then raping them as part of a gang initiation rite. A pastor of a local church, who asked not to be named in the newspaper for fear of gang retaliation, said, "To me, it's true. If I had heard it just once, maybe I wouldn't have believed it. But I have heard it from so many sources, and from people I know quite well." News of the attacks, as the story goes, is being suppressed to avoid scaring customers away from the malls.

The rumor received widespread attention, however, on 23 September 1991 when callers to a Chicago radio show related the story on the air. Police began a telephone hot line to counter the rumor and received over 600 calls in less than a week. Strangely, recent incidents at the nearby campus of the University of Illinois in Champaign give credence to the rumor. Police say that gang members beat nine students in September as part of an initiation for new members. The story of the mall slasher as gang initiate also surfaced in 1989 in Tacoma, WA, during the Christmas shopping season. [Peter Kendall, "Urban Yarn of 'Mall Slasher' Just Won't Die," *Chicago Tribune* (11 Oct.91); Northwest section, pp. 1, 5. C: Jerry D. Coleman and Loren Coleman.]

According to Jan Harold Brunvand, the legend of "The Slasher Under the Car," as he calls it, existed as early as 1978 when it was reported in Fargo, ND. Details of the story vary, with attackers sometimes using tire irons rather than knives to strike women's ankles and stealing cars or merchandise rather than sexually assaulting the women. Occasionally, the rumor crops up in police safety training courses, but more often the police are in the position of discrediting the rumor. [Jan Harold Brunvand, "Mall Assaults Are a Low Cut," *Urban Legends* column (*United Feature Syndicate*): 26 Feb.90.]

A cinematic allusion to this legend appears in Pet Semetary, the 1990 film based on Stephen King's 1983 novel of the same name. When Gage, an undead child, returns to do in everyone involved in bringing him back, he goes first to the home of a friendly next-door neighbor and hides under a bed. As the neighbor stands by the bed, Gage uses his father's scalpel to cut through his Achilles tendon. [AM & BE]

ATTEMPTED ABDUCTION AT THE PHILADELPHIA ZOO. A memo circulated at DuPont, a major manufacturer in the state of Delaware, warned the parents of children at a day-care center about an attempted kidnapping at the Philadelphia Zoo in nearby Pennsylvania. According to the memo, a mother of one of the children at the center told of an incident that occurred while her brother was visiting the zoo: "Her brother and family of four children and a friend of his family went to the Philadelphia Zoo this past weekend. As they were strolling amongst the exhibits one of their little girls (6 years old) walked slightly ahead of the group. Within minutes she was noticed to be missing. The police at the zoo immediately blocked the exits and began to announce she was missing. She was found an hour and a half later in the bathroom. Her hair had been cut and colored, she was wearing another set of clothes and had been drugged. They suspected it might

have been chloroform. The little girl was taken to the hospital and reported to be fine." An official at the zoo who regularly receives calls concerning similar alleged incidents, said, "Sometimes they say they heard about it at a Weight Watcher's meeting or during an aerobics class, but it always happened to someone's brother-in-law or sister." [Clark DeLeon, "Rumors: Did You Hear This One?," Philadelphia Inquirer (17 Sept.91):2-B. C: Henry Koretzky. Cf. Brunvand, Choking Doberman (1984):78-92, and Mexican Pet (1986):148-156.] [AM]

MORE PENNSYLVANIA ABDUCTION ATTEMPTS. Parents expressed concern after reports that strangers may have attempted to abduct young children in three separate incidents on Wednesday, 11 September 1991, in New Cumberland, PA. In one case, two girls playing after school near Hillside Elementary School "were approached by three people—two women and a man, all dressed in black—who started asking them about Satan and whether they loved Jesus." When the women said they loved Satan, the girls ran away. In another instance, a four-year-old boy told his mother about a "van with fire coming out of it and a monster who offered him a lollipop." Only later, after a third incident, did the boy's mother realize that the "fire" was an orange design on the side of the van and the "monster" was a man trying to lure him into the vehicle. "I always told him that strange men who tried to take him away were monsters," explained Tami Drake, the boy's mother.

In the third incident, the two girls approached earlier by the three people near the school reported that a man in a van with orange markings stopped to ask them for directions to a residence. When the girls indicated they didn't know the location and moved away, the man followed them in the van, with the van door open, and again asked for directions. The girls became frightened and ran screaming into the home of one of the girls. Cynthia Carver, Tami Drake's sister and mother of one of the girls, called the police after her daughter returned home and told her what had happened. When Drake heard about the van, she realized that her son had previously encountered the same man.

After interviews with the three children, the New Cumberland police chief and the principal at Hillside Elementary School concluded that "there had been no attempted abductions" and that the incidents were "blown out of proportion." The mothers of the children involved, however, disagreed. "I don't think the parents overreacted at all. Maybe the police under-reacted," one mother said. "When you're talking about children, I don't see how you can overreact." Police continued their investigation, and school employees were alerted to be on the lookout for a white and orange van. [Peter J. Shelley, "Strangers Approach New Cumberland Children," Harrisburg [PA] Patriot (14 Sept. 91):A3; Peter J. Shelley and Frank Cozzoli, "Parents Upset by How Cops Saw Incidents," Harrisburg [PA] Evening News (17 Sept.91):B1.] [AM]

SNAKEBITE RUMOR AT KNOEBELS GROVE. Joe Muscato, public relations director at Knoebels Grove amusement park near Bloomsburg, PA, asked local newspapers to dispel rumors about children killed by snakes at the park. Muscato said that the rumor crops up about every twenty years at Knoebels Grove and takes three forms: "A copperhead snake crawls out of the merry-go-round horse's mouth and bites a little girl. A snake slithers out of the horse's tail and bites the girl. The snake bites a boy." Although two small blacksnakes were spotted in the park this year, the rumor has no basis in fact. Brunvand reports that in the United States this widespread legend often involves merry-go-round horses supposedly imported from overseas or stored during the winter in the warmer American South, where the snakes take refuge in the horses. [Tom Bowman, "Snakebite Story Surfaces Again," Harrisburg [PA] Evening News (17 September 91):A2. C: Henry Koretzky; See Brunvand, Curses! Broiled Again! (1989):37-39; Maria Teresa Carbone, 99 Leggende Urbane (1990):161-162 ("Luna Park").] [AM]

HAVE YOU HEARD?

ELVIS IS ALIVE VIDEO. The American tabloid National Inquirer recently (30 July 91) ran an article on a two-hour syndicated TV special that would prove that Elvis Presley's death was faked. The plot, it would show, was part of an FBI scheme to bust a Mafia-related crime group called "The Fraternity." The scheme was partially successful, but several mobsters escaped, and so Elvis is being kept in hiding by federal officials for his own safety. According to the Inquirer, the show was to be aired on 14 August 1991 in 135 US cities. Did anyone see this show and record it on videotape? If so, Paul Smith would be happy to reimburse the expense of copying the tape and postage. Contact him at Department of Folklore, Memorial University of Newfoundland, St. John's Newfoundland, CANADA A1C 5S7.

THE CUTTING EDGE

BOOKS AND MONOGRAPHS

PERSPECTIVES ON SATANISM. James T. Richardson, Joel Best, and David G. Bromley, Have put together The Satanism Scare (New York: Aldine de Gruyter, 1991: pp. vi + 320, \$44.95 cloth, \$24.95 paper. This volume collects essays on satanic cult rumors from various academic perspectives, most following the sociological "social construction" approach. Folklorists and rumor scholars will appreciate essays by Phillips Stevens, Jr. (cult rumors as "demonology"), Joel Best (satanism and missing children), Daniel Martin and Gary Alan Fine (Dungeons and Dragons), Sherrill Mulhern (psychologists and satanic ritual abuse), Robert D. Hicks (police and cult rumors), Jeffrey S. Victor (rumor-panics), Thomas A. Green (the Matamoros murders and rumor), and Bill Ellis (adolescents' ostensive traditions as "satanism").

CRASHED FLYING SAUCERS. The Center for UFO Studies has released its findings into persistent allegations that the US military secretly recovered an alien spacecraft near Roswell, New Mexico, in July 1947. The project was directed by Kevin D. Randle (a retired captain in the USAF) and Donald R. Schmitt, Director of Special Investigations for CUFOS. Their research involved field trips to the site of the apparent impact and interviews with many residents of the area and military personnel stationed at Roswell Army Air Field, and while they did not recover any hard evidence of alien spacecraft, they found near unanimity that something unusual had crashed, and that the military collected a large amount of debris under tight security.

The findings were published in two forms: a popular paperback by Randle and Schmitt, UFO Crash at Roswell (New York: Avon, 1991: pp. 327; \$4.95), which gives a detailed reconstruction of the events based on several observers' accounts, and a collection of more technical discussions by several hands, The Roswell Report: A Historical Perspective, edited by George M. Eberhart (Chicago: CUFOS, 1991: pp. vi + 146; \$12.00). The latter includes arguments against the wreckage being the remains of a balloon, A-bomb, experimental aircraft, Japanese balloon bomb, or V-2 rocket, along with broader discussions of US intelligence interest in UFOs. (Included is a facsimile of an FBI internal memo in which J. Edgar Hoover complains, "we must insist upon full access to discs recovered. In the L.A. case the Army grabbed it & would not let us have it for cursory examination.") Also included are discussions, pro and con, of the authenticity of the "MJ-12" documents. The Roswell Report is available from the J. Allen Hynek Center for UFO Studies, 2457 W. Peterson Ave., Chicago, IL 60659 USA.

MORE "DARK SIDE" UFOLOGY. In the wake of CUFOS's research on Roswell, attention has also been given more elaborate conspiracies,

particularly the "EBE" or extra-biological entity "secret treaty" claim. This states that the US government has made a deal with aliens, giving them the right to mutilate cattle and perform biological experiments on humans in exchange for alien technology, which in turn has been incorporated into ultra-secret aircraft. Two new books lay out many of the warrants for this claim: Timothy Good's Alien Liaison: The Ultimate Secret (London: Century, 1991; pp. xiii + 242; £14.99/\$29.95) and Michael Lindemann's UFOs and the Alien Presence: Six Viewpoints (Santa Barbara, CA: The 2020 Group, 1991; pp. v + 233; \$12.95).

Both books rely on many of the same sources of information, notably Linda Moulton Howe's work linking cattle mutilations with alien abductions and information leaked to William Moore by US military agents known only as "Falcon" and "Condor." Also featured are the confessions of Robert Lazar, who claims to have worked for the Office of Naval Intelligence to analyze a captured UFO. Good's book is a narrative account of the conspiracy, with fresh interviews and details from Good's own "insider" sources; Lindemann's is a collection of six interviews with Howe, Lazar, Stanton Friedman [early Roswell and MJ-12 investigator], Budd Hopkins, and "Tom," a UFO contactee. A shorter interview with retired USAF colonel Donald M. Ware suggests that UFO contacts are ushering in a transforming "new age" for humans.

Both books are available from Arcturus Book Service, P.O. Box 831383 Stone Mountain, GA 30083-0023.

FRENCH CONTAMINATION RUMORS. Jean-Loïc Le Quellec has just published Alcool de Singe et Liqueur de Vipère: plus quelques autres recettes [Ape alcohol and viper liqueur: and several other recipes] (Vouillé: Geste Editions, 1991; pp. 269). The book begins with a strange "true" story: at the turn of the century, in a village on the shore of Vendée, a wine barrel washed ashore after a shipwreck. The locals tasted the contents, found it a strange and strong alcohol, and were not long in getting drunk. But when bringing the barrel home, they dropped it and found among the pieces a monkey (destined to a museum) preserved in the alcohol. The drinkers fell ill to death.

Le Quellec's research found nothing to corroborate or disprove the story, but he notes that it appeared every 10-20 years along the Atlantic coast of France. He suspects the influence of legends involving admirals or explorers preserved in alcohol, giving the tale a strong cannibalistic tone. He surveys many variations on the theme, ranging from a 13th-century Egyptian tale, through sea chancies on Lord Nelson's death, to the recent American "Coke-lore" and French winelore. Le Quellec discusses how listeners recognize the stories as "true" or "false," as dramatic narrations or simple jokes. For information on how to obtain this volume, write the author at Brenessard, F-85540 St-Benoist-sur-Mer FRANCE.

JOURNALS AND NEWSLETTERS

Children's Healthcare Is a Legal Duty, Inc., Newsletter. Documented cases of child abuse associated with religious sects in the US. No. 2, 1991 presents more on movements to amend state laws to eliminate religious exemptions allowing Christian Scientist parents to deny medical aid to seriously ill children. Cases presented include a Virginia case in which 17-month-old baby died of acute vomiting while his parents prayed over him to expel the devil's influence. Reviews, accounts of relevant publications and conferences. Ed. Rita and Doug Swan, P.O. Box 2604, Sioux City, IA 51106 USA; 4/yr; membership in CHILD, Inc. by application; dues \$25/yr.

Dear Mr Thoms... A "folklore miscellany" focusing on contemporary folklore. No. 21 (June 1991) contains Sandy Hobbs's list of Scottish press clippings on the Orkney SRA case (also seen in FN). New variants of the LSD tattoo rumor, historical versions of "The Liverpool Tragedy"

[a son returning in disguise is killed by his parents], and out-of the way versions of other common legends like "The Hook." Two European versions, one a Renaissance tale, one a contemporary legend, are given of a legend about shoplifters who put food items under their hats; they are exposed when it melts/freezes their brains.

No. 22 (August 1991) is a special issue compiling a wide variety of versions of "The Bosom Serpent" with notes by editor Bennett. An introduction analyzes the strands of the story complex and lists constituent motifs: an annotated bibliography directs readers to more texts and discussions. Invaluable for folklorists and Fortean.

No. 23 (October 1991) contains Bill Davis on a hoax perpetrated on Massachusetts bureaucrats, in which a fictitious town was created. Bennett takes Alan Dundes to task for his instant analysis of the "Vanishing Hitchhiker" (it's about sex). Updates on the Shergold appeal, LSD tattoo flyers, "The Liverpool Tragedy," and a miscellany of recent British press releases containing contemporary legends (stolen cats, Mexican pets, crocodiles in Australian sewers, etc.). Useful, entertaining, and well-edited. Ed. Gillian Bennett; irregular; ca. 6 issues £5; address: 28, Brownsville Road, Stockport SK44PF.

FLS News: The Newsletter of the Folklore Society. No. 13 (July 1991) includes queries and responses that discuss, among other topics, British ghosts said to have been exorcised but return "a cockstride a year." Jacqueline Simpson describes the March 1991 International Symposium on Migratory Legends of the Supernatural, held in Galway Ireland. Ed. Steve Roud and Cindy Sughrue; 2/yr.; free to members of the Folklore Society, non-members: 2 issues £3.00; address: The Folk-lore Society, University College London, Gower Street, London WC1E 6BT.

Fortean Times. International news accounts and reports of anomalous phenomena, often with photographs. No. 57 (Spring 1991) is important for a special series on the British satanic ritual abuse scare. Mike Dash discusses a rumor about bogus social workers asking for children, which circulated shortly before the scare, and he also gives a useful historical overview of the various British cases. Kevin McClure gives background on the Evangelical Alliance involved in circulating anti-cult lore. Editor Rickard survey the history of cannibal-devil-worshiper scares and discusses the mindset of British cult-busters.

No. 58 (July 1991) is the first in a new format, now distributed to a broader audience by publisher John Brown. It includes an introduction to Charles Fort and Fortean studies. Articles include Keith Basterfield on an Australian UFO-abduction involving child sexual abuse and Mike Dash presenting a land sighting of a Loch Ness Monster. Columns on religious beliefs (Kevin McClure), Hypnosis (Michael Goss), Ufology (Nigel Watson), PSI Research (Ralph Noyes), Science (Robert Anton Wilson) and Surrealchémie (Doc Shiels). An interesting news account describes a medical case in which 50-60 ants per day were found coming out of a young Indian girl's eye. Another describes the charred skeleton of an Englishman wearing a snorkel found after a Cote d'Azur forest fire: he had been scooped up with sea water by a special fire-fighting plane (cf. FN 14:4).

No. 59 (Sept. 1991) records the arrest (alas) of one of London's Tube Fiends who had made a career of spraying travellers' pants with acid (FN 19:9). Steve Moore surveys the 1876 Chinese "hair-cutting panic," in which supernatural agents were said to be cutting off queues. John Michell on the 1991 British crop of crop circles; Mike Dash on "dying child" appeals for post cards, etc. (including the apocryphal detail that Mario Morby died when all his cards toppled over on him). Mystery cats, 666 phobias, Procter & Gamble & Satan, Marian apparitions. Columns on spiritualist Daniel Home (Brian Inglis), "Dark side" American ufology (Andy Roberts), faked "Celtic" carvings (Paul Screeton) and the ongoing Uri Geller/James Randi feud (Dennis Stacy). Extensive reviews,

letters, notices. Ed. Bob Rickard and Paul Sieve-king: 6/yr.: 6 issues £12.00; £15.00 or \$30.00 overseas; address: FT, 20 Paul Street, Frome, Somerset BA11 1DX UK.

The Gate. Reports and news items on paranormal or pseudoscientific investigations. Vol. 7:2 (Oct. 1991) includes Victorian eerie doings in "The Most Haunted House of All" (Borley Rectory in Essex), and a biography of Ada Elizabeth Cooper (1911-1980) who claimed to be the reincarnation of an Egyptian temple dancer and toured as Adra Gee Nee Tong. Stan Gordon on UFO, Bigfoot, and mystery cat sightings in PA; Ian Blake on poltergeists as parasitic spirits living within the human psyche. Reviews. Ed. Beth Robbins: 4/yr.: \$8/yr (\$10 foreign); Address: P.O. Box 43518, Richmond Heights, OH 44143.

The Informant. A publication of Dunamis Impact Outreach Services (D.I.O.S.), an organization responding to "crime involving Brujeria, Palo Mayombe, Rastafarianism, Santeria, Satanism and Witchcraft" in the San Diego, CA, area. Vol. 2, No. 3 (July-August 1991) begins with a story that D.I.O.S heard from a hotline operator about a girl who promised to expose her father, an FBI agent, as a life-long satanist. When investigated, the story produced a typical FOAF regression, and the author warns readers about such second-hand stories. He concludes, "If people are going to point the finger at D.I.O.S., I'd rather they accuse us of not believing everything rather than believing everything." Satanic "altars" and graffiti; animal mutilations; reasons for abolishing public school celebrations of Halloween: twelve danger signs that tell if an apparent victim is actually a satanic infiltrator. 6/yr.: free to anyone wishing to be on the mailing list; Address: 11956 Bernardo Plaza Drive, Suite 523, San Diego, CA 92128 USA.

International UFO Reporter. The journal of CUFOs, devoted to scientific investigation of UFO sightings. Vol. 16:4 contains a translation from Eurofon News 2 of Patrick Vidal and Michel Rozen-cwajg's account of a wave of well-attested UFO sightings over Belgium May 1990-January 1991. Budd Hopkins discusses details corroborating UFO abductions that resist simple psychological explanations. Folklorists will be especially interested in Thomas E. Bullard's "Why abduction reports are not urban legends," a detailed contrast between the variability of well-travelled narratives like "The Boyfriend's Death" and the stubborn stability of personal accounts of abductions.

Vol. 16:5 (September/October 1991) features Bruce Maccabee's presentation of documentary evidence for a US military coverup of contact with ET's. William E. Jones and Rebecca D. Minshall reexamine reports of another crash near Aztec, NM, and confirm that it was a hoax. Psychologist Mahlon W. Wagner (SUNY, Oswego) explains "What can ufologists learn from parapsychology" and Jerome Clark critiques Jacques Vallee's Revelations as hopelessly entangled in conspiracy scenarios. Ed. Jerome Clark: 6/yr.: \$25/yr.; address: J. Allen Hynek Center for UFO Studies, 2457 West Peterson Ave., Chicago, IL 60659.

Magonia. Britain's premiere journal for skeptical investigation of UFOs and claims of the paranormal. No. 40 (August 1991) includes Martin Kottmeyer's "I Spy," [the "espionage theory" of alien spacecraft]; Michael Goss's "Old Hat New Hat" [interesting discussion of the origins of table-tapping and ouija boards in an 1850s mania for mysteriously spinning top hats]; and Bill Ellis, "Flying Saucers from Hell" [connections between alien abductions and satanic cult "survivor" stories]. 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.

New Jersey Folklore Society Review. Vol. 9:3 (Winter 1990) profiles Italian-American musicians Giuseppe and Raffaella De Franco. Book reviews, museum exhibits. One column summarizes David Hilary Brown's 1989 dissertation on "sacred art" in Afro-Cuban religion, including

altars, shrines, and mass-produced ritual commodities. Ed. Hugo A. Freund and Fred Thomsen: 3/yr: 3 issues \$12.50, foreign \$17.50; Address: 406 West Stafford Street, Philadelphia, PA 19144 USA.

News of the Weird. Bizarre news item summaries. No. 9 (26 July) contains more unusual crimes, sexual fetishes, hilarious accidents, and undignified deaths. Example: a Greensboro, NC company puzzled over why their coffee machine made such awful brew until they found that a delivery man, who had quarrelled with employees, had been urinating into the machine each night.

No. 10 (20 September), more of the same: a Dayton, OH child punishes the family dog by setting its tail on fire; the dog then ran through the house, setting several small blazes [but Brunvand finds medieval and Biblical analogs to this story]. A California government aide, hearing former president Reagan call the state "the love of a lifetime," comments, "Kind of makes you want to run out and buy a gerbil, doesn't it?"

No. 11 (8 Nov. 1991), MOTS: A grad. student with MPD argues that one of his secondary personalities plagiarized the paper: a corpse develops a severe head wound, apparently when it sat up abruptly in the funeral home; a Turkish farmer drinks insecticide to keep a fly he had swallowed from reproducing; a Brooklyn resident, distraught at being robbed for the second time in nine months, is told, "Don't be a crazy person. This is New York. Everybody gets mugged." Ed. Chuck Shepherd: irreg.: 7/\$10, \$11 Canada, \$16 foreign; Address: P.O. Box 57141, Washington, DC 20037.

Skeptical Inquirer. Skeptical investigation of the paranormal and pseudoscience. Vol. 15:4 (Summer 1991) features Susan Blackmore on lucid dreaming as a serious topic for psychologists and Mark Plummer on dowsing as probably not a serious technique for archaeologists. Shorter notes include Robert Bartholomew on "The Symbolic Significance of Modern Myths" plus summaries of paranormal beliefs in the USSR, backmasked presidential speeches, missing days in time, auras, Gulf Breeze. Many letters, extensive reviews, helpful annotated biblio-graphy. Ed. Kendrick Frazier: 4/yr.: \$25/yr; address, Box 229, Buffalo, NY 14215-0229.

Strange Magazine. Large-format, impressively illustrated and edited periodical on the paranormal, focusing on mystery beasts. No. 8 (Fall 1991) focuses on Tony "Doc" Shiels's role in fabricating photographs of sea serpents (notably the Cornwall "Morgawr" photos) as part of a "surrealchemical" campaign to get people to see the paranormal. Other features include Fabio Picasso on Latin American "Kappas" (leathery, web-handed humanoids associated with rivers that seem to be wearing diving suits), and Ulrich Magin on unusual things (fingers, dry grass, ice, sand) falling from the sky in Germany and Central Europe. Mark Chorvinsky's regular feature, "First Person," includes memorates of the devil as a black bull, a flying flat object like a door, unexplained neck bites that appear overnight, and a sighting of "Cat Man" at a legend-trip site near Salisbury MD. 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. Research reports and notes concerning legends recently collected in Italy. Vol. 1, No. 2 (July 1991) contains a further report by Paolo Toselli on organ transplant kidnappings in Italy, focusing on a May 1991 panic at Messina, Sicily. Umberto Cordier collects true and false news reports of a giant "torpedo fish" [il pesce siluro] that really haunts Italian rivers and allegedly eats divers. Briefer notes describe bar-code (or used ticket) redemption rumors (they're traded in for wheelchairs), Italian versions of the LSD-tattoo flyer, and a rumor from Genoa, in which a criminal snatches an isolated child, aims a knife at his throat, and forces his mother to

give him money and jewels. Abstracts in English and French are provided for each report and note. Ed. Paolo Toselli; address: CERAVOLC, Casella Postale 53, 15100 Alessandria ITALY.

View from the Ledge. Brief roundup of strange and ridiculous news items and headlines, many in facsimile. No. 35 (July 1991) contains much of interest: a thief who steals theater tickets and later faxes copies of them to the victim; a woman arrested for refusing to let go of his lover's penis; ten schoolteachers who wrote ungrammatical letters to the governor of Missouri asking for salary raises ("Don't leave us with a legacy of mediocrity," etc.)

No. 36 (November 1991): more bizarre headlines, ads, and police reports. Highlight: a list of allegedly authentic teletype messages sent to Los Angeles fire department emergency crews, including "Left testicle bigger than right testicle," "61-year-old worried her stomach is not growling," and "Person answered no to question are you conscious?" Ed. Chuck Shepherd; irreg., free with every second copy of News of the Weird; Address: P.O. Box 57141, Washington, DC 20037.

The Wild Places: The Journal of Strange and Dangerous Beliefs. Skeptical views of the paranormal, with emphasis on fringe Christianity. No. 3 (November 1991) includes several mordant reviews of current American fringe UFO publications (especially delightful is John Grant on Commander X's EBE tome, The Ultimate Deception). Editor McClure discusses the recent concerns of The Reachout Trust, sponsors of the recent British SRA scare. Short articles include Phil Hine, "Belief: A Key to Magick" [wherein it is discovered that praying to Dr. Spock and Aslan is as efficacious as bothering "real" gods], Martin Kottmeyer, "Ego Freakout and The Saucerers of Doom" [survey of apocalyptic UFO scenarios], and McClure on "Saints and Angels" [World War I angelic manifestations]. Extremely valuable summary of current fringe journals, including Fortean, folkloristic [FN is described, graciously, as "Quite indispensable"] satanic, and New Age. Ed. Kevin McClure; 4/yr.; 4 issues £6.00, Europe £7.50, US \$20, elsewhere \$20 or £10; address: 20 Trembeay Road, St. Austell, Cornwall PL25 5NY UK.

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 references or offprints (if convenient) to Alan E. Mays, Heindel Library, Penn State Harrisburg, 777 W. Harrisburg Avenue, Middletown, PA 17057-4898, USA. For publications in foreign languages, English abstracts would be appreciated.

Items starred (*) are housed in a file in one of the editors' 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.

Alexander, David. "Still Giving the Devil More Than His Due." The Humanist 51 (September-October 1991):22-33, 42. [Interview with attorney Tom Allen, who defended the "Ellen Roe" satanic abuse case].

Anderson, George K. The Legend of the Wandering Jew. Hanover, N.H.: Brown University Press: University Press of New England, 1991.

Baker, Ronald L., ed. The Study of Place Names. Terre Haute, Ind.: Indiana Council of Teachers of English and the Hoosier Folklore Society, 1991. [Contains Wayland D. Hand, "Legends in Place-Name Study," pp. 73-85, and Linda Dégh, "Importance of Collecting Place-Name Legends in Indiana," pp. 86-91, both originally published in the journal Indiana Names.]

Barden, Thomas E., ed. Virginia Folk Legends. Charlottesville:

University Press of Virginia, 1991.

Bartholomew, Robert E., Keith Basterfield, and George S. Howard. "UFO Abductees and Contactees: Psychopathology or Fantasy Proneness?" Professional Psychology: Research and Practice 22 (1991):215-222.

Caputi, Jane. "The New Founding Fathers: The Lore and Lure of the Serial Killer in Contemporary Culture." Journal of American Culture 13 (Fall 1990):1-12.

Chorvinsky, Mark. "The Real Green Man?" Fate 44 (October 1991):3

Coward, Mat. "Strange to Tell." New Statesman and Society (1 February 1991):18-19. [Announces the new "Fortean" column by Fortean Times editor Paul Sieveking, now carried in each issue of New Statesman and Society.]

Cunningham, Keith. "It Was the (Untranslatable): Native American Contemporary Legends in Cross-Cultural Perspective." Folklore 102 (1991):89-96.

* Fine, Gary Alan. "The Republic of Rumours: Corporate Targets." Indicator South Africa 8:4 (Spring 1991):80-84. [Discussion of corporate legends with focus on South African material.]

Forsyth, Craig J., and Marion D. Olivier. "The Theoretical Framing of a Social Problem: Some Conceptual Notes on Satanic Cults." Deviant Behavior 11 (1990):281-292.

Franklin, H. Bruce. "The POW/MIA Myth." The Atlantic (December 1991):45ff.

Friesen, James G. Uncovering the Mystery of MPD: Here's Life, 1991. [Multiple Personality Disorder is caused by being forced to witness satanic cult rituals.]

Gardner, Richard A. Sex Abuse Hysteria: Salem Witch Trials Revisited. Cresskill, N.J.: Creative Therapeutics, 1991.

"The Ghosts of Halloween Past." The Economist (26 October 1991):30.

Hechler, David. "Danger Ahead: Sex Abuse Cases." Washington Journalism Review 13 (September 1991):37-40. [Cautions journalists regarding child sexual abuse cases].

Helliker, Kevin. "Odd Tales of UFOs and Sen. Bob Dole Visit Russell, Kan." Wall Street Journal (15 October 1991):A1, A10.

Lanning, Kenneth V. "Ritual Abuse: A Law Enforcement View or Perspective." Child Abuse and Neglect 15 (1991):171-174.

Mason, Mary Ann. "The McMartin Case Revisited: The Conflict between Social Work and Criminal Justice." Social Work 36 (1991):391-395.

Nesbitt, Mark. Ghosts of Gettysburg: Spirits, Apparitions, and Haunted Places of the Battlefield. Gettysburg, Pa. (P.O. Box 3031, 17325): Thomas Publications, 1991. [Ghost legends from Gettysburg, site of a major American Civil War battle.]

Niebuhr, R. Gustav. "Fatima Fever: Did Mary Prophecy Soviet Goings-On?" Wall Street Journal (27 September 1991):A1, A4. [Discusses the belief of some Catholics that an undisclosed 1917 prophecy of the Marian apparition in Fatima, Portugal, forecast the downfall of communism in Eastern Europe.]

Norris, Dr. Joel. Henry Lee Lucas: The Shocking True Story of America's Most Notorious Serial Killer. New York: Zebra Books, 1991. [Forensic psychologist's assessment of Lucas's stories: much on "The Hands of Death," a satanic criminal organization devoted to stealing babies out of unlocked cars at malls and making snuff films; sold with a cassette tape of actual confessions by Lucas.]

Oates, David John. Reverse Speech: Hidden Messages in Human Communication. Indianapolis, Ind.: Knowledge Systems, 1991. [Backward masking.]

Oplinger, Jon. The Politics of Demonology: The European Witchcraze and the Mass Production of Deviance. Selinsgrove, Pa.: Susquehanna University Press; London: Associated University Presses, 1990.

Pacelle, Mitchell. "Ghost Stories Haunt Realtors: Who You Gonna Call? Lawyers." Wall Street Journal (31 October 1991):A1, A10.

Parsons, Gerald E. "How the Yellow Ribbon Became a National Symbol." Folklife Center News 13 (Summer 1991):9-11. [Traces the history of the yellow ribbon in legend, popular song, and ritual.]

Pekkanen, John. "The Boy and the Billionaire." Reader's Digest (October 1991):71-76. [Craig Shergold].

Peters, Ted. "The Selling of Satan in Popular Literature." Christian Century 108 (1991):458-462. [Surveys recent books on satanism.]

Putnam, Frank W. "The Satanic Ritual Abuse Controversy." Child Abuse and Neglect 15 (1991):175-180.

Raymond, Eric S., ed., with assistance by Guy L. Steele, Jr. The New Hacker's Dictionary. Cambridge, Mass.: MIT Press, 1991. [Computer slang and lore, including versions of "The Cookie Monster" and other legends.]

Roberts, Nancy. North Carolina Ghosts and Legends. rev. and enlarged ed. Columbia: University of South Carolina Press, 1991.

Simpson, Jacqueline. "Be Bold, But Not Too Bold": Female Courage in Some British and Scandinavian Legends." Folklore 102 (1991):16-30.

———. "The Local Legend: A Product of Popular Culture." Rural History 2 (April 1991).

Sisman, Adam, ed. The Best of Fortean Times: The Journal of Strange Phenomena. London: Futura Publications, 1991. [Contains a variety of contemporary legends originally reported in Fortean Times.]

Stewart, Charles. Demons and the Devil: Moral Imagination in Modern Greek Culture. Princeton, N.J.: Princeton University Press, 1991.

Thomas, Stephen B., and Sandra Crouse Quinn. "The Tuskegee Syphilis Study, 1932 to 1972: Implications for HIV Education and AIDS Risk Education Programs in the Black Community." American Journal of

Public Education 81 (1991):1498-1505. [Describes the study of untreated syphilis in black males sponsored by the U.S. government and its influence on current African American conspiracy theories involving drug abuse and AIDS.]

Vankin, Jonathan. Conspiracies, Cover-Ups, and Crimes: The Secret Files of Political Manipulation and Mind Control in America. New York: Paragon House, 1991.

Waller, Paul. "The Politics of Child Abuse." Society 28 (September-October 1991):6-13.

Williams, Ben. Jean Williams, and John Bruce Shoemaker. The Black Hope Horror: The True Story of a Haunting. New York: William Morrow, 1991.

FOAFtale News is the newsletter of the International Society for Contemporary Legend Research. ISCLR was formed to build worldwide links among legend scholars. It encourages study of so-called "modern" and "urban" legends, and also of any legend that is circulating actively. We invite all who have an interest in this area to join us.

To join, send a check made out to "ISCLR" for \$18 USD to Mark Glazer, Behavioral Science, Texas University—Pan American, Edinburg, TX 78539, USA, or for £10 UK pounds sterling to Sandy Hobbs, Applied Social Studies, Paisley College, High St., Paisley, Renfrewshire, Scotland PA1 2BE. Institutions may affiliate themselves with ISCLR for the same price.

FOAFtale News is now indexed in the MLA Bibliography. Please send queries, clippings, notices, and short research reports (up to 3000 words) to Bill Ellis, Editor, Penn State—Hazleton Campus, Hazleton, PA 18201, USA. I can now accept material on IBM-compatible 3½ inch diskettes (please include information on the software used. Phone: 717-450-3026 or 717-788-2021. E-mail: WCE2 at PSUVM BITNET.

FOAFTALE NEWS
BILL ELLIS, EDITOR
PENN STATE--HAZLETON CAMPUS
HAZLETON, PA 18201 USA


SATAN'S
WARRIORS

If you have any information about the meaning or usage of the above symbols, please call D.I.O.S. at (619) 485-9849, Ext. 523.