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THE NEWSLETTER OF THE INTERNATIONAL SOCIETY FOR CONTEMPORARY LEGEND RESEARCH

ON BECOMING THE DEVIL IN THE DANCE HALL
Or, The Perils of Narrative

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Vilarinho is a large gymnasium in the district of Venda Nova, way out on the north side of Belo Horizonte, past Pampulha lake and the northernmost neighborhoods. Most of the week youths from thereabouts play that brand of indoor soccer that Brazilians invented so as never to be too long away from a ball whenever it rains on field or street. On Saturday nights dances are held there. Working-class adolescents in their baggy clothes and high-topped shoes write or hop to American recordings of rock or funk or rap or house or whatever, turned up loud enough for the sound to go straight up to the rafters and come back down distorted with windy echo and the shouts of teenage grab-ass and the cruder forms of courtship.

Sunday nights are another scene entirely. Samba is the dominant rhythm, though there is a little romantic stuff for the smoochers and recorded lambada during the band's breaks. The samba is live, executed by slick young black men in white linen suits and yellow silk shirts. One of the gym's courts serves as dance-floor; another has metal tables for the beer-drinkers. The Saturday night crowd takes its breaks with soda-pop; probably most of them couldn't afford more than a bottle of beer anyway. Sunday-nighters, however, are rather older, in their twenties and thirties for the most part, coming by car or bus from distant bairros, and they swill their Brahma or Antarctica with prodigality. A number of others idle about talking or wander up and down the stone steps leading to the bar or bathrooms or hang over the railing and watch the band or the dancers below. The lights are bright so that you can spot someone you know even in the midst of the mob.

On one of these lively Sundays the whole thing started. I wasn't there, unfortunately, to see what happened first-hand; witnesses, as is their wont, wildly disagreed. The first one I heard was that some girl had taken off a young man's hat--irritatingly common enough to hat-wearers--but the uncovering in this case had revealed that the fellow was wearing a pair of horns. "Wearing" implies they were not a permanent feature of his head, but that is evidently how they were perceived. Panic was the result, as the uproar bore witness to the uninvited and unexpected presence of the devil himself.

The first report that came to my ears was that a (the?)

girl fainted; another that she had died on the spot. Nearly all agreed that even the stout-hearted quailed at the sight and that women went off screaming toward the door. I have seen a few such stampedes myself, usually the result of some idiot firing a gun in the crowd, but whatever the source of the terror, it could not be as bad as the rush in the direction of the door. Yet nobody mentioned that there was anyone hurt in the mêlée, which right off should make one skeptical, however disposed one would be to believe in the devil's presence in so prosaic a place as Vilarinho.

Later versions carried a brief description of the intruder: tall, blonde, young. One wonders how hair color could have been given its due attention, but a tall, blonde phenotype is not all that common at samba dances, which tend to be frequented by the darker races. It is said that he danced with a great number of women, who were practically lining up to take a turn with the handsome stranger. Other accounts had it that he cut a respectable run on the dance-floor, thereby drawing popularity from the ladies and evil looks from neglected boyfriends. The latter angle was developed to the extent that a group of disaffected males were plotting to teach a certain individual some respect: if necessary, by kicking some ass. Needless to say, after the horny revelation, that plan was not carried out.

It wasn't long before other dance halls in seedy peripheral neighborhoods were visited by this demonic apparition, who was, in homage to his original appearance, soon dubbed the Capeta (Devil) of Vilarinho. One of the sillier details had this creature fitted out with a tail, a story easily disregarded, as such an appendage would surely have got in the way as he whirled the ladies around the floor.

These stories occurred to me as examples of authentic folklore in the making. Some card plays a trick on his friends and through the incessant gossip of such social occasions the story somehow takes on a life of its own, expanding in the repetitions, adding detail and interest. To an amazing number of people the story was credible. It was talked over in the bars, discussed on the radio. These are people who believe, apparently, that the devil is a real being, though one whose physical presence becomes manifest only in special circumstances, people who get their information about the world from the radio, TV, or by word of mouth and who do not therefore take any critical attitude toward the stories they hear. These are people, too, among whom gossip can be awesomely effective, where a casual rumor can ruin a reputation or where a nasty nickname can stick.

I was casually surprised, therefore, to find, in an inside

page of the local newspaper, a brief article devoted to the Capeta of Vilarinho, who was reportedly terrorizing weekend gatherings. He was identified as a youth by the name of Aléx and had been arrested for reasons the article could not make clear. What the devil (I asked) could they possibly charge him with? Wearing a costume in the country of the Carnival? Having a dual identity in a country where that was common practice among politicians? That crucial point was not any more clarified than among the theory of the supernaturalists (those who thought it really *was* the devil) as to why the Prince of Darkness would condescend to a prosaic weekend dance. To those accustomed to countless imported films on exorcists, not even the music was right.

The basic problems remained. Was it all just a joke? Was a crime really committed? Did someone really die, or at least faint? Was this Aléx the real Capeta of Vilarinho? Was he really that good of a dancer? Meanwhile, more versions of the story circulated. Art began to reflect his passage in our world. Someone wrote a samba about him. I found a comic book on the newstands featuring a story about a boy named Aléx who could "dance like the devil." He had died and gone to hell, then returned to Vilarinho disguised as a mortal to captivate the ladies. They, however, found after dancing with him that their bosoms were unpleasantly smoking, at which point Aléx's unorthodox headgear was revealed and he had to return to the underworld--a story with mythical elements and probably based loosely on one of the oral versions.

That all this hullabaloo had arisen was, as I have suggested, no great surprise. One can appreciate the breadth of stories produced by a predominantly oral subculture and the credence given to the most obviously fantastic. For these people, the world *is* a fantastic place, despite its ordinary, humdrum appearance. Anything can happen. But what, I wanted to know, exactly did happen to trigger all this? What was the original event, the true happening, the basic fact? If one could discover that, one would have a fairly good idea of how folklore arises, how oral fiction has its origin in fact.

What I learned, and should have known as a student of literature, is that the story itself is the fact; narratives create their own reality. I interviewed people who claimed to have been there that famous first night, but they no more agreed on what "really" happened than eyewitnesses agreed on what happened at a more momentous occurrence, the Kennedy assassination. If investigative forces as powerful and sophisticated as the FBI, CIA, combined police agencies, and the entire American press could not divine the true events of that fateful day in 1963, witnessed by thousands of people and millions more on television, fat chance I had, who wasn't even there, to track down the real Capeta of Vilarinho.

Facts are, maddeningly, not very factual when pursued very far, as, I suppose, any historian could tell. What we have are always and only someone's version, and, for reasons I have made clear, they are fictional even when resulting from first-hand knowledge. What we know and how we know it are, of course, the subject of that branch of metaphysics known as epistemology, and even a brief consideration of that speculative science shows us how much of what we know depends on the relatively doubtful authority of others. Our own point of view is limited and, as literature has shown us time and again, unreliable.

People invent, perhaps often unconsciously, what they think other people want to hear. This is evident in even the most ordinary, everyday narratives that they tell each other, in the elaborations of jokes and daily incidents. Embellishment has the function of shaping the story to make it more aesthetically appealing, more acceptable, too, to the listeners' expectations of what constitutes a story. Whether to take a structuralist position and try to sift out the essential feature to get at the core or accept all the variations is a matter of academic taste or method. The oral versions of this tale, in any case, had made the leap to written literature: comic books, song lyrics, T-shirts, inevitably a story in a pamphlet from the literature of *cordel*, and, with this production, an essay for an academic audience. Who could say what spin-offs an unknown event would stimulate?

As a personal epilog to this bizarre story, I can offer both cynicism and comedy. As someone who frequents samba spots myself, I heard a lot of these stories at first, second, third hand, but when some meddling wench whipped off my own hat in a crowd of people one night, I knew that even without visible horns I was doomed to take a fated part. After all, wasn't I tall and blonde, and hadn't I been seen often in Vilarinho and places like it? And I wear a hat and try on occasion to cut a fancy step? Never mind that my name was Tom and not Aléx and that (unless I were a Chinese politician) I could not by any stretch of the truth be described as a "youth." What, after all, are mere facts to the delicious convolutions of rumor?

What happened could be predicted with that snatching off of my hat: I myself, for a brief period, became the Capeta of Vilarinho. I was compelled to hang my hat on the rack for a while to show that the only horns I sprouted were the figurative ones planted there by spiteful girlfriends. In pursuing a story, in "reading" oral versions of a mysterious text, I had metamorphosized into the main character, one more victim of the blurring of the line, abundantly displayed in post-modernist literature, between the fictional and the real.

THE DEATH CAR *Polish and Russian Examples*

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Cars have become everyday commodities, so it is not unusual that they have become subjects of many folktales. In the West, many articles about so-called "automobile folklore" have appeared, and folklorists from several countries have gathered urban legends under this entry. Polish folklore is no exception: we find here all the "car plots" that exist in America and in Western Europe.

The best known collection of such legends is *The Vanishing Hitchhiker* by Jan Harold Brunvand (1981). When this book was sent me (and I am very grateful to the author for a copy) I became more sensitive to automobile folklore, to which I had not paid attention so far. I enlarged my inquiry sheet, which made my investigations more fruitful.

In the second half of the 1980s, I started to record a

story that could be titled "The Smell of Death," or (following Brunvand) "The Death Car":

There is a car for sale that no one wants to buy because of the smell inside. This smell comes from a corpse that was left several days inside the car; nothing can remove the stench, and this is the reason for its low price.

One of my narrators says that he came across the story 25 years ago in Sosnowiec; another heard it in Oswiecim a couple of years ago. The majority of informants locate the action in 1988 and 1989, and most of my records come from these years. In 1989, one of several student groups confirmed the story's vitality. Except for a few variants, this is told as a "sensation," a true, believable story. As in Dorson (1959:250-252) and Brunvand (1981:19-22), students added "certain proofs" of the story's authenticity: make of car, place, low price.

Here are several Polish variants that come from my own collections.

When I lived in Sosnowiec--it was about 25 years ago--I remembered that in one of the villas was a Citroen DE 18. A man had a heart attack in that car. His decaying body was in there for one month. The corpse was taken out, but the smell remained. This was an authentic fact: I heard about it; it happened in a villa. The family wanted to sell it, but the smell kept on. It happened in Sosnowiec 25 years ago; I attended secondary school at that time. No one wanted to buy the car.

It could happen. I heard in PZU [Polish Insurance Institution] that two people were asphyxiated in a Polonez [a Polish make]. The driver had a girl with him, and they were cold. It was in a garage. When they put on the heat, they were asphyxiated and died. That was a different story. [Jacek J, a manager from Katowice. Recorded 25 Sept.1990.]

An Austrian was driving a car near Oswiecim. He skidded and was killed. He lay there for two weeks, decomposing. The car was invisible to other drivers because it had gone down a hill. When the body was taken out, the smell of death remained. The car was put on auction, but no one wanted to buy it. It stood for two years in a dealer's shop. I went to that shop for two years and examined the car. Before I had my maturity exam, it disappeared. It was taken to a garbage dump because it was decaying quickly. [Adam Kuta, student of culture, University of Silesia, living in Oswiecim. Recorded 8 Sept.1989.]

A man was driving a Polonez through a wood where he stopped for a while. At that moment he had a heart attack and died. The body decomposed in the warm weather for several days. When it was taken out, the car had a terrible smell. It could not be removed. The family wanted to sell it, but no one wanted to buy; potential buyers were driven off by the smell. The family asked a famous professor from Warsaw to remove it, but he failed to do so. The car is for sale for 150,000 zloty.

Another student says that its price is 50,000 zl. and no one wants to buy it.

[Zofia Drzaszcz, student of political science, University of Silesia, from Katowice, and her friends. Recorded 10

Oct.1990.]

In Naklo near Opole, you can buy a Polonez for only 150,000 zl but no one wants to buy it. It so happened that a wife lost her husband in that car. The smell of death is in the car. The woman decided to sell the car, but the smell drives people off. It is still for sale. ("But the upholstery and metal parts of the car shouldn't smell," says another student.) She changed the upholstery and still no one wants to buy it. ("I heard that this car is for sale in Katowice," adds a third student.) Maybe she bought it from Naklo.

[Maciej Zegarek, student of political science, University of Silesia, and friends. Recorded 10 Oct.1990.]

Where could it have happened? I don't remember, but it was a Polonez, and no one wanted to buy it. It was found in the woods. A man went into the woods and didn't come back for a long time. Finally the car was found with that man's body inside. The car was carefully cleaned up, but the smell of death remains.

[Anna Lech, village of Stawiszycze near Wislica. Recorded 25 Sept.1989.]

A man started off on a car trip. He went into a garage and had a heart attack in the car. Everyone thought that he had gone away, and no one entered the garage for a long time. The body started to decompose, and finally it was taken out. But the smell of death remained in the car and could not be removed. It really happened in the south of Poland. My colleague, Mrs. Chadzinska, told me about it. I believe it because there were advertisements, and the car was in good shape. But no one wanted to buy it.

[Barbara Blicharska, an academic teacher. Recorded 17 Apr.1990.]

I heard the following story: A young couple had a Polonez. The husband had a heart attack and died; it happened in the woods. His body decayed in the car. When they found him, his wife had the car painted, she cleaned it thoroughly, and sold it. The car was bought by another young couple. When the husband was driving, he saw something so terrible in the mirror that he drove into a tree and killed himself. His wife has cleaned the car again and she wants to sell it. But people are afraid to buy it because it carries bad luck. There is something terrible they see in the mirror. [Malgorzata Machon, student of Polish philology. Recorded 17 Oct.1990.]

The same story is known in at least four ex-Soviet republics: Russia, Byelorussia, the Ukraine, and Lithuania. I recorded several variants during summer exchange in 1990 when I went to Rostow-on-Don and Minsk. At that time I travelled to the neighboring villages. From Rostow I went to the Black Sea for two weeks, where I had a good opportunity to interview people on a beach. From Minsk I travelled to Vilnius, visiting several smaller towns and villages. Mainly I interviewed academics (students and teachers) but also contacted people from other backgrounds. I based interviews on a lengthy questionnaire, but most often could cover only part of the

questions. While in the Soviet Union I recorded legends by dictation; when Russian friends visited me in Poland I used a tape recorder.

Both Polish and Russian variants of "The Death Car" are quite similar. This convergence suggests many conclusions, to be expanded as I enlarge my base of materials. My most distant record comes from the Ural Mountains, a variant given by a student living in Sverdlovsk. Here are selected Russian variants.

Very often you can see very cheap cars for sale, but no one wants to buy them. My friend knows about one such car. The owner died in it, and the smell of death remains. As a result, no one wants to buy it.

[Aleksei, student of journalism from Rostov. Recorded 16 August 1990. That variant--almost a copy of the Polish legends--was confirmed by other students from Rostov.]

Coming from Novorossiysk to Rostov I recorded another variant with a characteristic authenticating detail. I was sitting in one compartment with Julia and her husband Aleksei, a driver from Volgograd. We talked about the curiosities of life. When I mentioned the "death car," he answered:

My friend has seen such a car. He learned that in Rostov there is a very cheap car for sale. It costs 1500 rubles. [Here his wife, Julia, smiled and took it as a joke. But Aleksei was certain and swore that his closest friend knew the story was absolutely true:] He took a day off and went to Rostov. He saw the car, but he did not buy it, because he could smell the odor of death inside. The decomposing body was inside for such a long time, the car, the upholstery was full of that smell--even metal parts.... [Here Julia laughed, and Aleksei turned to me again:] Of course the smell of death goes into everything, only she does not want to understand [pointing to Julia]. My friend, when he went there, he was suspicious of the price. When he smelled the odor inside the car, he refused to buy it. Death surely waits for you in a car that smells of death. [Recorded 17 August 1989.]

In a town not far from Sverdlovsk, a man who was driving had an accident, and his body decomposed in the car. In the end he was found and buried, and his car was renovated. It was brought to Sverdlovsk to sell, but no one wanted to buy it. The news circulated that the car was for sale in a local cooperative, and many people from the town went to see it, but no one bought it because of the smell. [Julia Kirnos, student from Sverdlovsk. Recorded 12 June 1990.]

Two young people went for a ride. They found a lonely place and parked. That couple died in the car: no one can explain why, but supposedly they suffocated. They had been lying there for two months, and their bodies had completely decomposed. The car was for sale for one whole year, but no one wanted to buy it. This happened three years ago; I saw that car personally. It was a brand-new Ziguli. The price was gradually lowered, but still no one wanted to buy it. I

don't know if any one ever did buy it.

[Ludmila K., scientist from Minsk. Recorded 17 June 1990.]

People in our town say that there is a Volga that can be bought very cheaply. A body decayed in it, and the smell of death remains. It happened in Minsk. I heard it for the first time in 1988. The make of car was a Volga.

[Maria Ostashenkova, scientist from Minsk. Recorded 9 Sept. 1990.]

There were three brothers in a town--I heard this many times, my colleagues in Baranovich told me about it--these brothers saved up money for a Japanese motorcycle. In the end they bought a beautiful Honda. On the third day, the oldest brother got killed on it. He was buried. After three months the second brother died in the hospital. The family asked the third son to sell the cycle. He agreed. The bike is for sale for 300 rubles, but no one wants to buy it. He's travelled to other places to sell it, but still hasn't succeeded. They bought the cycle in 1988, and the story was started that same year.

[Igor Lupsikov, student from Minsk. Recorded 13 June 1990.]

[Editor's comment: A number of these variants suggest that it may not be as simple as it first seems to distinguish "supernatural legends" from "contemporary legends." Many informants suggest that the "smell of death" comes simply from the lingering organic remains from the decomposing corpse. But others insist that the smell lingers even when every trace of upholstery that might have absorbed the odor has been removed: "even the metal parts....The smell of death goes into everything." This suggests that, on some level, the "death car" is tainted by its occupant(s)' death with some supernatural aura that brings bad luck or death to any future owner. Aleksei's belief that "Death surely waits for you in a car that smells of death" is paralleled by an American belief that one should not ride in a car in which a person has died, "for death will occur again" (Cannon 1984:No 9609).

Such supernatural legends have become attached in this country to the wrecked car in which actor Jimmy Dean died (Watson 1990), and in Europe to the car in which Archduke Franz Ferdinand and his wife were assassinated in Sarajevo (Edwards 1967:96-98). The current *Fortean Times* includes a memorate of a jinxed car: in a scene reminiscent of Malgorzata Machon's legend above, the owner looks into the rear-view mirror and sees the image of an old woman staring at him (Stonor 1992:50). And American horror novelist Stephen King based his *Christine* (1983) around a supernatural variant of "The Death Car," in which the ghosts of several people who died in a car manifest themselves as a foul smell and bring death to those who pester the teenager who buys it at a cheap price (see Ellis 1990). This narrative complex may be one of many where "supernatural" is a variable "judgment call," not an stable element intrinsic to the legend itself.--BE]

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LEGENDS ABOUT FEMALE BODYBUILDERS

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[Note: The following essay was written by one of my undergraduate folklore students. Besides acquainting us with a domain of legend that has not yet been studied, the author looks at the esoteric/exoteric aspects of her data, an approach that could be profitably used to view other legend complexes --Danielle M. Roemer.]

At the World Gym in Florence, Kentucky, there is a collective mix of fair-weather enthusiasts and hard-core competitive female bodybuilders, all in the 25-35 age group. As no one straddles the fence or is "sort of" a bodybuilder, there was a definite division between the two groups. Each group was ready to talk about the other group, so I had no trouble gaining information. As I talked and worked out with all the women, both the enthusiasts and the bodybuilders tried to persuade me into thinking its information was right because "[they had] read it" in some fitness magazine or the newspaper. The environment was ripe for finding legendary stories about the ills of women who lifted weights.

One legend cropped up soon after a basketball player had died during a game from heart problems. I had left to lift weights after aerobics class when one enthusiast went out of her way to walk by me as she was leaving. "You know, there was an aerobics instructor who exercised herself to death," she told me in a hushed tone. I was so taken aback that I responded, "Huh?" She repeated the comment, warning me not to exercise too much. As I stood there with dumbbells in hand, she said that this had happened to a lady in California, where the aerobic craze had started. Then she patted my shoulder, told me I was too skinny, and waved good-bye.

As she left, another enthusiast started. "That instructor wasn't just working out. She was doing everything. After one of her classes, she went to play tennis and fell over dead. Her heart just gave out," the heavy woman said rather loudly so others would know that she had the scoop. While she wiped the sweat from her face with a towel (telling me how much she

hated to sweat), she casually added that the newspaper said, "It happened down South somewhere, too." Then from behind me came the heavy woman's fat friend: "No, no. The aerobics instructor was a doctor's wife, and she had given a class, played tennis, and died that night. She was really into being healthy and dieting, and she had a heart attack at home. Died in her husband's arms."

I stood there, dazed and confused over how I had gotten involved in this conversation, and they must have mistaken my stupidity for disbelief. So they ganged up on me, forcing me into admitting that this death could have happened.

A couple of days later, I sought out the bodybuilders to see what their reaction would be to this legend. I am not as muscular as a lot of them, but it was possible for me to infiltrate enemy lines, so to speak, by wearing layers of clothes and by using the equipment properly. Most of these women did not believe that the over-exerciser's death could have happened, but they had heard the story. It was difficult to get the competitors to exchange conversation about their version because they were busy dispelling myths about "dizzy, big-breasted jocks." Essentially, they brushed the story off because the women who were "spreading rumors" were not in the bodybuilding group.

To get a feeling of *communitas* in one of these groups, it is essential to maintain a certain attitude toward your own group vs. the other group, and also toward exercise itself. To the enthusiasts, it seemed impossible that anyone could achieve a body-building physique without artificial aid. While riding the lifecycle, one enthusiast (Red the accountant) told me, "A client of mine and I were talking about keeping in shape. She said that she read where all professional bodybuilders have cosmetic surgery."

This was not a new story, so I prodded her to see if she knew of an exact case. Red did not; but she remembered a pamphlet in the gynecologist's office that said that liposuction experiments had been tried on female bodybuilders. I shook my head and said that I did not think anyone's hips could get that small in that way. By then, two other enthusiasts had joined us on the lifecycle row and leaned over with their elbows on the handle bars to chime in: "Cory Everson, Ms. Olympia for five consecutive years, supposedly had breast implants!" Well, I just gasped along with the rest of them. But none of them recalled where this information was learned, so I regarded it as mere conjecture.

Like a spy on a mission, I then sneaked over to the bodybuilders' side of the gym. Between sets I asked if anyone had heard anything about their idol having implants. Of course they denied it because of the strong spiritual bond between them and Ms. O. However, one girl who was in training for an amateur competition let her frustration show by saying, "I heard some of them are putting implants in their calves. It must be true because just recently in *Muscle & Fitness* they had an article on it. I know I can't get these [her own calves] any bigger no matter what I do."

Then the bodybuilders' discussion went into how "it's really models who do that kind of stuff" and how anyone who works so to get muscle and keeps track of nutrition could not sell out by letting a doctor put plastic and jelly under their skin. The girl in training began asking if we believed she would be competing against women who used steroids. Again

she gave her concerns validity by saying that she had seen "so much written about it."

Nothing more was said about steroids in this group. But it sounded like a hot subject, so I made a mental note to bring it up on purpose around the enthusiasts. Well, they jumped on the topic like buttered popcorn. "That's why they [female bodybuilders] don't talk much. The steroids make their voices as deep as a man's," one said. "Don't you notice how much hairier they are?" another asked no one in particular. "They sell those steroids in the men's locker rooms. The vice squads all over the country are arresting the ones selling it," said the pack leader.

Then the enthusiasts brought up sex. They agreed that medical evidence proved that steroids decrease the sexual drive in women and increase it in men. "No woman can get much muscle without [steroids]." Needless to say, the others agreed with their leader again. The women then began free associating: A horse who had won the Derby died from an overdose; the cashier from Thriftway said she heard "about some athlete who had a stroke because he was using them"; again the leader had more information: "He lost his house, too. [Steroids] are as expensive as cocaine."

These stories make it clear that women want to take care of our bodies. We cannot blindly accept medical knowledge because the field keeps changing, and there is something to the saying, "You can get too much of a good thing." So we question where lines should be drawn. And along with the questioning comes jealousy: we criticize others for being able to do something that we cannot.

But gym lore is more than stories spread about outsiders. The legends that circulate about female bodybuilders--their abuse of exercise, cosmetic surgery, and steroids--address larger issues. What are women supposed to look like, now that exaggerated notions of physical fitness have spread to gyms throughout the US. The stereotypical female physique is changing, but do we like it?

BULLETIN BOARD

LYON SATANISM SEMINAR. CESNUR, le Centre d'Etudes sur les Nouvelles Religions, with the support of the University of Lyon, France, will sponsor a 3-day seminar on the topic, "Le défi magique: Spiritisme, satanisme, occultisme dans les sociétés contemporaines" [The challenge of magic: spiritualism, satanism and occultism in contemporary societies]. The program, to be held 6-8 April 1992 in the Bibliotheque Municipale, Lyon, will include the following presentations:

- Johannes Aagaard (U of Aarhus), "The Christian Churches and the Contemporary Occult Revival"
- Alain Bouchard (U Laval, Québec), "Le diable est-il un extraterrestre? Lucifer selon les raéliens"
- David Bromley (Virginia Commonwealth U), "The Satanism Scare in the United States"
- Michele C. Del Re (U of Camerino), "Sociopathy of the Criminal Satanist"
- Nicole Edelman (Paris), "Médiuns spirites et non-spirites et la question du Diable"
- Boaventura Kloppenburg (Evêque de Novo Hamburgo, Brazil),

"La théorie du pacte avec le Diable dans la magie d'évocation"

Régis Ladous (Lyon), "Le diable et le spiritisme dans les catéchismes français"

Maria Immacolata Macioti (U of Rome), "La présence du satanisme aujourd'hui: automne ou printemps?"

Christel G. Manning (UC-Santa Barbara), "Restoring the Goddess: Z. Budapest and Religious Primitivism in America"

Ermanno Pavesi (Head, Psychiatric Clinic, U of Zurich), "Démoniaque, magie et satanisme chez Freud et Jung"

Isotta Poggi (Institute for the Study of American Religion, Santa Barbara), "The Notion of Magic in Contemporary Society: The Case of Feminist Witchcraft in North America"

Joan Prat Caros (U of Barcelona), "La diabolisation des sectes dans la société contemporaine. L'exemple de la Catalogne"

Michael York (King's College, London), "Neo-Pagan and Wiccan Objections to Satanism"

The seminar will also include a special panel on modern-day exorcisms with Jean-Claude Sagne (Lyon) and Gabriel Isaac (diocesan exorcist, Lyon) [practical aspects]; P. Dupleix (Fac. Catholiques de Toulouse) [theology]; Pierre Gire (Fac. Cath. de Lyon) [philosophy]; and M. Charazac (Fac. Cath. de Lyon) [psychoanalysis].

JUST IN!

EYE ON SATANISM

SAN DIEGO SOCIAL WORKERS FACE INQUIRY. The San Diego county Child Protective Services department faces a series of inquiries in the face of widespread complaints that social workers abused parents' rights in removing children from families. The incidents, involving at least three families, resulted from the implementation of a Ritual Abuse Task Force's guidelines to identify and treat children being abused by multigenerational satanists. A 56-page booklet, "Ritual Abuse--Treatment, Intervention and Safety Guidelines," was put together by a team of local psychiatrists and social workers and released by the county commission on Children and Youth in September 1991.

Even before the booklet's release, Sue Plante, the department's expert on ritual abuse and an author of the guidelines, had been hard at work on the case of "Bill and Betty Jones" (pseudonyms). In early July, a therapist called a San Diego child abuse hot line and said that one of the Jones's adult daughters, "Mary Jones" (also a pseudonym), had told him that her parents had involved her and other children in satanic rituals while they were youngsters. When interviewed by Plante, Mary confirmed that her family had been part of "a large satanic cult during the 1960s that had practiced bizarre sexual rituals and human sacrifices." Among other charges, Mary claimed that she had been tied to a stake and raped repeatedly by the cult, and that when she gave birth to a baby, her mother immediately cut it in half during a ritual. Plante located Mary Jones's parents in San Diego and found that they had become legal guardians of three of

their grandchildren when another of their children had suffered manic-depressive disorder.

Early in August, Plante entered the house without warning and began looking underneath the children's clothing for signs of abuse. Discovered and warned by Bill Jones to leave or he would call the police, she allegedly said, "Go ahead. ...You'll find out who I am and what I can do." On 22 August she returned with three patrol cars of police and removed the three children from the house. Plante was suspicious of a scar on one boy's stomach, even though the Joneses produced medical records that it was from an operation performed at a local hospital to correct a bowel obstruction. "Satanists," she explained, "sometimes cut open young children and then tell them they are placing a bomb or a live rat in the wound. The children are warned that the bomb will explode or the rat will come out if they reveal details of the cult."

The children denied suffering any abuse, but Jean Campbell, a La Jolla psychologist, found symptoms of fear and anxiety. The 12-year-old girl, she said, "came across as an ideal teen-ager in a too-good-to-be-true sense." The 10-year-old boy dreamed about "a ghost in the bathroom [who] took his voice" [cf. the Disney cartoon *The Little Mermaid*--BE.]. He also talked about "devils and angels, people going to heaven or hell, and fear about his grandmother dying," all elements "suggestive of ritual material." When the 8-year-old girl was told that a physical exam suggested sexual abuse, she "became very upset and burst into tears, exclaiming, 'I didn't have bad touching.'" But when she later asked, "How do they tell if you have bad touching?" the psychologist felt this was "like a tacit acknowledgment that abuse had occurred." She recommended that the children be completely isolated from their family for six months and given twice-weekly therapy sessions: "Given positive therapeutic conditions," she expected that the two younger children, at least, would eventually "be able to disclose."

Bill and Betty Jones's letters to the children were confiscated by Plante, who found "subliminal satanic messages" in them. They were allowed to send a birthday card to the 8-year-old, provided it did not have animals or clowns on it, "because those were potential cult symbols, too." On 4 October the children's father was allowed to visit them briefly, but he was warned by Plante not to hug the children, for fear that he might whisper in their ears. He also was told not to make any reference to time, and Plante told him, "if you touch your nose or touch your ears, we are going to end the meeting." Such actions, she explained, were "possible cult signals they might be using to control the children."

At the insistence of the family's attorney, the children were examined by a second psychologist, who found no signs of ritual abuse, and when photographs of the 8-year-old's genitals were viewed by a nationally respected child-abuse expert, he found no abnormalities: "I would use this picture to teach what normals look like." At this point, the county sent a deputy counsel to interview Mary Jones, and he found that was collecting state disability for mental illness, having been diagnosed as schizophrenic. Although prescribed several anti-psychotic drugs, she was refusing to take any of them and instead had joined a support group for adult molestation victims. The county dropped the case on 23 October and returned the children to the Jones.

Sue Plante was also involved in a number of other cases, one in which police cars tailed and pulled over a San Diego mother to take away her children, 2 and 5. The raid, evidently, was timed three days before the fall equinox, a "satanic holiday," when the younger child was to be used as a human sacrifice. Besides the memories of the mother's younger sister, another diagnosed schizophrenic, social workers noted that her father owned a boat named "Witch Way."

A series of front-page articles in the *San Diego Union* brought more than 350 additional complaints from parents who had been accused of satanism or had children taken away for questionable medical examinations. Further research revealed that as early as 6 Nov.90, supervisors had noted a rising number of complaints from parents about unsubstantiated child abuse accusations and had called for an immediate review of the department. Much of the social workers' information had come from training videotapes, featuring Roberta Sachs and Pamela Klein and produced by Cavalcade Productions of Ukiah, CA. Rosie Waterhouse of *The Independent* confirmed that the same tapes had been used to prepare social workers at Rochdale, Nottingham, and the Orkney Islands.

After a stormy public town hall meeting with parents on 30 January, the director of the Department of Social Services announced that an ombud would be appointed to handle complaints and expedite return of children to families. One social worker present admitted, "We ... realize that we have screwed up...." A grand jury investigation into faking of medical reports is pending. [Jim Okerblom and John Wilkens, "Kids taken from grandparents on unchecked, dubious cult claim," *San Diego Union* (8 Nov.91):A1, A14; Jim Okerblom, "Bizarre: Children become pawns in shocking case," *San Diego Union* (19 Jan.92):A1,A16; Jim Okerblom, "Video alleged that children take part in bizarre rituals," *Ib.*, A17; Jim Okerblom, "Golding calls for probe of child services," *San Diego Union* (29 Jan.92):B1,B2; Jeffrey J. Rose, "Parents lambaste child services program," *San Diego Union* (31 Jan.92):B1,B2. C: Robert Hicks, Jeff Victor.] [BE]

[Ed's Note: The emphasis on subliminal commands in this and in the recent British cases are reminiscent of a notorious German case from the 1930s, in which Franz Xavier Walter, a Heidelberg doctor, was convicted of hypnotizing and sexually abusing a young lady. When the woman first came forward in 1934, she gave only vague complaints. But over two years of regressive hypnotic therapy by University of Heidelberg psychiatrists, she disclosed a complicated story of sexual bondage, in which the doctor raped her and hired her out as a prostitute to other men. Then he would erase her memory with cryptic code words and phrases like "Combarus" and "Nineteen--eight." As insurance against exposure (the woman eventually recalled) the hypnotist also implanted the threat that if she ever exposed him, she would "fall on her face and die." See *New York Times* (14 Jun.36):30, and Kurt Singer, "In the Footsteps of Svengali," in his *Tales from the Unknown* (London: W. H. Allen, 1970): 179-207.--BE.]

SATANISTS HOLD CONVENTION IN WASHINGTON DC. This past fall, Richard Shannon, pastor of Grace of His Presence Church, Fairfax, VA, was approached by Hezekiah ben Aaron, a Messianic Christian who claimed to have been the second-in-command of the international Church of Satan. In September, ben Aaron said, several thousand satanists would

gather in Washington to plot strategies. He also provided a day-by-day schedule for the meeting, which ran over Halloween to November 9 and included diabolical weddings and baptisms, as well as "rituals designed to destroy the Christian church and unleash the power of Satan in the world."

Shannon, impressed by ben Aaron's sincerity but somewhat skeptical, sent a letter summarizing the claims to about 20 local Christian leaders, asking for responses. Many of these announced the imminent conference to their congregations and duplicated the letter: before Shannon could stop them, congregation members were circulating his letter via fax machines. "At first I tried to steer the bandwagon," he later said, "but I didn't realize others were throwing fliers off the back." Women's Aglow Fellowship, with its own convention planned in Washington early in November, circulated a "prayer alert" to members in all 50 states, and televangelist Pat Robertson mentioned the satanic meeting on his nationally syndicated *700 Club* TV broadcast on Halloween.

Washington police failed to find evidence that the meeting had occurred, and a *Cornerstone* writer recalled that a Hezekiah ben Aaron had appeared briefly in 1984: after soliciting funds for publications and recordings describing his involvement a satanic cult, he had absconded with the money. When Shannon confronted ben Aaron about his role in spreading the fliers and demanded more proof of his story, ben Aaron left the area. On the other hand, Larry Poland, president of MasterMedia International, a media professionals ministry, interviewed ben Aaron and emerged convinced that his story was true. Even if it were not, he concluded, the story deserved to be circulated: "If at any level a gathering of people are seeking the destruction of the church of Jesus Christ, I'm willing to take a chance to mobilize prayer, which is all we ever did.... At worst, we caused thousands of people to pray about spiritual warfare." [Ken Sidey, "Bedeviled in D.C.: Satanist Convention," *Christianity Today* (December 1991):40,42.] [BE]

SATANISTS INFILTRATE MORMON CHURCH. Halloween weekend also saw the release of a confidential memo written by Glenn Pace, a high-ranking official of the Church of Jesus Christ of Latter-day Saints. The memo, marked "Do Not Reproduce," told a church committee investigating satanism that Pace's investigations had uncovered 60 cases of satanic ritual abuse among Mormons. Initially skeptical, his interviews, mainly with survivors suffering multiple personality disorder, convinced him that they had indeed undergone "the same type of torture and murder."

He estimated that 800 satanists, including many apparently devout Mormon leaders, were active in Utah's Salt Lake Valley: they included "bishops, a diocese president, patriarchs, temple workers, members of the church's Young Women and Young Men groups, and even members of the world-famous Mormon Tabernacle Choir." Some of the abuse, he added, "has taken place in our own meetinghouses" and many survivors experienced their first "flashbacks" while attending a LDS Temple for the first time, suggesting that satanists were using a perverted version of Mormon rituals. Pace, however, asked the victims to identify cult members only by church rank: "I go out of my way to not let the victims give me the names of the perpetrators." Local police admitted that they received a scattering of abuse reports over the course of

each year, but had never found any remains of any sacrifice victims. A police source conceded that the witnesses had probably undergone abuse but added, "I do not believe that there is an intergenerational network of Satanists active in this valley." [James Coates, "Mormons study Satanism Claims," *Chicago Tribune* (3 Nov.91). C:Robert Hicks, Jeff Victor.]

Meanwhile, a Salt Lake City newspaper/TV poll in January showed that 90% of Utah residents believed that satanic ritual abuse was occurring in Utah and nationwide. Twenty-seven percent said this abuse was "widespread"; another 38% said it happened "only occasionally"; and 25 said it existed but "seldom" occurs. Only 2% claimed that ritual abuse does not exist at all. In response to a second question, 68% of respondents said the Utah attorney general probably or definitely should be empowered to investigate ritual abuse claims. State legislators, responding to an appeal by Governor Norm Bangerter, authorized \$250,000 of initial funding for special SRA investigators. [Patty Henetz, "Satanic abuse is real, 90% say," [Salt Lake City] *Deseret News* (17 Jan.92):A1,A2; Gode Davis, "In the Name of Satan," [Salt Lake City] *Network* (Mar.92):14-18. C: Jan Harold Brunvand, Robert Hicks, Jeff Victor.] [BE]

"BABY X" MURDER ANNIVERSARY. On 8 Nov.91, about 500 people from Idaho, Utah, and Colorado gathered in the town square of Rupert, Idaho to celebrate the second anniversary of the discovery of a infant's body near the local county landfill. "Baby X" was a 4-8-week-old Hispanic girl who was found dismembered and partially burned. Police, working with Idaho and Utah authorities, found no evidence of cult involvement, and many assumed that the infant belonged to an illegal alien and had been mutilated by predators. But in March 1990 a 9-year-old who lived near the discovery site, began having nightmares and later drew pictures of a burning baby for his therapist, claiming that she had been murdered by devil worshippers.

The vigil included the lighting of white candles, public prayer to combat ritual abuse, and testimony from several "survivors." "Patty," one such, warned that the abuse had gone on for centuries: satanists were highly organized and used brainwashing tactics learned from Nazis: "They use terror and fear to control children ... and, then, the cycle is passed from adult to child and adult to child." Rev. Stephen Oglevie of the Church of the Nazarene, one of the rally's organizers, agreed that ritual abuse goes back to the middle ages, passed down from one generation to the next. In the vicinity of Rupert, an area locally called "Magic Valley," he believes that ritual abuse has been going on for at least 30 years, perhaps longer. The way "Baby X" was mutilated, he claimed "is consistent with a ritual." He defined the problem as part of a "spiritual battle": "There is a battle for the soul being fought on a daily basis." Dr. Richard Worst, a psychiatrist at nearby Twin Falls, said, despite initial skepticism, he is now convinced that some of his patients have taken part in satanic baby sacrifices in Magic Valley. The ritual was taped by broadcasters for broadcast on a tabloid TV series, *Inside Edition*.

A reporter noted that "just about everyone in the area ... has heard stories of mutilated animals and covens holding rituals, hidden in the darkness." One couple described walking along the Snake river in November 1989, shortly

before the baby's corpse was found. Through binoculars they watched a group, dressed in black robes, gathered around a fire. "At first, we thought it was a bunch of kids having a kegger [illegal beer party]," one said, but then they saw dancing and chanting and a woman screaming. They speculated that she was being initiated into the group, although they were not close enough to hear what they were chanting clearly. The next day they returned to the scene and found the body of a dog whose head had been cut off and placed on a stake inside the circle. The couple said that they continued to watch the group, which met once a month under a full moon, and on several instances found dog carcasses near the scene afterwards. They identified a car that drove members to the scene and one day saw it parked by a restaurant in Burley. They went inside and saw two men with pentagrams drawn on their hands examining a large book with zodiac signs inscribed on it and a lock. They said, loud enough to overhear, "If these fools had any idea how much we've infiltrated this area, they'd be scared to death."

The "Baby X" investigation continues with the help of a special investigator from the Idaho state attorney general's office. [Phil Sahn, "The devil, you say: Tales of satanism persist in Mini-Cassia area 2 years after Baby X killing," [Twin Falls, ID] *Times-News* (8 Nov.91):A1, A2; Phil Sahn, "Are satanists practicing locally?" *Ib.*, A5, A6; "Vigil against ritual abuse tonight," *Ib.*, A5; Phil Sahn, "Anti-abuse vigil draws 500: Survivors, foes join in prayer, song at Rupert," *Times-News* (9 Nov.91):A1; Davis, "In the Name of Satan," *op cit.* above. C: Jeff Victor.] [BE]

CANADA CATTLE MUTILATION. On 25 Nov., police near Brooks, in southern Alberta, found a cow slaughtered and mutilated. From tracks left behind, the RCMP concluded that the killers drove a vehicle into a field, ran down the animal, and then stabbed it to death. The cow was dragged 2.5 km to a vacant farmhouse, where its organs were cut out and its blood used to write satanic messages and a pentagram on interior walls. "It's highly likely that what we have here is straight vandalism," a RCMP source said, noting, however, that officers with cult training "were curious." [Peter Smith, "Cow found mutilated," *Calgary Sun* (27 Nov.91):17; Rich Mofina, "Cow death unsolved," *Calgary Herald* (28 Nov.91); Brock Ketcham, "Cow killing a mystery," *Calgary Herald* (29 Nov.91). C:Robert Hicks.] [BE]

SATAN AND PARIS RADIO STATIONS. Radio Ici et maintenant, recently devoted two late-night shows to GUD (Groupe Union Défense), a right-wing group that supports French mercenaries siding with Croatia in the Yugoslav civil war. A motivating force in the GUD is Jean-Paul Bourre, an avowed satanist who has written books on sorcery and black masses. The outrageous behavior of Bourree and his associates, which included ethnic humor, resulted in a flood of protests from the radio's usual audience, which prefers New Age topics such as healing the planet's karma or contacting Saddam Hussein's unconscious. During call-in shows following, one anonymous caller told the radio audience that Bourree was far more than a fascist weirdo. The caller implied that he had witnessed "red masses" conducted by Bourree and that he was associated with a group called "The Gypsy Jokers" who abduct people for ritual murders. Jean-Louis Brodu (our source here) calls this "the first sign of a specific rumor about

organised satanic crimes in contemporary France." [BE]

PENNSYLVANIA CULT RAIDED. Acting on a tip, police in Lititz, PA, entered an apartment on 18 January and stopped a group of teens who were preparing for a "satanic ritual." Six juveniles were arrested, and police confiscated alcohol, drugs, weapons, and a variety of "ritualistic devices." A photo shows bird skulls and bones, which Detective Douglas Shertzer, the raid's coordinator, said were supposed to "house demons" that would be invoked during the ritual. Some of the teens also wore silver crucifixes to "attract the devil," he added. [But I thought silver had power *against* evil forces (e.g., Motif D.1385.4)!--BE] Also found were a statue of a unicorn, a deck of tarot cards, Anton LaVey's *Satanic Bible*, and a popular collection of New Orleans "voodoo" lore (Ray T. Malbrough, *Charms, Spells, and Formulas* [St. Paul, MN: Llewellyn Pubs., 1986]).

One girl, 16, described herself as a witch and claimed that her mother, who lives in California, is also a witch. "She says she is her own god," Shertzer said. She was charged with reckless endangerment, and police noted that she had been involved in an incident four days earlier when she pointed a loaded gun at another teen. The five others were charged with underage drinking, and one of them, 14, received treatment for alcohol poisoning. [Roger Clinton, "Lititz Police Raid Satanic Rites," *Lancaster [PA] Intelligencer Journal* (20 Jan.92):A1,A2.] [AM]

US MILITARY PREVENTS TEEN SUICIDE PACT. In January, US officials in Panama seized several children, aged 13-15 and confined them the psychiatric ward of a military hospital. Their families, all US military personnel, were reassigned to various places in the States, where the adolescents could receive "more comprehensive medical care." A short statement admitted only that the teens "were found to be experimenting with activities associated with cult rituals." But sources at Curundu Junior High School for military families said that rumor held that the students, aged 13 to 15, had cut themselves and shared blood in a pact to commit mass suicide late in January. The pact, allegedly involving 20 teens, was discovered by parents and reported to military officials just in time to prevent the deaths.

The same group was reportedly responsible for the ritual sacrifice of a cat near the AFB swimming pool on Halloween, and later the remains of a sacrificed coatimundi was found nearby. Fellow students confirmed that the "cult members" often wore black clothing and inverted crosses, abused alcohol and marijuana, and generally were "really weird." One said that the group tried to recruit her, claiming they had sacrificed the coatimundi and adding that they had also dug up a human grave: "I said no and they got really mad at me." Similar rumors circulated at Balboa High School.

Jim McCarthy, a Boulder CO cult expert, confirmed that Satan worship has been growing among children of military families, who are often disoriented by their parents' frequent moves. When the Curundu rituals were described to him, though, he said they were more than mere "dabbling," adding that involvement in animal sacrifices usually means "they go on to bigger things." [Jack Anderson and Michael Binstein, syndicated column, 26 Feb.92.] [BE]

PENNSYLVANIA VIRGIN-SACRIFICE PANIC. Students at elementary, junior high, and high schools in

Lehighton, PA, prepared for the worst on Friday, March 13, as rumors circulated that a satanic cult would storm a local school and abduct a blonde, blue-eyed virgin for sacrifice. Armed with machine guns, the devil worshippers would surround the junior high school first, and if they were repulsed, they would proceed either to the high school or to the elementary school to seize a student. "There are 151 people in it, 65 from our high school," one girl told press, adding that the sacrifice was planned for this Friday the Thirteenth because it was 7 days before the spring equinox, "the day to worship Lucifer....They'll cut out her heart and drink the blood." Other rumors held that one body had already been found by police, and that the FBI had taken two students from a local school, one for deprogramming, one for her own protection.

The panic apparently began when a blonde, blue-eyed junior high student received four notes from a classmate warning that she might be the target of a cult on February 2, a satanic holiday. The classmate's family also called the girl's parents to express their concern. Police and school officials were called in, but nothing concrete was uncovered. Somehow, the discussions became known to other students, who connected the threat to two local sites believed to be cult assembly places. At one, an abandoned depot at nearby Packer-ton, police found the remains of a small animal inside a shakily drawn six-pointed star. Weird symbols were painted on the walls, along with the usual vulgarities and names.

The other spot, a Lehighton Victorian-era home decorated with gargoyles, became the target of attention, both from curious youths and police. School bus drivers noted that students "gawk and point to the structure." "A bunch of us went out there and I looked in the window," one 14-year-old reported. "I saw a big circle of candles, it was really big, the whole living room, and there was a star inside." After vandals smashed one of the gargoyles and left tire tracks in the front yard, the residents posted a note on both front and back doors, saying, "If you have come here on behalf of the rumors of an occult here, please go away! We do not practice Satanism or worship the devil and do not find joy in harming others or children. If there is an occult in Lehighton, it is not coming from within this house or anyone associated with it." A local paper agreed that there was no evidence connecting the residents with a cult, but published a front-page photograph of animal remains found near the house.

On Saturday, March 7, the district attorney of Carbon County said that it had agreed to assist local police with an investigation, noting that departments were being "inundated with calls from concerned parents." The next day, worshippers at two local churches heard the following statement from a local police chief read aloud to them:

What I have to say this morning, may shock some of you, and if not, it should. Contrary to popular belief, Satan is alive and well and living here in Carbon County. By now, most of you have probably heard rumors about the rise in the practice of Satanic Cults in our area. Until recently, most of it has been just that, rumors. However, within the past few weeks local authorities have been receiving information at an alarming rate as to the cults [sic] activities. The entire law enforcement community here in the County are working together to combat this

activity....There allegedly are activities planned by the cults for Friday the thirteenth. We will be ready for them, but we need the help of everyone in the community. Therefore, if you as individuals hear or see anything, regardless of how trivial it may sound to you, by all means, call the police and give them the information. We are already disseminating information to effectively guard against anyone getting hurt.

In conclusion, as I've said earlier, if it sounds like I'm trying to frighten you, I am!...And remember, Bible prophecy is being fulfilled every day, and Satan is alive and well!

The official cautioned against cancelling schools on Friday, saying that such buildings were "a safe haven," and students running around the streets would be far more vulnerable to attack. He also volunteered to talk to local Parent/Teacher Organizations about how to identify signs of cult activity. Frank Brunner, head of a local Christian school, offered to counsel anyone wishing to exit one of the cults. "Where there's smoke, there's fire," Brunner noted, adding "We're interceding in prayer for the town of Lehighton. No harm will come to anyone in Lehighton." The mayor of Lehighton agreed though for different reasons. "Sure, Satan is alive and well, but I don't think Satan is in Lehighton....I think all of this has been blown out of proportion." He did say that unmarked police cars would step up patrols on Friday, focusing on the alleged cult sites.

[Katharine McKee, "Stories of devil worship, sacrifice scare students," [Allentown, PA] *Morning Call* (6 Mar.91):A1, A9; McKee, "Carbon DA asked to investigate rumors of Friday the 13th satanic cult sacrifice," *Morning Call* (7 Mar.91):B1; McKee, "Carbon gets cult warning from official," *Morning Call* (10 Mar.92):A1,A2; Ron Gower, "Rumors about satanic activity run amok in Lehighton," *The [Lehighton] Times News* (10 Mar. 92):1,3; Gower, "Cult letters cause anguish to Lehighton area family," *Times News* (11 Mar.92):1, 11; Gower, "Cult activity is generally not illegal, although it is opposed by Christianity," *Ib.*, 1,11. C:Katharine McKee. Cf. Bill Ellis, "The Devil-Worshippers at the Prom," *Western Folklore* 49 (1990):27-49, concerning a similar rumor-panic that occurred in 1987 about 15 miles away in Lansford, PA.][BE]

ALSO HEARD

HOMELESS IN LEGOLAND. A rumor says that Lego, manufacturer of a popular set of toy building-blocks, has included a homeless figure in its line of toy kits to be "more relevant." Lego does sell sets to construct castles, knights, and so on, but none that include materials to build street people. The rumor has been heard at FAO Schwarz, Toys R Us, and other toy stores. One Toys R Us worker said the homeless figure had been included "to teach kids sensitivity and compassion." "Oh, there must be some mistake," said a Lego official. "You see, only smiling, happy people live in Legoland." ["Rumor Control," Harrisburg [PA] *Evening News* (6 Jan.92):A2 C; Henry Koretzky and Simon Bronner.][AM]

CONDOMS AND FOODS. Maxwell Moglen of the Oakland CA area, filed suit against the Safeway supermarket chain after his wife, Ruth, apparently found a condom in a slice of

bread bought in a Berkeley store. Ruth, 80, was eating a sandwich when she choked and coughed up a part of a rubbery object embedded in a piece of bread. Neither she nor her husband has been able to eat bread since then, their lawyer claimed. Safeway officials examined the object and suggested that the object might have been the tip of a finger from a rubber glove. The case is pending in Alameda County Superior Court. ["Lawsuit Over Strange Item in Bread," *San Francisco Chronicle* (28 Dec.91):A17.]

Meanwhile, in Kuala Lumpur, Malaysia, one S. Adinrayanan went to the hospital with severe stomach pains. After doctors removed three spherical objects from his stomach, he was arrested and handcuffed to his hospital bed, as authorities feared the objects were condoms containing heroin. Adinrayanan was released, however, when further investigation showed the objects were lizard eggs. Kuala Lumpur narcotics chief Othman Talib told the local paper, the *Star*, "I don't blame the doctors for suspecting it to be drugs because that was what I thought when I saw the eggs." [*USA Today* (10 Jan.92):4A.] [BE]

"THE LUNCH DATE": CL OR PLAGIARISM? The Academy of Motion Pictures recently reviewed the Oscar it had given Adam Davidson's short film, "The Lunch Date," after receiving a video copy of "Boeuf Bourignon," an independent Dutch film made a year earlier. Both present an identical plot: a well-dressed white woman buys a tray of food in a cafeteria, leaves it on a table, then leaves to get silverware. When she returns, a shabby black man is eating her lunch. The two stare at each other, both picking at the same meal, until the man gets up and returns with two cups of coffee. After he leaves, the woman finds that she has stolen the black man's meal; her own tray lies on a nearby table.

Davidson, when notified, claimed ignorance of the Dutch film and said that he had derived the plot from an "urban folk tale" heard as an undergraduate in 1985. An Academy committee decided to take no action, since there was no evidence that Davidson had seen the other film and since several members recalled hearing similar legends. Since the decision, the film-maker learned from Jan Harold Brunvald (author of *The Choking Hitchhiker*) that the legend had been in circulation since the early 1970s. He also found that when his film was screened on Japanese TV, it was shown alongside a Japanese film with a similar plot. [David Kissinger, "Did Pic Academy Have Short-Film Deja View?" *Variety* (27 Jan.92):3,10. C: J.H.Brunvald.] [BE]

STOP ME IF YOU'VE HEARD . . .

AIDS MARY ON DALLAS RADIO TALK SHOW. The September 1991 issue of *Ebony* included a letter from "C.J.," a Dallas, Texas, woman who claimed that after contracting AIDS she had become obsessed with picking up men in nightclubs, in order to pass the deadly virus on. "I feel if I have to die of a horrible disease," the letter concluded, "I won't go alone." Although the magazine could not verify the letter's accuracy, it printed it anyway, "as a warning to readers" [90]. The letter provoked a flurry of comments in the Dallas area, and Willis Johnson, a local radio talk-show host, broadcast an appeal for the woman to contact him. On 31 August, a caller identified herself as C.J. and reminded

Johnson that she had sent him a similar letter two years ago, a fact that Johnson had never shared with anyone.

"C.J." agreed to appear on a 4 September broadcast, during which she described haunting nightclubs in the Dallas-Fort Worth area, picking up men (married and unmarried) and having unprotected sex with them. She had no remorse, saying: "I blame it on the man [who gave me AIDS]. 'I blame it on men, period.... I'm doing it to all the men because it was a man that gave it to me.'" Johnson appealed to her to meet with a minister and seek counseling, but he concluded, "I don't think we have made a lot of headway with her."

Local health officials noted that the controversy led to increased attendance at AIDS education seminars and a boost in HIV testing, and one doctor commented, "This woman's announcement has been the most powerful reinforcement of [our] message I've ever seen in Dallas." The Dallas Police Department said that knowingly trying to transmit AIDS was a felony, but said that it was not investigating C.J.'s claims because no one had ever filed a complaint against her. Meantime, a nightclub manager said that the broadcast had not hurt business, but that patrons were "more aware.... Everybody is thinking more carefully about what they do." Customers agreed: "There could be a lot of C.J.'s out there," one noted, and another commented, "If what this woman says is true, we are talking about a form of genocide.... It is serial killing. But true or not, promiscuity has de-elevated, believe me." ["Tale of Revenge Stirs AIDS Furor," *New York Times* (1 October 1991):A16. C: Patrick Huyghe.]

By late October, however, police were able to prove that the author of the *Ebony* letter and the talk-show guest (two different women, as it turned out) were both hoaxers. The author of the letter, a 15-year-old who had recently lost a family member to AIDS, admitted she wrote it to raise community consciousness of the disease. The other woman, 29, said she called the radio show as a joke and "didn't mean [the hoax] to take the turns it did." Neither woman was infected and no charges were filed. A Dallas health department source commented, "I look at what happened with C.J. as a fire drill, something that has made people aware of danger and risk." [AP, 22 Oct.91; "Dallas Police Discount AIDS Revenge Tale," *New York Times* (23 Oct.91):A14. C: Patrick Huyghe and Henry Koretzky.] [BE]

MALL MAYHEM IN WICHITA. During the weeks before Christmas, police and news reporters unsuccessfully tried to track down a persistent rumor attached to Towne East Square, a local mall. According to the story, gangs of black teens were initiating new members by requiring them to grab white children and throw them over a second-level railing to the level below. Lack of public information was blamed on a conspiracy in which police, newspaper editors, and mall owners hushed up the incidents to keep Christmas shopping high and profitable. Steven A. Smith, managing editor of *The Wichita Eagle*, however, denied that any such plot existed: "Our reporters have spent a considerable amount of time chasing these rumors in recent weeks, and we have yet to confirm any of the various versions." Police sources also said that no parent had complained about a child being thrown off the mall's upper level and added that they had been given no specific tips other than "I-heard-it-from-a-friend-who-heard-it-from-a-friend."

Other mall horror stories were circulating in the area: an infant and mother were said to have been repeatedly stabbed in one store; a man hiding under a car supposedly slashed the ankles of a woman wearing a mini-skirt; a psychopath with a hatchet was climbing into unattended cars at gas stations. Don Nance, a director of counselling at Wichita State U, connected the rash of stories to a series of incidents this past summer, in which an unknown gunman fired shots randomly into houses, striking sleepers in their bedrooms. These events, he said, suggested "that people are powerless to protect themselves from random acts of violence." The rumors are vital, Nance concluded, "because they address real fears, real suspicions and a real feeling of helplessness in a suddenly dangerous world." [Laurie Kalmanson, "Wild rumors in Wichita fueled by fear, prejudice, experts say," *The Wichita Eagle* (29 Dec.91): 1A.14A. C: Joel Best.]

A passing but significant allusion to "The Attempted Abduction" appeared in the syndicated cartoon "Funky Winkerbean" on 13 Feb.92: The mall-wise teenager Cindy, frustrated by having to deal with her pesky younger sister Mercedes, tells her boyfriend at the end of the strip, "Excuse me ... Mercedes has to go to the restroom!" The sister, a little apprehensive, replies, "If I'm not back in five minutes ... alert mall security!!" [BE]

HAVE YOU HEARD?

BABY-KILLING FERRETS. Adrienne Mayor writes: For the last decade, I've been gathering a series of lurid warnings from state police departments, newspapers, and even the Humane Society about ferrets attacking children. All relate bloody tragedies involving unnamed children (but of very specific ages and cities) with graphic details of ravaged ears and noses. So far as I can determine, all of the warnings can be traced to only two incidents, one in the UK and one in Utah. Stereotyped vicious ferrets appear in several recent popular movies and novels. What interests me is that the *expression* of the ferret's bad reputation is remarkably similar to the ferret/weasel folklore of classical Greece and Rome, where these animals were domesticated as mousers before cats became widespread. Ferrets were also associated with ancient witches and sent to nibble ears and noses of the unaware. The resurgence of exaggerated popular fears about ferrets seems to signal origins in folklore. I'd like to hear from anyone who has heard any modern ferret-related lore, including accounts of attacks on children, and the so-called sport of ferret-legging. Contact: Adrienne Mayor, 55 Aiken Ave., Princeton, NJ 08540 USA. [Ed's note: it is true that if you put your finger in the ferret's cage at the pet store, the ferret will pounce and chomp down on it with astonishing grace and speed, as I demonstrated recently to my unimpressed daughter.--BE.]

OUIJA BOARD ACCOUNTS. Bill Ellis would like to locate archival records or popular publications describing adolescents' experiences with Ouija boards. Records of similar mechanical methods of communicating with spirits such as glass-moving ("the spirit in the glass") or table-tapping are also desired. Especially needed: accounts that describe contact with an *evil* spirit or a devil. Contact: Penn State, Hazleton Campus, Hazleton, PA 18201 USA.

THE CUTTING EDGE

BOOKS AND MONOGRAPHS

CONTEMPORARY LEGEND EMERGES. Volume 1 (1991) of ISCLR's annual journal has now been published. The volume is introduced with editorial statements by Paul Smith and by Sylvia Grider and Tom Green, and includes:

- Linda Dégh, "What Is the Legend After All?"
- Bill Ellis, "Cattle Mutilation: Contemporary Legends and Contemporary Mythologies"
- William M. Clements, "Interstitality in Contemporary Legend"
- Sandy Hobbs and David Cornwell, "A Behavior Analysis Model of Contemporary Legend"
- Joel Best, "Bad Guys and Random Violence: Folklore and Media Constructions of Contemporary Deviance"
- Paul Smith, "Contemporary Legend and Popular Culture: 'It's the Real Thing' "
- Janet Langlois, " 'Hold the Mayo': Purity and Danger in an AIDS Legend"
- Daniel Barnes, "Research Notes--The Contemporary Legend in Literature: Towards an Annotated Checklist"

Those who were ISCLR members in 1991 should have received copies of this volume; new members can purchase back issues of *CL* 1 for £10 from Hisarlik Press, 4 Catisfield Road, Enfield Lock, Middlesex EN3 6BD, UK; fax: (0)992 700 898.

CLs MAKE SOCIOLOGY TEXT. Erich Goode's new textbook, *Collective Behavior* (New York: Harcourt Brace Jovanovich, 1992), includes a chapter on "Contemporary Legends and Collective Delusions" (303-348). It summarizes work done on topics related to rumor, gossip, and legend from both sociological and folkloristic points of view. Along the way, Goode summarizes and comments on common legends like "The Boyfriend's Death" and "The Snake in the Blanket," as well as delusions like *The War of the Worlds* radio broadcast and the 1970s cattle mutilation panic. Drawing especially on Dégh and Vázsonyi's work, he stresses that legends are not necessarily completely untrue, and many contain a grain of truth. A special section focuses on the satanic child-murder legend and factors that encourage it.

TABLOIDS. S. Elizabeth Bird has published *For Enquiring Minds: A Cultural Study of Supermarket Tabloids* (Knoxville: U of Tennessee Pr., 1992), a full-length analysis of this popular genre in its historical and cultural contexts. Drawing on a variety of disciplines, Bird argues that tabloids build on and feed existing folk-like narrative traditions. Their readers tend to be alienated in some way from the dominant culture, so they are popular precisely for the reason they are despised: they celebrate both excess and ordinariness. After beckoning readers into a world where life is dangerous and exciting, Bird argues, the tabloids reassure them that there's no place like home.

JOURNALS AND NEWSLETTERS

Bulletin de l'Institut Français d'Études Andines. Vol.20:1 (1991) contains a special section on the Latin American lore of the "pishtaco," or "slaughterer," a

mysterious figure often described as a European ogre who kills Native Americans for their blood and organs. Included are A. Molinié Fioravanti, "El *pishtaco*: presentación"; G. Taylor, "Comentarios etnolingüísticos sobre el término *pishtaco*" [etymology]; C. Salazar, "El *pishtaco* entre los campesinos y los mineros de Huancavelica" [ethnographic data collected from peasants and miners in Peru]; G. Rivière, "Lik'ichiri y Kharisiri: A Propósito de las Representaciones del 'Otro' en la Sociedad Aymara" [similar images of "the Other" in Aymara society]; I. Bellier and A. M. Hocquenghem, "De los Andes a la Amazonia: Una representación evolutiva del 'Otro'" [a similar figure represented in prehispanic iconography]; W. Kapsoli, "Los *pishtacos*: degolladores degollados" [narratives from central Peru show "the slaughterer slaughtered," often by a trickster peasant]. English and French abstracts.

Caries & Cabals, a desk-top-published publication on conspiracy theories of all kinds. **No. 4 (1992)** includes articles on Nixon and Bush's role in the JFK assassination, Wilhelm Reich's persecution and odd death in prison, the Rockefeller-dominated Trilateral Commission, and a lengthy, documented essay on the US military's role in creating AIDS. Reviews. Ed. Kenn Thomas and Phil Gounis; irreg.; \$4/issue; Address: Steamshovel Press, c/o Kenn Thomas, 5927 Kingsbury, St. Louis, MO 63112.

Child Abuse and Neglect. **Vol. 15:3 (1991)** includes a special section of ritual child abuse. This includes David P.H. Jones, "Ritualism and Child Sexual Abuse" [an even-handed overview of theories and responses]; Kenneth V. Lanning, "Ritual Abuse: A Law Enforcement View or Perspective" [skeptical critique of claims]; Frank W. Putnam, "The Satanic Ritual Abuse Controversy" [critique of the uncritical way in which SRA theories are circulated]; Walter C. Young, Roberta G. Sachs, Bennett G. Braun, and Ruth T. Watkins [case study of 37 MPD patients reporting satanic abuse in Denver and Chicago] and F. and P. Jonker-Bakker [case study of 48 children reporting satanic sexual abuse in Oude Pekela, The Netherlands, (see FN 19:6)].

Dear Mr Thoms... A Folklore Miscellany published by the British Folk Studies Forum. **No. 24 (January 1992)** features David Cornwell and Sandy Hobbs, "The Clowns," a survey of a panic in the West of Scotland caused by clowns allegedly approaching children to offer them candy, then kidnapping them. New immigrants cook dinner in the middle of their living room floors; 1850 postage stamps appeal; Cokelore; penis captivus; falling chunks of frozen urine from jetliners; much photocopy-lore, news reprints. Entertaining, well-edited, and useful. Ed. Gillian Bennett; irregular; ca. 6 issues £5; address: 28, Brownsville Road, Stockport SK44PF.

FLS News: The Newsletter of the Folklore Society. **No.14 (Jan.1992)** continues the discussion of "cockstride" ghosts (although exorcised, they return a cockstride every year). Also included: beliefs regarding the protective powers of cauls and a reproduction of a "Blue Star Acid" flyer from a junior school in Birmingham, England, dated 10 Sept.91. Ed. Steve Roud and Cindy Sughrue; 2/yr.; free to members of the Folklore Society, non-members: 2 issues £3.00; address: The Folklore Society, University College London, Gower Street, London WC1E 6BT.

Fortean Times. International news accounts and reports of

anomalous phenomena, often with photographs. **No.60 (Dec.91)** Pagan elements in Xmas; winter-blooming Glastonbury thorn; interview with Eddie Bullard; reprint of Brodu on cloud-chasing planes [from FN 20]; road ghost memorate; fish legends from the Talmud. Roundups include updates on satanic cult scares in Australia, South Africa, and the US.

No. 61 (Feb.92): Survey of "first Europeans to reach America" claims; long-distance cat returns; haunted car memorate. Roundups include a detailed account of the Epping Forest (UK) ritual abuse case, mystery subs (Sweden), more phantom social workers (UK), campus massacre rumors, mall slashers, and sinister clowns (all US). Extensive reviews, letters, notices. Ed. Bob Rickard and Paul Sieveking; 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.7:3 (Jan.92)**: Beverly C. Jaegers provides a psychic investigation of a UFO sighting near Piedmont, MO; ske'ch of Rasputin; Stan Gordon on PA bigfoot reports.

7:4 (Apr.92): Ian Blake on F. W. Holiday's theory of the Loch Ness Monster as a tulpoid, ectoplasmic apparition (with an MIB account); Stan Gordon reports UFO, bigfoot, falling frozen urine reports from PA. Press reprints includes a cattle mutilation report from Edmonton (weasels did it) Reviews. Ed. Beth Robbins; 4/yr.; \$8/yr (\$10 foreign); Address change: P.O. Box 43516, Richmond Hts., OH 44143.

International UFO Reporter. The journal of CUFOs, devoted to scientific investigation of UFO sightings. **Vol. 16:6 (Nov./Dec.'91)** relates anthropologist Thomas J. Carey's efforts to trace the mysterious U. Penn. "archaeologists" said to have witnessed a 1947 saucer crash in New Mexico. Don Schmitt and Kevin Randle update their Roswell crash research; Richard Haines presents a recently released Russian UFO/military jet encounter report; Budd Hopkins parallels abduction controversy to the Clarence Thomas/Anita Hill confrontation; Jenny Randles comments on recent reports that crop circles are the products of hoaxers. An editorial exchange between Clark and Barry Greenwood suggests that ufology's lack of public credibility is caused by participants' widely diverging goals and methods. 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. 41 (Nov.91)**: Thomas Bullard responds to Dennis Stillings (No.39), stressing that similarities in abduction accounts are not typical of folklore, which thrives on variation. Martin Kottmeyer surveys the emphasis of large, staring eyes in both UFO fantasies and abduction experiences. John Harney critiques the Randle/Schmitt Roswell investigation and suggests that it was a weather balloon after all. John Rimmer concludes that the emergence of complex crop circles pretty much establishes that they are hoaxes. Reviews, letters. Ed. John Rimmer; 4/yr.; 4 issues £4.00, US \$10, Europe £5.00, other countries £5.50; address: John Dee Cottage, 5 James Terrace, Mortlake Churchyard, London SW14 8HB UK.

News of the Weird. Bizarre news item summaries. **No. 12 (10 Jan.92)**: Ten visitors a week come to see satanic murderer Richard Ramirez, most young girls in love with him.

California vets successfully fight repeal of a law making it illegal for an untrained person to brush a dog's teeth (opponents claimed bribery). A Brazil paper advertises sale of an 18-year-old virgin; police determined that the woman in question was actually not a virgin.

No. 13 (28 Feb.92): A Swiss shoplifter hides a frozen chicken in her bra and passes out; Trolli makes candies in the shape of road-killed animals with tire tracks on their backs; Brazilian assailants snip off women's hair to sell to wig-makers; a gynecologist hypnotizes a patient so he can have "telephone sex" with her. Ed. Chuck Shepherd; irreg.; 7/\$10, \$11 Canada, \$16 foreign; Address: P.O. Box 57141, Washington, DC 20037.

Revista de Investigaciones Folklóricas. No.5 (Dec.1990) includes several interesting theoretical studies of folk narrative, including Ana M. Cousillas, "El relato personal: aproximación al estudio de su dimensión grupal" [The personal narrative: Approaches to the study of groups' shared knowledge]; María Inés Palleiro, "El relato folklórico: un mensaje plural" [The folk narrative: a plural message]; and Paulo de Carvalho-Neto, "Valor de la palabra 'Folklore'" [The value of the term "folklore"--a critique of the fad for novel terminological systems]. Ed. Martha Blache; Address: Sección Folklore, Instituto de Ciencias Antropológicas, Universidad de Buenos Aires, 25 de Mayo 217--1º piso, 1002 Buenos Aires, Argentina.

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.1:3 (Nov.91):** Cesare Bermani describes how the present "stolen kidney" legend in Italy draws many details from the older "white-slave trade" legend in which a girl entering a boutique is anesthetized and kidnapped. Paolo Toselli updates the "stolen kidney" legend, now including a "mobile operating room" in which children's organs are quickly removed; meanwhile, in Brazil, rumor says that Italians import 5000 Latin American children a year to use their organs. Paolo Fiorino details three cases in which extraterrestrials were blamed for missing children. Alessandro Cortellazzi reports a rumor starting in Sept.89 in which a hypnotist enters a bank, stares at the teller, and induces him to hand over a large sum of money. Craig Shergold, the fad of "Swatch" plastic wristwatches, mystery cats. On a positive note, CERAVOLC was able to work out a deal in which 111 kilos of barcodes saved by Turin nuns were given to the Italian Institute for Bar Codes for exhibition; in exchange, the institute donated a wheelchair to a handicapped person. Abstracts in English and French 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.37 (Feb.92):** A couple are arrested for making love in a car while motoring down an interstate highway (police cited them for driving too slowly); a woman calls 911 when gets her tongue stuck to the inside of her freezer; a flyer placed on cars at a hospital warns women that their surgeon will secretly extract eggs from their ovaries for test tube impregnation. Ed. Chuck Shepherd; irreg., free with every second copy of *News of the Weird*; Address: P.O. Box 57141,

Washington, DC 20037.

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. Send references or offprints (if convenient) to Alan E. Mays, Heindel Library, Penn State Harrisburg, 777 W. Harrisburg Avenue, Middletown, PA 17057-4898, USA. If in a foreign language, please provide an English abstract.

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 journals are not normally starred.

Ackermann, Hans-W., and Jeanine Gauthier. "The Ways and Nature of the Zombi." *Journal of American Folklore* 104 (1991):466-494. [The zombi (or zombie) tradition in Haiti and other countries.]

Bard, Marjorie. "Relating Intrapersonal Storying (Idionarrating) and Interpersonal Communicating." *Southern Folklore* 49 (1992):61-72. [Abused women construct narratives of their experiences by first narrating them to themselves.]
* Barlow, Dudley. "Urban Legends." *Education Digest* 57 (Sept.91):16-18. [Brief introduction to legends for educators.]

Bartholomew, Paul and Robert, with William Brann and Bruce Hallenbeck. *Monsters of the Northwoods: An Investigation of Bigfoot in New York and Vermont.* The authors, 1991.

Bennett, Gillian. "Contemporary Legend: An Insider's View." *Folklore* 102 (1991):187-191. [Response to Heda Jason (see FN 21:7-8).]

* Botsford, Keith. "Danny and the Octopus." *The Independent* (25 Jan.92):27. [American reporter Danny Casolaro commits suicide (?) while investigating a political conspiracy called "The Octopus."]

Bronner, Simon J., ed. *Creativity and Tradition in Folklore: New Directions.* Publications of the American Folklore Society, New Series. Logan: Utah State University Press, 1992. [A section on narrative in this work honoring folklorist W.F.H. Nicolaisen contains the following essays: "Pearl Bryan in Legend," by Ronald L. Baker; "The Legend Conduit," by Linda Dégh; "Narrating in Socialist Everyday Life: Observations on Strategies of Life Management in Southeast Europe," by Klaus Roth; "The Fruit of the Womb: Creative Uses of a Naturalizing Tradition in Folktales," by Christina Bacchilega; and "I Saw the Trees Had Souls": Personal Experience Narratives of Contemporary Witches," by Elizabeth Tucker.]

Burke, Carol. *Vision Narratives of Women in Prison.* Knoxville: University of Tennessee Press, 1992.

Butler, Gary R. "Indexicality, Authority, and Communication in Traditional Narrative Discourse." *Journal of American Folklore* 105 (1992):34-56.

* Campbell, Beatrix. "Children's Stories." *New Statesman & Society* (5 Oct.90):15. [Producer of TV exposé of Nottingham SRA case defends her actions.]

* -----, "Hear No Evil." *New Statesman & Society* (19 Oct.90):10-11. [Attack on Nottingham police for failing to

- investigate SRA claims.]
- * Clements, William M. "Catflesh in Mexican Food: Meaning in a Contamination Rumor." *Studies in Popular Culture* 14:1 (1991):39-51.
 - * Cockburn, Alexander. "Day-care Trials: Evidence from the Mouths of Babes." *In These Times* (4-10 Sept.91):17. [Comment on Edenton, NC SRA case.]
 - * Crouch, Ben M., and Kelly R. Damphousse. "Newspapers and the Antisatanism Movement: A Content Analysis." *Sociological Spectrum* 12 (1992):1-20. [Numbers of satanism stories increased from 1980-1990 and were more negative in tone than articles on witchcraft.]
 - * Dawson, Judith. "Vortex of Evil." *New Statesman & Society* (5 Oct.90):12-14. [A social worker on the Nottingham SRA case.]
 - * Doten, Patti. "Psst, have you heard the one about...?" *The Boston Globe* (12 Dec.91):A1.A3. [Interview with Allan J. Kimmel on contemporary rumor research.]
 - Ellis, Bill. "Contemporary Legend"--Cracks or Break-throughs?" *Folklore* 102 (1991):183-186. [Response to Heda Jason.]
 - Fine, Gary Alan. *Manufacturing Tales: Sex and Money in Contemporary Legends*. Publications of the American Folklore Society, New Series. Knoxville: University of Tennessee Press, 1992.
 - Forsyth, Craig J., and Marion D. Olivier. "The Theoretical Framing of a Social Problem: Some Conceptual Notes on Satanic Cults." *Deviant Behavior* 11:3 (1990):281-292.
 - Franklin, H. Bruce. *M.I.A., or, Mythmaking in America*. Brooklyn, N.Y.: Lawrence Hill Books, 1992.
 - Glass, Steven L. "An Overview of Satanism and Ritualized Child Abuse." *Journal of Police and Criminal Psychology* 7 (Oct.91):43ff.
 - * Grenier, Richard. "Movie Madness? Oliver Stone's Assassination Theory." *TLS* (24 Jan.92):16-17. [JFK conspiracy.]
 - Greyson, Bruce, and Nancy Evans Bush. "Distressing Near-Death Experiences." *Psychiatry* 55 (1992):95-110. [Hellish imagery in NDE accounts.]
 - Hafferty, Frederic W. *Into the Valley: Death and the Socialization of Medical Students*. New Haven: Yale University Press, 1991. [Examines "cadaver stories"--"usually apocryphal narratives that describe medical students' pranks involving cadavers or cadaver parts."]
 - * Hechler, David. "Danger Ahead: Sex Abuse Cases." *Washington Journalism Review* (Sept.91):37-40. [Balanced discussion of press handling of McMartin, Kelly Michaels, others.]
 - Jacobs, David M. *Secret Life: Firsthand Accounts of UFO Abductions*. New York: Simon and Schuster, 1992.
 - Johansen, Thomas. "'Now We've Got It': Danish Treasure-Hunting Legends Seen from a Structural Point of View." *Folklore* 102 (1991):220ff.
 - * Kimmel, Allan J., and Robert Keefer. "Psychological Correlates of the Transmission and Acceptance of Rumors about AIDS." *Journal of Applied Social Psychology* 21 (1991):1608-1628.
 - * Lang, Mary. "Satan Chasers." *Reader: San Diego's Weekly* (5 Dec.91):1, 14-23. [Skeptical view of anti-satanist activities in the area.]
 - * Lerner, David Levine. "The Enduring Legend of the Jewish Pope." *Judaism* 40 (Spring 1991):148-170. [Lévi-Straussian analysis of the medieval Jewish legend.]
 - * Levey, Bob. "The Cookie Crumbles, Untruthfully." *Washington Post* (27 Jan.92):D12. [Neiman-Marcus \$250 cookie recipe.]
 - * Manshell, Lisa. "Reporters for the Defense in a Child Abuse Case." *Washington Journalism Review* (July/Aug.91):17-21. [Attack on Debbie Nathan's critique of the Kelly Michael's preschool child abuse conviction; Nathan responded in Sept.91:9.]
 - * Mathisen, Stein R. "Siompóisiam Nordach-Ceilteach: The Nordic-Celtic Legend Symposium, Galway 17-22 March 1991." *N Newsletter* 19:4 (1991):8-11.
 - * McAneny, Leslie. "Say Boo! Many Americans Do Believe in Things That Go Bump in the Night." *Gallup Poll Monthly*, no. 313 (Oct.91):59. [Public opinion poll measuring belief in the devil, haunted houses, ghosts, and witches.]
 - * Meley, Patricia M. "Adolescent Legend Trips as Teenage Cultural Response: A Study of Lore in Context." *Children's Folklore Review* 14 (Fall 1991):5-24. [Reprint of an article originally published in *Mid-America Folklore* 18 (Spring 1990):1-26.]
 - * Milbank, Dana. "A 'Bigfoot' Tracker Is Hot on the Trail in the Buckeye State." *Wall Street Journal* (24 Feb.92):A1, A4. [Profiles Robert W. Morgan, who documents Bigfoot sightings in Ohio.]
 - Noll, Richard. *Vampires, Werewolves, and Demons: Twentieth Century Case Reports in the Psychiatric Literature*. New York: Brunner/Mazel Publishers, 1992.
 - * Peterson, Mark Allen. "Aliens, Ape Men and Whacky Savages: The Anthropologist in the Tabloids." *Anthropology Today* 7:5 (Oct.91):4-7. [The discipline is underrepresented in the mainstream press and overrepresented in tabloids, which describe anthropologists as scientists of strange and unimportant information.]
 - * Puzo, Daniel P. "Heard the One about the \$250 Cookie Recipe?" *Los Angeles Times* (9 Jan.92):H2.
 - Ramsay, Clay. *The Ideology of the Great Fear: The Soissonnais in 1789*. Baltimore: Johns Hopkins University Press, 1991. [Rumor and fear in France after the fall of the Bastille.]
 - * Rosenbaum, Jill Leslie, and Lorraine Prinsky. "The Presumption of Influence: Recent Responses to Popular Music Subcultures." *Crime & Delinquency* 37:4 (Oct.91):528-535. [Twelve California juvenile health care supervisors were presented with hypothetical situations in which parents complained that their teenaged children listened to heavy metal music, put posters of bands on their bedroom walls, and wore clothes with band logos; ten of them (83%) recommended that the teen be hospitalized immediately.]
 - * Rosenbaum, Ron. "The Strange Death of Danny Casolaro." *Vanity Fair* (Dec.91):22-35. ["The Octopus" political conspiracy; see Botsford, above.]
 - * -----, "Taking a Darker View." *Time* (13 Jan.92):38-40. [JFK conspiracy theories.]
 - * Rout, Lawrence. "Fables of Fright." *American Way* 25:2 (15 Jan.92):38-41. [Interview with Bill Ellis re. *FOAftale News*.]
 - Rudin, Marcia R., ed. *Cults on Campus: Continuing Challenge*. New York: International Cult Education Program, 1992. [Includes a chapter on satanism.]

Sakheim, David K., and Susan E. Devine. *Out of Darkness: Exploring Satanism and Ritual Abuse*. New York: Lexington Books; Toronto: Maxwell Macmillan Canada, 1992.

* Scott, Nancy. "A Libel Written in Blood." *San Francisco Examiner* (16 Feb.92):D5. [Interview with Alan Dundes re. *The Blood Libel Legend*.]

* Shafer, Jack. "Flashback." *The New Republic* (2 Mar.92): 16,18. [Media reports about LSD use are overstated.]

* Shurmaitis, Dawn. "Something's Out There, But What It Is Remains a Mystery." [Wilkes-Barre, PA] *Sunday Times Leader* (2 Feb.92):1A,11A. [UFO sightings videotaped near Scranton; Linda Moulton Howe investigates; Stan Gordon, Ellen Crystall, David M. Jacobs are consulted.]

Small, Gary W., Michael W. Propper, and Eugenia T. Randolph. "Mass Hysteria among Student Performers: Social Relationship as a Symptom Predictor." *American Journal of Psychiatry* 148 (Sept.91):1200-1205. [Mass-hysteria illness among members of a school chorus in California.]

* "So There's This Guy, See . . ." *Maclean's* (2 Dec.91): 80-81. [Mentions the work of Paul Smith and Jan Harold Brunvand and describes typical urban legends.]

* Stepankowsky, Paula L. "They're Not Even Graduated Yet, But They're Holding All the Cards." *Wall Street Journal* (21 Jan.92):B1. [Students collect 57,000 business cards for an "ill English boy" trying to set a world record.]

* Swierczynski, Duane. "Killer Grades." *Philadelphia Magazine* (Feb.92):12. [College suicide legend.]

Tinchard, Rev. Paul. *Apostasy Within: The Demonic in the (Catholic) American Church*. Hanover, MA: Christopher Publishing House, 1991. [Satan is trying to take over the

Catholic church in the US.]

Tunney, Kelly Smith. "Data: MIAs Might Have Gone from Vietnam to N. Korea." *Philadelphia Inquirer* (9 Mar.92):A3.

* Ward, Dick. "The Black Market in Body Parts." *CJ International* 7:5 (Sept.-Oct.91):1,6. [International organ-brokering.]

* Wise, Russ. "Halloween: The Feast of the Dead." *Probe Vanguard* 1:2 (Sept.-Oct.91):5. [Satanic cults sacrifice animals, babies, and an adult female during the 6 weeks leading up to Halloween.]

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.

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