

**PENSEZ A VOS ENFANTS!**

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The triangle  
May vary in size, but is generally  
inscribed or drawn on the  
ground and is the place  
where a demon would  
appear in sexual rituals.



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

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THE NEWSLETTER OF THE INTERNATIONAL SOCIETY FOR CONTEMPORARY LEGEND RESEARCH  
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#### CONTEMPORARY LEGENDS ABOUT PARISIAN MONUMENTS:

##### *The Eiffel Tower's Hydraulic Jacks and the Pyramid du Louvre's Satanic Significance*

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Traditional folklore has not been slow to gather beliefs and legends around ancient town monuments: bridges, churches, various public buildings. But there are also beliefs concerning modern monuments. We present here two Parisian examples.

**The Eiffel Tower's hydraulic jacks.** Many people do believe that the Eiffel Tower is supported by hydraulic jacks at the feet of its four pillars, which are used to keep the building stable. They are set in action to balance the tower in case of violent winds or earth settling. This belief still circulates to such an extent that accounts of the Eiffel Tower regularly debunk it as false: "The tower is not erected on hydraulic jacks, as it is often said" (*Quid* 1986).

The motif has entered literature, and we find it in a passage of Gilbert Cesbron's novel *Notre prison est un royaume* [Our prison is a kingdom] (1948). The French novelist recounts how roving students, informed by "a cousin who is an engineer," go down a hall under one of the Eiffel Tower's pillars, ignoring the signs "Closed to the Public." There they find the operator of the hydraulic jacks: but such is the irony of things that the man responsible for offsetting the Tower's oscillations is himself a reeling drunkard. Consequently, the students run away in a panic, fearing that the monument will fall.

This passage in Cesbron's novel is a good illustration of the literary use of contemporary legends. It doesn't matter much whether or not the novelist believes in these jacks, he has made use of them anyhow. As a matter of fact, the passage comes close to being an initiation narrative, with its journey down an inaccessible, underground cavern, disclosure of a mystery, fear and fascination felt by the neophytes. More recently, in 1974, Dutchman Joost Swarte indirectly

took inspiration from the hydraulic jacks in his comic strip "Une deuxième Babel" [The second Tower of Babel]. The author imagines that, for the International Exhibition of 1937, the French secretly built a gigantic tower in the Paris under-ground--"higher than the Eiffel Tower and the Empire State Building put together." It was based on hydraulic elevators and was supposed to emerge into the open air to the amazement and admiration of the whole world. The accidental deaths of the elevators' technicians prevented the project's completion. The affair was hushed up: witnesses were mysteriously reported missing or confined in mental hospitals. So the building is still somewhere beneath Paris!

The belief in hydraulic jacks originated in the fact that such a technical process really was used at the start of the Tower's construction in 1887. At the foot of each of the four corners of each pillar, a hydraulic jack was placed: thus there were 16 jacks altogether. Each one was driven by a hand pump and could raise as much as 800 tons as far as 9.5 cm [about 4 inches]. A central pillar and wood scaffolding temporarily supported the curved pillars. The jacks allowed the four pillars to be fitted to the nearest millimeter; rivet holes in the ironwork coincided exactly, and the first floor platform was leveled. After steel chocks made the Tower level and definitively solid, the central pillar, scaffolding, and jacks were removed. The first floor made a solid base for the rest of the building, which reached the planned height of 300 meters [984 ft.].

A second fact certainly reinforced belief in the legend, by confusion or amalgamation: hydraulic elevators were set up after the Eiffel Tower's inauguration in 1889, allowing access to the upper floors. These elevators were recently replaced--between 1965 and 1983--by electric ones, except for two that are always in operation. Their mechanisms, consisting of big pipes and handwheels, can still be visited under the eastern and western pillars. We can easily imagine that, for misinformed people, the hydraulic machines under the Tower's pillars confirmed their belief in jacks.

This legend can be interpreted by showing the symbolic correspondence between the popular perceptions of the Eiffel Tower and of the hydraulic jack: both emphasize stability and the miracle of technology. A symbol of verticality, the Eiffel Tower also evokes its contrary: fear of falling. While the monument was being

built, Parisians worried that it would collapse, so that its critics called it "a new Tower of Babel." Gustave Eiffel calmed minds by declaring his "constant concern not to allow the monument to become dangerously unstable under the action of violent windstorms." The belief in jacks that stabilize the monument has a reassuring function. In his novel, Gilbert Cesbron jokingly reverses this function of the belief and gives rise to anxiety by suggesting that a drunkard is responsible for the jacks. In fact, the Eiffel Tower is quite stable and insensitive to the wind, which passes through the iron lacework of the monument. During a gust of 180 km/h [112 mph.], the strongest ever recorded, the top oscillated in an ellipse only 18 cm. [7 in.] in diameter. Moreover, lowering or raising the pillars by 9.5 cm.--the limit of the original jacks--does not appreciably affect the Tower's center of gravity, which was placed rather low.

Secondly, the Eiffel Tower was the symbol of a technical feat accomplished by an engineer who was "a magician of ironwork." The International Exhibition of 1889, for which the Tower was intended to be a masterpiece, celebrated the triumph of Technology and Progress. The "Galerie des Machines," another much visited attraction, exhibited "Miracles of Modern Mechanics." Now, by its very process, the hydraulic jack appeared to be a magical machine. From the first hydraulic presses in the 18th century to the hydraulic elevators contrived in 1852, transmitting power through water always staggered the imagination. "We must beware," said the *Grand Dictionnaire Larousse du XIXe siècle*, "of the current fallacy that considers the disproportion between the cause of hydraulic pressure and its effect to be utterly a miracle." The contrast between some fluid-filled pipes and the hundreds of tons that it supported or even raised was enough to feed legendary belief.

It is interesting to compare this belief with the one concerning the Tower of Pisa. Many believe that the architects of the 12-14th centuries deliberately made the famous Italian monument lean, in order to demonstrate, as a tour de force, their mastery of the principle of the center of gravity. In fact, the foundation settled when the tower was half built, and the builders ought to have made corrections to make the following floors horizontal. As with the Eiffel Tower, one fears that the Tower of Pisa will fall, and both legendary beliefs are reassuring, even though they are inverse images: the Tower of Pisa is leaning because it was designed to lean; the Eiffel Tower is not leaning because hydraulic jacks keep it straight. In both cases, however, architects are the object of mixed admiration and awe: they are magicians of equilibrium.

#### ***The Pyramid du Louvre's satanic significance.***

In 1988, one century after the Eiffel Tower was built, the construction of another Parisian monument gave rise to legendary beliefs. Constituted of glass plates on a metallic frame, the Pyramide du Louvre stands in the Cour Napoléon in the heart of the Palace, serving as an entrance for the Museum. Very early on, a rumor began to circulate in French occultist and fundamentalist

circles: the Pyramid is made up of 666 glass panels. This is the number of the Beast, or Antichrist in John's apocalyptic vision (Revelation 13:18). For rumor scholars, the Pyramid du Louvre enters the list of objects allegedly marked with satanic numbers: the Procter & Gamble logo, UPC bar-codes, blasphemous shoes exported from Europe for Muslims (they have "Allah Akbar" inscribed on the sole), new identity cards in Greece, and so on.

The press has echoed occult speculations about the Pyramid. In *L'Est Républicain* (28 Mar.88), a letter alludes to the 666 glass panels and adds that the Pyramid is the central point of a kind of "cromlech" (or "Stonehenge"), the radius of which is marked off by the "menhir" (or standing stone) that is formed by the obelisk of the Place de la Concorde! Inside this circle are made all the political, intellectual, artistic, and religious decisions of France. The Pyramid, built "on intense telluric currents," could act like "a powerful catalyst" and influence the authorities of the country. The writer ends his letter predicting profound changes.

*L'Inconnu*, a magazine specializing in popular occultism, refers to the 666 panels in two articles of its April 1988 issue. The first author sees the Pyramid and its apocalyptic meaning as omens of the imminent end of the world in a catastrophe. He also points out the modern Parisian business district "la Défense" as a satanic place reserved for votaries of money and nuclear energy. The second article shows originality by interpreting the number 666 in an optimistic way. This number heralds the Age of Aquarius, where love and harmony will prevail. Built by Ming Pei, a Chinese architect, the Pyramid was dedicated in 1988; now this is the Year of the Dragon in Chinese astrology, and this animal is highly beneficent according to the Asiatic tradition. Moreover, the pyramid is a solar symbol, increasing its positive meaning.

In a short article titled "La rumeur du Louvre. La Bête, Dieu et la Pyramide" [The Rumor of the Louvre: The Beast, God, and the Pyramid], the newspaper *Le Monde* (12 May 1989) alludes to the 666 panels. That number is disputed: the monument builders submitted an official count of 875 lozenges and 118 triangles. A reader counted 603 lozenges and 70 triangles, or seven (another symbolical figure!) past the prophetic number. So the apparent certainty of "666" results from the uncertainty about exactly how many panels there are and the different ways one can count the glass plates. The rumor also notes in the pyramids and triangles a manifestation of masonic symbols. The newspaper rightly considers that these rumors aim to cast discredit on the monument and, further, on the man who sponsored it, socialist François Mitterand, President of the French Republic.

The Pyramid du Louvre is situated at the far end of a street line passing through the Place de la Concorde (where King Louis XVI was guillotined), the Arc de Triomphe on the Place de l'Etoile, and concluding at the Arch de la Défense, built in 1989. Traditionalist circles--conservative Catholics, monarchists, the extreme right--cannot fail to notice masonic, secular,

and republic connotations of these monuments, to which are opposed the Cathédrale Notre-Dame de Paris and the Basilique du Sacré-Cœur.

Paris is not the only place cursed by such symbols. Recently, one leader of the Front National (a French movement on the extreme right) denounced "masonic symbols such as triangle, square and compasses" that are invading (according to him) new public buildings in the Midi-Pyrénées area in southwest France (*Le Monde*, 31 Aug.91). We find the same passion for occult interpretations in the United States, where Westbrook (1990) has found masonic symbols such as inverted pentagrams and compasses in the town monuments and street plans of Washington DC (See *FN* 21:12).

**Conclusions.** The situation is paradoxical: a "technical legend" is linked to the Eiffel Tower, a century-old monument, while ancient religious beliefs are associated with a recent modernist building, the Pyramide du Louvre. Yet we note two common denominators in these monuments. First, the Tower and the Pyramid are among the most visited buildings in Paris. Gary Alan Fine (1985) has given the name "Goliath Effect" to rumors' propensity to target the best-known consumer goods or companies. We think this effect also applies to best-known buildings. Second, these two monuments have been or still are objects of controversy. In the name of classical aesthetic values, nostalgia, and nationalism, these monuments' detractors blame their unsightliness and extreme modernity on the foreign extraction of the builders. (Gustave Eiffel was of German extraction, as was the builder of the Arche de la Défense," and the Pyramide du Louvre's architect was Chinese.) This confirms that controversies are favorable factors in the emergence of contemporary legends, especially when the matters in dispute are newness and modernity.

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### CONTEMPORARY LEGEND ON FILM: *The Vanishing Lady*

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*Introduction:* In *Contemporary Legend: The First Five Years*, we produce a short list of "Films Using Contemporary Legend Themes/Motifs" (Smith and Hobbs 1990). Spurred on by numerous contributions of additional information, we intend in the long term to produce a more comprehensive catalogue of *Contemporary Legends on Film*. However, in the meantime, we hope to share some of our findings with readers of *FOAFtale News* on a regular basis.

So far, we have identified examples of contemporary legends in dozens of films and have a list of some eighty additional potential items. We are sure that this is only just the tip of a vast iceberg of relevant material. Consequently, if you come across any examples of contemporary legends incorporated into films, videos, or television productions, please let us know. Of course, if you can also include a video of the item, we will be in your debt forever!

Our initial focus is to explore contemporary legend themes which have been incorporated into *films*--a secondary goal being to identify material which has been specifically created for *television*. This strategy has been determined by the nature of the beast--so to speak. Television programs are, by their very nature, "ephemeral" because the majority are shown only once. Furthermore, as the various television viewing guides contain little information as to the content of individual programs, it is almost impossible to pre-determine if such and such a newscast or a particular episode of *Night Court* contains a contemporary legend. Consequently, although we may suddenly happen across an appropriate item, the chances of being able to document it are slim.

This is not to say that we do not wish to hear about examples of contemporary legend themes incorporated into television programs. However, while all contributions to our television listings will be gratefully received, the realization must be that locating copies of such items for checking is a very slow process. If you would like a copy of our provisional list of *Contemporary Legends on Film* or a copy of our *Films to Search* list, please write us in care of the Department of Folklore, Memorial University of Newfoundland, St. John's, Newfoundland, Canada A1C 5S7.

The first story we have chosen to explore is the tale of "The Vanishing Lady." We selected this tale specifically to demonstrate that film reviewers and critics frequently identify links between films, and also to associated literature, based on a set of perceptions which are, by necessity, different from

those of the folklorist with a knowledge of contemporary legend. Such associations can often lay false trails--all of which, unfortunately, must be followed through to conclusion before one can begin the process of documenting the occurrences of any one contemporary legend on film.

"The Vanishing Lady," tells of two women, often an aunt and her niece, who book into separate rooms in a hotel one evening. In the morning the younger woman cannot find her aunt, nor even her aunt's room. The hotel staff all swear that the niece arrived alone. It transpires that during the night the missing aunt had been taken ill and died of an infectious disease. The hotel staff had conspired to hide the true facts (Dale 1978:47; Dale 1984:58-59; Smith 1983:108; Woolcott 1934:87-94).

As far as can be ascertained, the first film to employ this theme was *The Midnight Warning* (1932). Just back from the Orient, Enid Van Buren returns to the hotel where she and her brother had checked in only a few hours before. None of the hotel personnel admits to remembering her brother, and when she examines the hotel register she finds it says she came to the hotel alone. Doctors suggest that she is insane, explaining that the orphaned girl had no brother. Aided by her boyfriend, Erich, and a private detective, William Cornish, Enid sets out to learn what became of her brother. Cornish sifts the ashes of the hotel incinerator and finds a small piece of cartilage, which he explains to Erich is from a human ear. Enid, meantime, is driven nearly to madness by what she believes to be the voice of her brother. A confrontation in a mortuary reveals that the hotel owners have conspired to destroy the missing man's body and all knowledge of his existence, because he died of bubonic plague in the hotel. Cornish and Erich rescue Enid from her tormentors. (Turner and Price 1986:69)

"The Vanishing Lady" next appeared in the German production, *Verwehte Spuren* [Like Sand in the Wind] (1938). Directed by Veit Harlan, the film closely follows the plot of the legend as given above. Veit Harlan's reputation has been primarily linked with the notorious anti-semitic film *Jud Suss*. Yet he was also a very skilled and popular director and one of his biggest successes was this adventure mystery set in the chaos of the Paris Exposition of 1868. Thea Von Harbou worked on the screenplay with him though neither were credited when it was remade in England after the war as *So Long at the Fair* (National Film Theatre 1972:5).

In 1950 Dirk Bogarde starred as the hero in *So Long at the Fair*, a film which uses both the same general setting and storyline as *Verwehte Spuren*:

Paris 1889. Victoria Barton [Jean Simmons] and her brother [David Tomlinson] arrive for the Great Exhibition. But during the night, Johnny mysteriously disappears and the hotel owners claim he--and his room--never existed. In desperation Victoria turns for help to the handsome young painter George Hathaway [Dirk Bogarde]. (BBC Radio Times 1984).

The film of *So Long at the Fair* is credited as being based on the novel of the same name by Anthony Thorne (1947). It is difficult to determine whether Thorne was directly influenced by Veit Harlan's film, or whether this is an independent interpretation of "The Vanishing Lady" legend. It is also possible that Thorne might have been influenced by other earlier writers who had also used this theme. (Belloc-Lowndes 1913; Hemingway 1926:chpt 5; Rising 1920; Thomson 1925; Woolcott 1934:87-94)

Leslie Halliwell has suggested that *So Long at the Fair* is a "version of an old yarn which has turned up in such varied forms as *The Lady Vanishes* and *Bunny Lake Is Missing*" (1985:753). While in both of these films an individual disappears, and it is claimed that the person never existed, in neither instance does the room also disappear, nor does the victim die of an infectious disease. Instead, in both films the missing individual has been abducted. Originally directed by Alfred Hitchcock, *The Lady Vanishes* (1938--remade 1979) (Halliwell 1985:463-464), is an adaptation of Ethel Lina White's novel, *The Wheel Spins* (1936).

Set just prior to the Second World War, Mrs. Amanda Kelly is returning by train to London from Germany in order to be married. On the train she meets a Miss Froy, who, until recently, has been a governess in Germany for the children of General Von Reider. After lunch in the dining car, the two women return to a compartment, and Mrs. Kelly falls asleep. When she awakes, Miss Froy has disappeared, and the people in the carriage and the waiters in the dining car claim that they have never seen her. Eventually, another passenger confirms Miss Froy was on the train, and Mrs. Kelly and an American journalist, Russell Condon, team up to find her. They eventually locate Miss Froy tied up and disguised as a seriously injured accident patient. They rescue her but are then trapped, as the Germans attempt to re-capture her. Miss Froy escapes, and she eventually makes her way to London where she delivers a message, in the form of a "tune," from General Von Reider to British Intelligence.

Evelyn Pipers' novel, *Bunny Lake Is Missing* (1957), provides the basis for the film of the same name which portrays the disappearance of an young American woman's four-year-old illegitimate daughter on her first day at school in London. The school's staff deny ever having seen the girl and, as it eventually transpires, they were telling the truth. The child was abducted by the mother's mentally ill brother who was jealous of her affair. Then he goes back to the Hampstead house to set about murdering Bunny, who has spent the day locked in the boot of his car. Intensely possessive about his sister, tied by bonds more infantile than incestuous, he thinks the child has come between them. Ann escapes from the hospital and follows him, but can't get Bunny away. All she can do is to stave off Steven's murderous impulses by enmeshing him in a round of childhood games. They are still at this when [Police Inspector] Newhouse, who has finally come to suspect the truth, arrives with a rescue party. (P.H. 1966:35-36)

Danny Peary in his review of the film *Bunny Lake Is*

*Missing*, while connecting it to *So Long at the Fair*, points out a crucial difference, in that "the solution to the film diverges from Evelyn Piper's novel" (Peary 1987:75). Interestingly, the conclusion of Piper's novel actually makes explicit reference to "The Vanishing Lady" legend when Wilson, a writer, points out to Blanche (the mother of Bunny in Piper's novel), the analogy between the tale and her circumstances.

I was sure my wife had put you up to this, that she had lifted your story from the Paris Exposition one. You know the one. Where the girl arrives with her sick mother in a Paris hotel at night and is sent on an errand ... faked ... so that when she returns, her mother is gone and she can't get a soul to admit to having seen her mother ... or herself, for that matter.

"I know the story," Blanche said. "I do know the story."

"Then, Blanche, don't you see? Don't you see the similarity?" Wilson heard the earnestness in his own voice....

"Everyone knows I believe I have a baby girl, but they don't believe in Bunny. I left her at that school and everybody says I couldn't have."

"Exactly like the girl in that Paris story."

"They ask me if I think anybody would have kidnapped Bunny and I tell them about that Italian boy, but they only ask me to find out what else I believe."

"But the boy only looked at you. Blanche, I want you to forget about the boy now. While we're walking will you tell me a couple of things in detail? I didn't care to go into detail earlier; why should I? But now ... will you?"

"Why?"

"Because of that Paris story. Because once the motive was uncovered there it becomes perfectly understandable, if highly dramatic, that a respectable hotel would spirit a woman away and deny that she existed. We're going to leave that Italian boy out of our calculations for the moment and see if there could be any reason why, if you brought your child to school, they tell you you didn't." (Piper 1957:132-133)

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"In the part, Mr. Wilson told me what happened about Bunny was just like a certain story...."

"Wilson! Wilson and his stories! He's a writer. Let's forget Wilson and his stories, Blanche." This was the first time he has used her Christian name. It made him feel more like a psychiatrist than "Miss Lake."

"You must know it! The Paris Exposition story where they tell the girl she didn't leave her mother in the hotel. Mr. Wilson said if I could think up the reason why she would do this!"

"Ah, Blanche!"

"Don't touch me. She'd read the story, don't you see? Everyone has. And then when this happened, it

was all ready in her mind to use." Now she ran to him. "Bunny couldn't have the Plague? You're a doctor!" (Piper 1957:145-146)

As can be seen, the motivation for the disappearance in *The Lady Vanishes* and *Bunny Lake Is Missing* is completely different from that found in *So Long at the Fair*, and also from the related contemporary legend. Consequently, we feel it is safe to say that, from our perspective, the two film are *not* sufficiently related to "The Vanishing Lady" story to conclude that they, too, contain contemporary legend themes.

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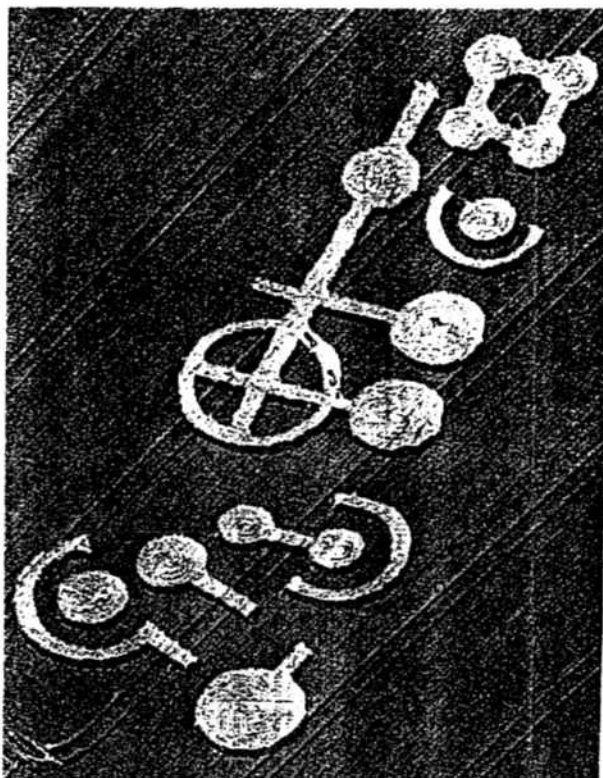
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#### THE HILDESHEIM CROP CIRCLES 1991

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"Crop circles" may be a worn-out topic in the English-speaking world as well as in contemporary legend research. I would not have ventured upon this topic if it did not concern "our" Hildesheim circles, ones of special attraction: "Never have there been circles like those at Grasdorf, near Hildesheim--so beautiful, so big, so precise" (*Bild*, 26 July 91). This is a story of these crop circles and, as usual for such phenomena, the story of their dependence on press media.



On Tuesday morning, 23 July, two joggers discovered "mysterious figures in a wheat field" in Grasdorf, about 15 km [ca. 9 mi.] from Hildesheim. These figures consisted not of circles in the strict sense but of combinations of round spots, half circles, and straight paths. The joggers informed the owner of the field, farmer Harenberg--and probably the press too. For the next day, 24 July, two articles and two large photographs appeared in the local paper, the *Hildesheimer Allgemeine Zeitung* (HAZ). Though only two weeks earlier the first crop circles had been discovered in Germany--in the northernmost region near Kiel--and none had ever been sighted in our part, everybody knew at once what such patterns of bent-down wheat meant: the thrill of possible supernatural interference.

There was "no trace of human influence," no path to the circles nor between them, no explanation of how the wheat had been bent down in such an extraordinary way to form the "strange" patterns. The writer asked right away: "Was it a UFO?" He also quoted the alternative suggested by the farmer, that they might instead be caused by "earth forces." But to build up the suspense he headed his second article "Figures in the wheat--a tourist gag?" He referred to the press reports on the crop circles in North Germany and especially to the TV report of last Monday. "Could this have incited someone from Grasdorf to launch his village into the headlines?"

The story was at once taken over by various press media. The next day two articles appeared in the HAZ but in the section edited in Hanover: one on the Hildesheim crop circles and one on the previous ones near Kiel. On Friday, 26 July, the HAZ devoted a whole page to the subject. Meanwhile the news had attracted masses of visitors to the site. Private planes were hired for flights to study the "runic letters" from above. "Hundreds made a pilgrimage to the strange field and trampled down the wheat." But farmer Harenberg did not mind. His children sat at the roadside and asked DM 5,- per person as an entrance fee to repay the damage. Plans were made to sell cold drinks and hot dogs. Now wheat stalks that in the beginning were only bent really were broken, and many paths were trampled between the various circles. Nevertheless, investigation went on. A student busily measured the figures with precision. "Some visitors have brought along scientific (sic!) equipment to investigate the phenomenon. With dowsing rods and pendulums they look for earth forces and are at once surrounded by people hoping for new findings. At numerous spots visitors debate. They look up to the sky, gesticulate, and work on their theories."

These theories mainly concerned the figures' origin. Wild pigs and game mentioned by some down-to-earth people soon were rejected because of the patterns' precision. For the same reason the farmer's own guess was abandoned: irregular fertilizing last fall due to mechanical troubles. Others suggested the remains of a Neolithic settlement in the soil, but an expert on prehistory denied this.

People preferred to look for more mysterious causes and relations. Rumors were cultivated at the site and

especially treasured by journalists to spice up their reports. The instruments of a plane failed exactly above the figures. Various dogs, it was claimed, behaved unusually. The article of 25 July began: "In the middle of the wheat field stands watchdog Rudi and quivers. In all his life the dog has not behaved so strangely. 'This is the proof,' his owner declares. 'There's something wrong here.'" The article of 26 July reported that a dog had vomited inside one of the circles; visitors gazed in amazement as the news spread.

Of course there was also the extraterrestrial lobby. "This was done by intelligent beings from Mars," an 11-year-old boy declared. His 10-year-old friend also blamed spaceships for the figures. Many adults likewise attributed such precise patterns to aliens rather than to humans. But it was one of the ufologists who declared in an interview that these figures must be man-made and inspired by a TV report in which (he said) journalists produced similar pictograms before the very eyes of the viewers by attaching planks to their feet.

Farmer Garbs visited the field after reading the first report on the figures. He was convinced that they were man-made. Soon he retreated into his workshop. After a few hours he re-appeared with an instrument made of two empty oil barrels that he ironically called "the magic runic letter roller." Before the eyes and cameras of numerous spectators, he produced a pattern in his own wheat field which remarkably resembled one of the Grasdorf patterns in design and quality.

On Saturday, 27 July, a press note informed *HAZ* readers that four law students from Kiel had confessed to a TV camera team that they had made eight of the ten crop circles in the Kiel area. They had walked into the field on stilts and produced the circles easily with a rope fixed to a wooden beam. This press note and Farmer Garbs's invention, which also was given much publicity, converted many believers in supernatural interference to skepticism. Nevertheless, more crop circles appeared only two days later near Söhre, a village close to Hildesheim (*HAZ*, 30 July). Their quality, however, was inferior, and they did not excite much interest.

The final report on the crop circles in the *HAZ* was headed "No law suit against pranksters" (2 August). Farmer Harenberg did not intend to sue for damage to his crop, as the entrance fees had already compensated him well. He stated that people from England, Denmark, and Holland had come to study his crop circles, and a French photographer had taken numerous photos for French magazines. English ufologist Constantin Petrea was still convinced that extraterrestrials were responsible for the figures. The patterns seemed to show that the mother ship of a fleet had had to make a forced landing because of some mishap. Johannes von Buttlar, a German authority and author of bestsellers on related topics, attributed the circles to "energy fields in the universe" and to nearby prehistoric cult places (*Bild*, 26 July).

For the folklorist there are many items of special interest. Such an occurrence best reveals how strongly traditional beliefs are maintained. One of these is the old belief that dogs perceive supernatural apparitions

better than humans; another is the ancient belief that apparitions haunt old living sites and cult places. On the other hand, the events prove that a large percentage of the population of a Western industrialized country are apt to believe in two major contemporary legends, or rather legendary sources of supernatural power: extraterrestrial beings and earth forces.

A further item of interest is the way these beliefs spread. The interviews given in the papers are outstanding examples. One of the two boys who believed in Martians stated that he had already written a term paper on crop circles for school. A 25-year-old lady had read "many books" on crop circles in England; another man from Hanover who was interviewed at the field had also read books on the topic. And these people, who after reading most ought to have been best informed, were the ones most reluctant to give an explanation of the circles' origin (*HAZ*, 26 July). Definitely TV reports and publications on the English crop circles opened up the path for interest and belief in these incidents. The mass media reached old and young alike and moved to them to such an extent that when circles first appeared in this part of the country, everyone knew at once what these figures in the field were supposed to be.

The authors of the articles in the *HAZ* as well as in *Bild* composed their material in such a way as to appeal to believers and skeptics at the same time. They loaded their articles with a multitude of words denoting the mysterious and obviously enjoyed describing miraculous rumors and strange beliefs. But they frequently did so with a twinkling of the eye. For example, after reporting solemnly about the dog that vomited in one of the circles and on how the news was accepted by the amazed visitors, journalist "rwe" added, "But the dog was said to have recovered quickly and run quickly--across the next circle" (*HAZ*, 26 July).

The enormous response that the crop circles received shows that innumerable people want to transgress the borders of rationality. The pilgrimage to the Grasdorf figures was a grand hunt for the supernatural. Many of the people probably just wanted to have the supernatural confirmed. Others probably enjoyed the thrill and titillation of coming in touch with it. For most of the visitors a rational explanation for the circles would have destroyed all their fascination.

And they do not want rational explanations to destroy their fascination. On 12 September the *Neue Zürcher Zeitung* published a report on English crop circles under the revealing--to us--headlines: "The English crop circles remain an enigma: Hoaxers' unconvincing confession." "Two elderly eccentrics" had confessed and "publicly demonstrated how they allegedly had fabricated crop circles for the past 13 years....But to claim authorship for all the English crop circles would be difficult even for inveterate swindlers." For this summer alone more than 300 crop circle sites were discovered. Colin Andrews, director of the Centre for the Investigation of Crop Circles, characterized the work of "the two alleged hoaxers as clumsy....He and



other scientists want to keep to the conviction that it is an unsolved enigma even if it has to be assumed that this year about a quarter of the crop circles were fabricated artificially." The remaining three quarters, then, of course, have to be "genuine." Long live the scientists that in the future, too, we may have "genuine" crop circles! But what will happen when the "hoaxers" stop producing them?

[Note: All words and sentences within quotation marks are my literal translations from German originals.--SS.]

#### UNIONDALE ON DISK

##### *More on South African Vanishing Hitchhiker Music*

In *FN* 20 (December 1990):4-5, we printed a transcription and translation by Pieter de Bruyn of "Blommetjie Gedenk aan My," a South African popular song on the Uniondale "real-life" Vanishing Hitchhiker incidents [see also *FN* 13:3-4, 17:1-3, 19:3-4]. I've since received some added information on this recording: the lead singer's name is Anton Goosen, and it is actually on an LP (I had guessed it was a 45 rpm single from the crackles and pops). The recording company is RPM and the title of the album is *Boy van die Suburbs: Kruidjie-roer-my-nie*, which translates as "Boy from the Suburbs: Touch me not!" (The subtitle refers to a local shrub somewhat like our "sensitive plant" that folds its leaves when touched.)

Sigrid Schmidt played the cut for a young student from Namibia. They agree that the performance reflects a popular music style widespread among the Boer population. There are two forms of "Boer music": one retains the accordion and concertina backing characteristic of older music, the other (which includes Goosen's hitchhiker song) is similar to it in vocal style but adopts modern instruments like keyboard synthesizers and electric guitars. This style is now popular on radio in rural South Africa; city-dwellers prefer American music. Thus the song's performance relates to traditional Boer folksong roughly as much of American country music relates to Appalachian folksong: old-style melody and lyrical patterns mated to more progressive instrumentation. [--BE.]

Goosen's song is not the only musical number inspired by the Uniondale legend, though. In the liner notes to his 1987 instrumental album, *Hitchhiker of Karoo* (Quade Records, GR CD-2601) jazz bassist Brian Torff gives this account of the title cut's inspiration:

"A few years ago, in South Africa, I came across this strange story in a local newspaper. It seems a woman with long blonde hair died in a motorcycle accident while travelling across the Karoo desert. Since then, so the story goes, there have been numerous incidents of a biker picking up a blond-haired woman along the road and when she gets on, the motorcycle suddenly speeds up to over 100 mph [170 km/h] and the biker hears a hysterical laughing coming from behind him. When he turns around, the woman is gone. She is *The Hitchhiker of Karoo*...." [AM ; C: Henry Koretzky]

Brunvand discusses other popular songs inspired by the legend of the Vanishing Hitchhiker in *The Mexican Pet* (1986: 52-53). AM and BE have cassette dubs of the two numbers discussed above, as well as Dickey Lee's "Laurie (Strange Things Happen)," The Country Gentlemen's "Taking Mary Home," and Red Sovine's "Phantom 309" (told from the hitchhiker's point of view; this time, the trucker who picks up the hitcher is the ghost). If any reader wants a dub of these cuts for class demonstrations (or just plain legendary easy listening), send us a blank cassette.

#### BULLETIN BOARD

TENTH ANNIVERSARY SHEFFIELD MEETING. ISCLR will sponsor a Seminar on Perspectives on Contemporary Legend at Halifax Hall, University of Sheffield, Sheffield, England, on 16-17 July. Participants will include Gillian Bennett, Bill Ellis, Michael Goss, Sandy Hobbs, Robert M. MacGregor, W.F.H. Nicolaisen, Jacqueline Simpson, Paul Smith, and Donna Wyckoff. Thursday evening will be devoted to films based on contemporary legends, and Friday evening will feature a party to celebrate the tenth anniversary of the first Sheffield Seminar in 1982. Names of papers and brief abstracts will appear in the next *FN*.

URBAN LEGEND COLUMN ENDS. It is with regret that Jan Harold Brunvand has announced that his weekly column, "Urban Legends," will be discontinued by United Feature Syndicate at the end of this month. Beginning on 26 Jan.87, Brunvand wrote 562 columns for the service, two a week, which ran in a selected number of papers. The most interesting items were collected in *Curses! Broiled Again!* and a new volume forthcoming later this year. We hope that "il bravo J.H.B." (as 99 *Leggende Urbane* calls him) will continue to use his network of contacts in law enforcement and in the media to document the continuing emergence of legends.

#### JUST IN!

##### *EYE ON SATANISM*

ORKNEY INQUIRY CONCLUDES. On 12 May the official inquiry into the Orkney Islands satanic ritual abuse affair concluded with remarks from Lord Clyde. He is expected to issue an official report later this year. The inquiry began on 26 Aug.91 after the decision by Sheriff David Kelbie to dismiss the case was overturned by the Scottish Appeal Court. (See *FN* 22:1-3 and 24:1-4.) The last months featured testimony from many of the children's parents on social workers' behavior. Foster parents with whom the children were placed also were allowed to describe comments and acts that seemed to them to suggest contact with satanism or sexual abuse. Doubts about the case seem destined to remain, observers felt, since the inquiry favored social workers and limited parents' ability to rebut claims of abuse. And neither the Rev. Morris McKenzie (the alleged "Master" of the satanic rites) nor Sheriff Kelbie were called to testify.



Thanks to Sandy Hobbs and Robert Hicks, *FN* continues to maintain a file of clippings from Scottish papers reporting on the inquiry. Those interested in the slow but sure grinding of this satanic mill may request this file, and if there is interest, we may publish a final (?) reckoning of Orkney reports in a future issue.

**CALIFORNIA RITUAL ABUSE TASK FORCE PROPOSED.** A bill introduced in the California State Legislature would set up a state-supported information collection system to revise laws to deal with ritualistic child abuse. The bill defines ritual abuse as "a severe form of abuse to children and adolescents using a systematic combination of psychological, physical, and sexual abuse. Abuse such as the systemized use of symbols, ceremonies, and group activities are used to terrorize victims and ensure their cooperation or to indoctrinate them into a system of anti-social and life destructive beliefs, or both." "Denial of the problem," the bill states, "is pervasive in our society," as victims are thought to be untruthful or fantasy-prone, and many assume that the problem, if it exists, is extremely rare. The proposed task force would include 15 members, including a member of the religious community and a volunteer experienced in dealing with survivors. [C; Robert Hicks.] [BE]

**MORE CATTLE MUTILATIONS.** On 25 Jan, a farmer in rural Okfuskee County, Oklahoma, found one of his cows dead with its heart removed and its udder cut off. Deputy sheriff Tom Huckleby consulted *Occult Issues*, a booklet published by the Adolescent Chemical Dependency Services of Wetumka General Hospital, and concluded that the cow had been killed by Satan worshippers. According to his report, the organs had been cut out with a "sword of power" and devoured by cult members: the heart "gives power" and the udder was "used to feed new members of the cult." The rancher also noted that other animals had previously been found skinned or gutted; Huckleby noted that "When they skin the cow, they usually wear the skin to symbolize the rebirth of the person wearing the skin." The deputy also alluded to a calendar of major satanic holidays that require "communion of blood and dismemberment."

Three other counties have reported mutilations, with different body parts taken. The sheriff in Kingfisher County blamed possible satanic cults, pointing to one case in which three animals were found facing west-northwest, "indicative of cult activity." One of the cows was tested by pathologists and found to have died of natural causes, then attacked by predators. The official report, however, did not explain why certain internal organs were removed or why the animals were facing in the same direction. ["Deputy Says Cows Mutilated in Satanic Rite," *Okemah [OK] News Leader* (2 Feb.92). C: Robert Hicks.] [BE]

**FETUS BURNING FOUND LEGAL.** Authorities in Shawnee, Oklahoma could not file charges, despite uproar over the April 15 finding of 55 partially burned human fetuses in a nearby field. Dr. Naresh Kumar Patel, a local obstetrician, admitted the act, saying that he could not find any agency willing to dispose of the fetuses resulting from legal abortions. After searching state and federal statutes, police could not find that Patel had violated any law. The discovery recalled the discovery of the partially burned

"Baby X" infant corpse in Idaho [See *FN* 25:8-9]. Protests led to the introduction of a bill to make it illegal to dump human fetuses in Oklahoma. [AP, 25 Apr.92.] [BE]

### ALSO HEARD

**MUPPET DEATH RUMOR.** Ernie, a Muppet character on the American children's television program *Sesame Street*, is not doomed, although rumors have circulated that he will die on the show. The popular educational program features "Muppets," puppet-like creatures, along with actors who portray human characters. Ellen Morgenstern of the Children's Television Workshop, which produces *Sesame Street*, said in April, "Someone started a letter-writing campaign in New Hampshire, thinking we were going to kill Ernie. We've also heard that Ernie was going to die of AIDS, leukemia, a car crash." Similar stories made the rounds among high school and college students last November; other rumors have Bert, Ernie's Muppet friend on the show, targeted for elimination. According to Morgenstern, the rumors began in 1990 after the unexpected death of Jim Henson, creator of the Muppets and the voice of Ernie. A similar situation occurred on the show in 1983. When the actor who played *Sesame Street* shopkeeper Mr. Hooper died of a heart attack, the show's Mr. Hooper died, too. An actor has not yet been chosen to replace Henson as Ernie's voice, but Children's Television Workshop does not plan to remove Ernie from *Sesame Street*. Segments with Ernie and Bert filmed before Henson's death continue to air. ["Muppet Ernie Is Doing Just Fine, Thank You," *USA Today* (30 April 1992):3D, C: Henry Koretzky; "Sesame Street' Quashes Death Rumor," *Philadelphia Inquirer* (29 November 1991):2-D, C: Fay Ann Youngmark.] [AM]

**THE PHOTOCOPY POLYGRAPH.** A recent comedy show held at a meeting of the Association of the Bar of New York contained "an anecdote about a defendant who confessed when he was made to think he was hooked to a lie detector. It was actually a photocopy machine that reproduced 'he's lying' every time the defendant answered a question." [Sharon White, "Judicial Jocularities," *National Law Journal* (27 April 1992):47. C: Fay Ann Youngmark.]

The newsletter of the International Society for General Semantics, quoting an unidentified published report, provides an elaborated and localized version of the story: "In Radnor, Pennsylvania, the police may have violated the rights of a suspect by attaching a metal colander to his head and connecting the colander to an office copier with metal wires. A message reading 'He's lying' was placed in the copying machine. Each time the interrogators got an answer they didn't trust, they pushed the copy button--and out would come the message. Convinced the jury-rigged polygraph was accurate, the suspect confessed." A detective at the Radnor police station denied that the incident had taken place. ["Defying Belief," *Glimpse*, no. 38 (December 1986):1.]

A third account concludes, "His confession was thrown out by a judge who was not amused." [Rodney R. Jones, Charles M. Sevilla, and Gerald F. Uelman, *Disorderly Conduct: Verbatim Excerpts from Actual Court Cases* (New

York: W. W. Norton, 1989), pp. 47-48.] Jan H. Brunvand's forthcoming book will discuss variants of this story, including a signed denial from the Radnor Chief of Police (quick! hit the copy button!). [AM]

**FILIPINO VAMPIRE PANIC.** In early May the slums of Manila's Tondo district were excited by rumors that a manananggal had been seen in the neighborhood. This supernatural creature is described as a woman who can divide her body in two, allowing the top half to fly around at night and attack people. At dawn, the two half rejoin, and the manananggal appears a normal woman. Martina Santa Rosa was quoted by a Filipino tabloid, *People's Journal Tonight*, as having nearly been a victim: "She attacked me....I was just lucky I was able to get free. I saw half of her body. It was naked. She had long, scraggly hair, long arms, nails and sharp fangs." Neighbors reportedly saw the creature as it flew out of Santa Rosa's house.

On 6 May rumors held that one Teresita Beronqui was the manananggal, and a TV crew from ABS-CBN [a Filipino network] burst into her apartment, accompanied by a vampire expert. While cameras filmed, the woman denied that she was a manananggal; in fact, she had once been attacked by the creature, and she showed a foot with several toes missing as proof. The vampire expert countered that the missing toes could have been the result of damage she had suffered while she was flying about in supernatural form. Finally, the TV crew produced a dried stingray tail, said to repulse the manananggal, and the woman touched it, settling the matter--for now. [AP, 8 May 92. C: Harry Farkas.] [BE]

**CONTEMPORARY LEGEND PARAPHERNALIA.** *For Counsel: The Catalog for Lawyers* (17688 Upper Cherry Lane, Lake Oswego, OR 97034 USA; 503-635-8067) offers for sale a print depicting a snail sitting atop a bottle of Stevenson ginger beer. The print relates to a famous English legal case. In 1928, Mrs. Donoghue, a Scottish store clerk, ordered an ice-cream float (made with ice cream and ginger beer) at a cafe. The beer used to make the float, bottled by David Stevenson, contained the "mingled decomposed remains of a snail." Mrs. Donoghue took ill with shock and gastroenteritis, was hospitalized, and contacted her solicitor. During the trial that followed, testimony alleged that "snails and the slimy trails of snails" were common sights in Stevenson's bottling plant. The legal case (Donoghue v. Stevenson, in 1932) made it to the House of Lords, and Mrs. Donoghue won her claim against Stevenson. The case is notable since it led to the creation of Lord Atkin's "good neighbor" principle: "You must take reasonable care to avoid acts or omissions which you can reasonably foresee would be likely to injure your neighbor." The snail prints are available framed (\$40 USD) or unframed (\$17.50 USD). [Compare Gary Alan Fine, "Cokelore and Coke Laws: Urban Belief Tales and the Problem of Multiple Origins," *JAF* 92 (1979):477-482.] [AM]

Cool Chocolate, Inc. (800-444-4535), of Santa Monica, CA, sells chocolate candies that are similar to oversized green M&Ms. Called "The Green Ones," they're described as "the only candy with a reputation."

Presumably they pack even more wallop as an aphrodisiac than green M&Ms supposedly do. The cost is \$4.95 USD for a 6.9-ounce box. [Marc Schogol, "Love That Green!" *Philadelphia Inquirer* (29 April 1992):E1, C: Henry Koretzky; see also Brunvand, *Mexican Pet*:111-113.] [AM]

Shoppers in Berkeley, California, can pick up roommate suicide T-shirts at the Berkeley Beach store (2630 Telegraph Avenue, Berkeley, CA 94704 or 510-486-0839; alas, no mail order available). The design on the shirts reads:

HOW YOUR ROOMMATE DIES	GPA YOU GET	OTHER CONSEQUENCES
Suicide	4.0	Room to Yourself
You Kill Roommate	3.5	Go to Jail
Killed by Dogs	3.7	Get Rabies Shot

The list continues with additional deaths, grade point averages, and consequences. [See also William S. Fox, "The Roommate's Suicide and the 4.0," *Nest of Vipers*:69-76. C:Ken Shirriff, alt.folklore.urban.] [AM]

## STOP ME IF YOU'VE HEARD . . .

**ADVICE TO THE LEGENDARY.** Syndicated American advice columnists Dear Abby (Abigail Van Buren) and Ann Landers have featured contemporary legends in recent columns. *Ankle-Grabbing Mall Thieves.* "Dear Abby: I am 16 and am terrified to go to the mall. At our local shopping mall, crimes have been going on that are never reported in the newspaper because there are so many of them. A friend of mine had been shopping and was just about to get into her car, when a man who had been hiding under her car grabbed her ankles. Another man, working in cahoots with the man under the car, was hiding behind another car nearby, and he jumped out and grabbed my friend's purse, and the two of them got away and were never caught. The security guards never seem to be around when you need them. Please warn people, Abby.--AFRAID"

Abby recommended that the teenager avoid the mall and shop elsewhere. And she warned, "Readers, before getting into your cars, look UNDER them, around and behind you!" (23 April 1992). [See also *FN* 25:11-12, 24:11.] [AM] *"The Videotaped Theft."* An anonymous photojournalist asked Dear Abby for advice about a ticklish situation. The photojournalist had agreed to videotape a wedding as a favor to the bride, who was a friend. The videotaping went fine, but during the wedding reception the father of the bride announced that his wallet, with the band's \$1,500 USD fee in it, was missing. He requested the return of the money, but by the end of the evening it hadn't turned up. "The next day, I looked over the footage I had taken at the reception," the bride's friend told Dear Abby, "and was astonished to see that while filming a couple's conversation, in the background was the GROOM removing a wallet from the evening coat of the bride's father!" The photojournalist wondered what to do. "Should I tell my friend? Should I tell her father? Or should I just keep it to myself?"

Abby's solution to the dilemma? Have the bride's father over to see the videotape (30 October 1991).

Brunvand calls this "The Videotaped Theft" and has been collecting versions of the legend since 1982. ["Advice Columnist Might Have Swallowed a Hoax," *Urban Legends* column, (9 January 1992).] [AM]

*Craig Shergold.* Ann Landers devoted her entire column on 23 June 1991 to the Craig Shergold card appeals. She said that Craig has now recovered from his illness after undergoing brain surgery, and that his family is swamped by the thousands of cards that continue to arrive daily. Ann Landers warned, too, that there was a new twist to the appeals. While Craig's original request was for get-well cards, more recent chain letters have asked for business cards. According to Ann, Craig's mother "wants everyone to know that the Shergolds did not ask for business cards and they do not know what to do with the 10,000 that are arriving daily.... I would also like to point out that your business card, which most likely lists your phone number and address, could fall into the wrong hands and become part of the mother of all mailing lists. Sharp-eyed scam perpetrators, always on the alert for suckers, may figure if you'd fall for this, you'd fall for anything." [See also *FN* 22:11-12.] [AM]

ABDUCTED LATIN AMERICAN CHILDREN. Julio Cesar Araoz, health minister of Argentina, confirmed in an interview with the British *Sunday Times* that organ trafficking was widespread in his country, particularly in corneas and kidneys. He reported several reports of children being kidnapped for their organs and related one typical case: "Oscar," 11, was snatched from a street in a shanty town outside Buenos Aires and taken to a private clinic, where he was anesthetized. Six weeks later a car dropped him off outside his home with \$400 [£220] tucked into his pocket and a suspicious scar. A medical check showed that one of his kidneys had been removed. The mother was reluctant to contact authorities, reportedly commenting, "The same people from this town might be the ones who are handing children over to the traffickers."

Araoz admitted that documented cases were far more often to involve destitute Argentinians offering to sell their organs during times of economic hardships. But he added that it was also reportedly common for unscrupulous doctors to remove organs from corpses in hospitals. "There are cases in which bodies are found to be stuffed full of paper when they are handed over to the family or of people opening the coffin to find it is empty." Stories about beggars snatched and killed for their organs are likewise "legion but hard to verify." [Maria Laura Avignolo, "Children robbed of their kidneys in Argentina, *The Sunday Times* (8 Dec.91); also published in French as "La mafia des organes écume les bidonvilles," *Libération* (12 Dec.91). C: Véronique Campion-Vincent.] [BE]

Federal police in Brazil reported that on 26 Mar. a pregnant woman was abducted in front of a Rio de Janeiro home, blindfolded, and taken to a clinic. There labor was induced with a drug and the baby stolen, police think, for sale overseas. A relative later reportedly received a phone call from one of the child traffickers, who assured her that the baby would not be hurt: "We only want the baby because we need six and only have two." ["Pregnant woman held while thieves steal baby," *Washington Times*

(29.Mar.92). C: Edward F. Mickolus.] [BE]

STRANDED WIFE. According to a story told to the press by Officer Robert Glass, police in three states had to collaborate to reunite a husband and wife accidentally separated at a gas station on May 10. The couple was driving their van from Delaware back home to Colorado, when in the middle of the night the husband stopped in Rostraver Township (western Pennsylvania) for gas and a sandwich. While he was inside, the woman, who was asleep in the back of the van, awoke and went into the restroom. She came out just in time to see him drive off. Four hours later he stopped, went into the van to awaken his wife, and realized that he must have left her behind. Driving back to Pennsylvania, he hit a deer just west of Wheeling, West Virginia, and disabled the van. He walked a mile to the nearest truck stop and told police his problem. A deal was arranged in which state troopers in Pennsylvania, West Virginia, and Ohio drove his wife in shifts to the truck stop, where the two were reunited. Glass said, "She told us she wasn't going to say much to her husband about the situation, since he had told us the truckers at the truck stop were teasing him about stranding his wife on Mother's Day....She felt he had suffered enough." No report was filed; Glass also told press he could not recall the couple's names. [AP, 12 May 92.] [BE]

ZIPPER MISHAPS. Responding to Carsten Bregenhøj's article on "Caught in the Zipper," Jan Harold Brunvand's "Urban Legends" column of 30 Mar.92 reports several more reports of men and women stuck together by a balky zipper: "Just a year ago Ann Landers published a bus version of 'The Unzipped Fly' story that was sent to her by a reader in California. Supposedly a friend in Chicago had witnessed an incident in which a man got a corner of a woman's fox fur-piece stuck in his zipper. He was forced to get off the bus when it reached the woman's stop. The letter concluded, 'The last my friend saw of this ill-fated couple was the two of them on the street corner, struggling to get free from one another.'

"Other variations of 'The Unzipped Fly' are said to have taken place in a church, but here's a theater version sent to me from Australia that's more like the Danish and Belgian stories: In this account, sometime in the 1960s a man was attending a program at the Tivoli theater in Melbourne. During intermission he went to the restroom, and as he walked back to this seat he discovered that his fly was unzipped. As soon as the house lights dimmed, the man reached down to zip himself back up, and just then a couple came shuffling along the aisle to their seats. The woman was wearing a chiffon ballerina skirt....Naturally, the skirt became jammed in the zipper, and the couple were unable to separate themselves or to move away from their row in the theater. Finally the show had to be stopped, the lights turned back up and an usher sent for a pair of scissors to use in cutting the couple free of one another. The man was last seen hurrying out of the Tivoli, holding his program in front of him to cover the little tufts of chiffon that were still tangled in his jammed zipper." [Reprinted C:J.H.Brunvand.] [BE]

PUPPY JUMPS OFF HIGH-RISE BALCONY. Ace Bragan was reportedly killed outside a Dallas, Texas, high-rise

apartment when a Great Dane puppy fell on his head. Police believed that Jim Sweeney, 9, was playing ball with the puppy in his 13th-floor apartment, when the ball bounced out an open sliding glass door and onto a balcony. The dog apparently chased the ball and tried to catch it as it went over the 30-inch balcony wall. The mother commented, "I know this is a selfish thing to say, but thank God it wasn't Jimmy who fell off." Bragan's widow is suing the Sweeneys for negligence; the fate of the dog was not reported. [Mike Jones, "Doggone Disaster," *The Sun* (Boca Raton, FL) (19 May 92):30. C: Mike Santulli.] [BE]

## HAVE YOU HEARD?

**MICROWAVED WINE.** John Mackle (Maiuku College, P.O. Box 124, Waiuku, NEW ZEALAND) writes that he started an urban legend some years ago and was delighted to hear it later with elaborated details. A man orders wine in a restaurant and when he complains that it is too cold, the waitress takes it away. A few minutes later she's back with the bottle wrapped in a towel: "Would the gentleman now like to try it?" Steam rises from the glass, and she explains, "I put it in the microwave for a couple of minutes." The version that came back stated that it was a very expensive bottle of wine. Any more variants?

**LABEL STUCK ON PENIS.** Chuck Shepherd reported in his *News of the Weird* No.10 (20 Sept.91), an authentic case from Newport, Oregon, in which a man successfully sued a clothing store after an inspection tag from a pair of boxer shorts he had bought became stuck to his penis. A doctor removed it with a professional solvent, but the operation left a scar the exact size of the inspection sticker. Now, Shepherd writes, a news item is circulating that puts the case in Vancouver and uses language almost identical to his report in *NOTW*. He wonders how widely this fait-divers has spread. Contact him at P.O. Box 8306, St. Petersburg, FL 33738.

**SATANISM AND ROLE-PLAYING GAMES.** Paul Cardwell, Jr., Chair of the Committee for the Advancement of Role-Playing Games, would like any stories linking such games (e.g., "Dungeons and Dragons") with devil-worship or "Satanic sacrifices." He would also be willing to share materials already collected with interested researchers. Contact him at 111 E. 5th, Bonham, TX 75418 USA or Pierre Savoie, 22-B Harris Ave., Toronto, Ontario M4C 1P4 CANADA.

**CL TYPE/MOTIF INDEX.** Paul Jordan-Smith is interested in any work being done on a type/motif index for contemporary legends. A graduate student at UCLA with a fair amount of data processing experience, he is interested in developing a computer-based index along these lines. Contact him via e-mail: CUSGPJS @ MVS.OAC.UCLA.EDU.

## THE CUTTING EDGE

### BOOKS AND MONOGRAPHS

**ALIEN ABDUCTION SURVEY.** A psychologist at Penn State recently received an unsolicited free monograph, *Unusual Personal Experiences* (Las Vegas, NV: Bigelow Holding Corp., 1992). This reports a survey conducted by The Roper Foundation during July-Sept.1991 in which 5947 respondents

from the continental U.S. were asked if they had ever:

- seen a ghost (11%)
- felt as if they had left their body (14%)
- seen a UFO (7%)
- had vivid dreams about UFOs (5%)
- woke up paralyzed with an entity in the room (18%)
- felt as if they were flying through the air (10%)
- had experienced a hour or more of "lost time" (13%)
- seen balls of light in a room (8%)
- found unexplainable scars on their bodies (8%), or
- seen a terrifying figure--perhaps a witch or devil--in their bedrooms or closets (15%).

These data (overall totals given here) are further analyzed in terms of sex, age, race, income, occupation, education, and political/social activism. An "UFO Syndrome Report" by Budd Hopkins, David Michael Jacobs, and Ron Westrum links each of these phenomena in some way with abductions. Waking up paralyzed, losing time, feeling as if flying, seeing balls of light in a room, and finding puzzling scars were considered "symptomatic" of abduction: if a respondent answered yes to 4 or 5 of these questions, "there is a strong possibility that [that] individual is a UFO abductee" (48).

The monograph is a useful addition to other surveys of paranormal experience, notably Andrew M. Greeley, *The Sociology of the Paranormal* (Beverly Hills, CA: Sage Publications, 1973), Gillian Bennett, *Traditions of Belief* (New York: Viking/Penguin, 1987), and Leela Viratanan "That Must Have Been ESP" (Bloomington: Indiana U Pr, 1990). Regrettably it makes no mention of the sizable medical research into such phenomena, reported in David Hufford, *The Terror That Comes in the Night* (Philadelphia: U Pennsylvania Pr, 1982) (waking up paralyzed; witches and devils in the room) or in Harold L. Klawans, *Toscanini's Fumble* (NY: Bantam, 1989) (waking up paralyzed; "lost time" or transient global amnesia--interestingly, once known as "amnesia by the seaside" since immersion in very cold water sometimes triggers it; balls of light in the room, often accompanying migraine headaches).

It is unclear how to receive the monograph *except* as an unsolicited mailing, but readers can contact Bigelow Holding Corporation, 4640 South Eastern, Las Vegas, NV 89119 USA for more information.

**CONTEMPORARY FAIRIES.** Peter Narváez has edited *The Good People: New Fairylore Essays* (Hamden, CT: Garland Publishing, 1991; 534 pp.; US\$70), which surveys living customs and beliefs about fairies. Contributors include Linda-May Ballard, Margaret Bennett, David Buchan, Gary R. Butler, Peter Narváez, Barbara Rieti, Peter M. Rojcewic, and Paul Smith. Essays discuss fairies as survivals of a larger folk religion, which survives in the face of religious institutions, and as ways in which folk communities articulate and deal with common human problems of cosmology, economy, and biology. The extent to which fairylore continues to affect popular and mass culture is also discussed. Order from Garland Publishing, Inc., 1000A Sherman Ave., Hamden, CT 06514 or call 1-800-627-6273. Visa, MasterCard, American Express accepted.]

### JOURNALS AND NEWSLETTERS

*The American Historical Review* Vol. 97:2 (April 1992)

has a special forum on the Oliver Stone movie *JFK* and the Kennedy assassination conspiracy scenarios on which it is based. Marcus Raskin, "*JFK* and the Culture of Violence" (487-499), praises the movie as a "myth of heroic dramatic proportions" and sees it in the context of the US government's cult of violence that was then emerging in response to domestic and foreign enemies. Michael Rogin, "*JFK: The Movie*" (500-505), sees Stone's conspiracy theory as a "demonology," similar to right-wing theories popular during the 1960s, but blaming Kennedy's death this time on "homosexual contagion." Robert A. Rosenstone, "*JFK: Historical Fact/Historical Film*" (506-511), considers Stone's work "among one of the most important works of American history ever to appear on the screen," despite its flaws as literal fact, because it dares to raise powerful historical issues in a popular medium.

**Behavioral Sciences & the Law.** Vol. 10:1 (Winter 1991) is a special issue on Cults and the Law. It includes David G. Bromley and Edward F. Breschel on elite institutions' attempt to control new religious movements; James T. Richardson on the Rev. Moon's tax-evasion trial; and Vanessa L. Malcarne and John D. Burchard on a Vermont "cult" child abuse/neglect allegation. Other topics include alleged "brainwashing" and coercive persuasion by cults, the 1989 Kirtland murders by Mormon renegade Jeffrey Lundgrin, and the Scientology controversy. Single issues may be purchased for \$15 from John Wiley & Sons, Inc., P.O. Box 7247-8491, Philadelphia, PA 19170-8491 USA. Credit card orders: call 212-850-6645.

**Children's Healthcare Is a Legal Duty, Inc., Newsletter.** Documented cases of child abuse associated with religious sects in the US. 1991 No.4 summarizes cases in which parents starved or beat children to death or refused to allow them to be treated for curable conditions because of their faith. Also reported are political and legal developments connected with such cases; on 13 Jan.92 the U.S. Supreme Court upheld the dismissal of manslaughter charges against Christian Scientist parents in Missouri who refused medical treatment for their 11-year-old son, preferring to depend on prayer. And in 1991 Gov. Bill Clinton of Arkansas (now the Democratic nominee for President) signed a new law exempting parents who "relied solely on spiritual treatment through prayer in accordance with the tenets and practices of an established church or religious denomination of which he is a member" from being charged with capital murder. An insert reprints talk Rita Swan's talk, "Medical Neglect in the Context of Religious Beliefs," given at the San Diego Conference on Responding to Child Maltreatment, 22-25 Jan.92. Reviews, accounts of relevant publications and conferences. Ed. Rita and Doug Swan, P.O. Box 2604, Sioux City, IA 51106 USA; 4/yr; membership in CHILD, Inc. by application; dues \$25/yr.

**Dear Mr Thoms...** A "folklore miscellany" focusing on contemporary folklore. In No. 25 (April 1992) Paul Smith discusses photocopy-lore based on photocopying parts of the human body (hands, buttocks, etc.) and replacing the result in the unused paper stock. Items and reports include stolen kidneys, mystery beasts, Craig Shergold, crocodiles in Parisian sewers, and a Roumanian story in which a seemingly dead girl revived when an undertaker

tried to rape the corpse. Entertaining, well-edited, and useful. Ed. Gillian Bennett; irregular; ca. 6 issues £5; address: 28, Brownsville Road, Stockport SK44PF.

**Fortean Times.** International news accounts and reports of anomalous phenomena, often with photographs. No. 62 (April-May 1992) initiates a regular series on Fortean hoaxes with a discussion of the forged fossils of Piltdown Man (future issues will discuss *Alternative Three* and *Blue Star Acid*). Doc Shiels, accused of faking Loch Ness and "Morgawr" photos, defends himself in an interview. Sudden plagues of insects, worms, crabs, etc.; recluses found in homes filled with rubbish and pets; mummified corpses kept on display. Mike Dash surveys evidence for marsupial tigers still living in Tasmania and Australia. Rumors: the South African Reserve Bank won't let anyone photograph their gold supplies because they don't exist; all UPC "bar codes" include a symbol for "666"; "Cowboy Bob's" restaurant in the US serves road-killed animals like "Beep Beep Sheep" and "Smear of Deer." Extensive reviews, letters, notices. Ed. Bob Rickard and Paul Sieveking; 6/yr.; 6 issues £12.00; £15.00/\$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. 8:1 (July 1992): a historical survey of giant squid reports; William L. Moore on "The Philadelphia Experiment"; Stan Gordon reports on two low-level UFO sightings from Pennsylvania. Many news reprints and reports: reports of mystery submarines along the Swedish coast stopped after the collapse of the Soviet Union; the Iraqi Embassy now reports that the UK and US used anti-tank shells containing depleted uranium-238 during the Persian Gulf conflict; Australian scientists find that heavy metal music kills plants. Reviews. Ed. Beth Robbins; 4/yr.; \$8/yr (\$10 foreign); Address: P.O. Box 43518, Richmond Heights, OH 44143.

**International UFO Reporter.** The journal of CUFOS, devoted to scientific investigation of UFO sightings. Vol. 17:1 (Jan./Feb. 1992) focuses on sightings photographed and videotaped by teams in the Gulf Breeze area (Bruce Maccabee and MUFON investigator Art Hufford. David M. Jacobs comments on "What do sightings mean?" commenting on the way the abduction phenomenon has changed ufology. Keith Basterfield reports on attempts to recover implants from abductees. Six correspondents respond to Clark's editorial on credibility in 16:6; Clark comments on parallels between abduction research and early cattle mutilation investigation.

Vol. 17:2 (March/April 1992) contains a report by Chris Rutkowski and John P. Timmerman on a 1974 CE2 from Saskatchewan, Canada, in which five spinning metal domes were seen in a field leaving crop circles. Bruce Maccabee analyzes a photo from Medjugorje containing an apparent UFO. Skeptic Zan Overall analyzes some of the Gulf Breeze sightings from 17:1 and suggests that they may have been highway flares suspended from helium-inflated trash bags. Barbara Becker applies psychological research into the unstable nature of memories to another Gulf Breeze sighting. Clark's editorial comments on CSICOP's legal battle to defend itself in a libel suit filed by Uri Geller. Ed. Jerome Clark; 6/yr.; \$25/yr.; address: J.

Allen Hynek Center for UFO Studies, 2457 West Peterson Ave., Chicago, IL 60659.

*Journal of UFO Studies*. Vol. 3 (1991) features Thomas E. Bullard's "Folkloric Dimensions of the UFO Phenomenon." Included are two reports on alien abductions: a survey of psychosocial characteristics of abductees from CUFOS files, and an analysis of hypnotic data from a double abduction case. An extended research note presents soil analysis from the 1971 Delphos, Kansas CE2 case. Comments and responses to previous issues, reviews. Ed. Michael D. Swords; 1/yr; \$18/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. 42 (March 1992) contains Roger Sandell's "Desperately Seeking Satan," an outline of recent developments on the British satanism scare and a review essay on recent publications, particularly Tim Tate's *Children for the Devil*, and Robert Hicks's *In Pursuit of Satan*. Hilary Evans counterattacks Bullard's folkloric defense of abduction accounts; Patrick Harper warns that many UFO witnesses may be more like religious visions than misidentifications of planets or aircraft. An exchange of letters among Ralph Noyes, Raymond Cox, and John Rimmer discuss the hoax theory of crop circles. Reviews, letters. Ed. John Rimmer; 4/yr.; 4 issues £4.00, US \$10, Europe £5.00, other countries £5.50; address: John Dee Cottage, 5 James Terrace, Mortlake Churchyard, London SW14 8HB UK.

*New Jersey Folklore Society Review*. Vol. 12 (1991) contains Natalie Mihajlov Ratzkovich on her Serbian parents' immigration experiences and Matthew G. Hatvany on the bog-iron industry of southern New Jersey in the early 19th century. Announcements of concerts, museum exhibits. Ed. Hugo A. Freund and Fred Thomsen; 3/yr; 3 issues \$12.50, foreign \$17.50; Address: 406 West Stafford Street, Philadelphia, PA 19144 USA.

*Revista de Investigaciones Folklóricas*. No.6 (Dec.1991) continues the theoretical bent of previous issues with comments gathered by Manuel Dannemann (Universidad de Chile) from Roger Abrahams and Hermann Bausinger on UNESCO's definition of folklore; Dannemann also presents "Paraguas folklóricos y folklore desechable" [Folkloric umbrellas and discardable folklore], a revision of Latin American definitions of folklore focusing on its role in social cohesion and identity. Flora Losada also discusses the need to see folklore in terms of the social group in which it appears. Members will be most interested in Mirta Bialogorski's "¿Vos sabés que comen gatos?": una leyenda vinculada a la comunidad coreana de Buenos Aires" ["They eat cats, you know": a legend linked to the Korean community in Buenos Aires], a study of the social context of an ethnic legend circulated by lower-class Argentines who live in the same neighborhood as migrant Koreans. Other case studies discuss personal narratives inspired by the 1985 Bolivian elections (David Knowlton), local character narratives from the Argentinian Pampa region (Ana María Dupey), obscene "Jewish jokes" told by Jews (Fernando Fischman), Fife bands in Northeastern Brazil (José Maria Tenório Rocha) personal narratives of the elderly (Baronesa Esther Sant'Anna de Almeida Karwinsky),

and folklore's role in Argentinian nationalism (Martha Blache). Bibliography, reviews, notices of meetings. Ed. Martha Blache; irreg: USD \$7/issue; subscription address: Oficina de Publicaciones, Facultad de Filosofía y Letras, Universidad de Buenos Aires, Puán 470--Planta Baja 1406 Buenos Aires, Argentina.

*The Wild Places: The Journal of Strange and Dangerous Beliefs*. Skeptical views of the paranormal, with emphasis on fringe Christianity. No. 4 contains a thoughtful piece by Jenny Randles, suggesting that UFO contact experiences are caused by alien contacts, but that the experience is perceived and perhaps shaped through existing cultural beliefs and trends. Chris Harvey examines how fear of death is and isn't relevant to belief in a human "soul." Leslie Price presents historical data on the link between religion and British spiritualist movements. Martin Kottmeyer surveys popular literature on Earth as a penal colony for extraterrestrials. Phil Hine continues his speculations on the role of magick in the modern world. Brief accounts of Marian apparitions and spirit voices. Extremely valuable summary of current fringe journals, including Fortean, folkloristic, satanic, and New Age. Ed. Kevin McClure; 4/yr.; 4 issues £6.00, Europe £7.50, US \$20, elsewhere \$20 or £10; address: 20 Tremear Road, St. Austell, Cornwall PL25 5NY UK. AND ETC.

URBAN LEGEND PANEL ON CASSETTE. The Committee for Scientific Investigation of Claims of the Paranormal (CSICOP) has made available a recording of its 1991 panel on urban legends. Included are talks by Jan H. Brunvand on "The Lost Day in Time," Bill Ellis on "UFO Abductions: What Can Folklorists Explain?" and Alan Dundes on "Freudian Interpretations of Urban Legends." The panel, moderated by Robert Hicks, included a panel discussion and questions from the audience. The 3-cassette record of the panel is available for \$19.85 postpaid from CSICOP, Box 229, Buffalo, NY 14215-0229 USA; Phone orders: 1-800-634-1610 (716-834-3222 from NY state).

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

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

\* "The AIDS 'Plot' Against Blacks." *New York Times* (12 May 1992):A22. [Editorial.]

\* Barwick, Sandra. "Pots, Kettles, and Cauldrons." *The Spectator* (29 February 1992):20. [A Pagan Federation booklet for social workers explains the difference between real witches and ritual sex abusers.]

- \* Beardsworth, A. D. "Trans-science and Moral Panics: Understanding Food Scares." *British Food Journal* 92:5 (1990):11-16. [Food contamination scares in the U.K.]
- Bendix, Regina. "Reflections on Earthquake Narratives." *Western Folklore* 49 (1990):331-347. [Personal experience narratives as a means of coping with disaster.]
- \* Bradley, Bill. "Fables of Fright." *Reading (PA) Eagle* (2 May 1992):C1, C14. [Profiles Bill Ellis and reports on current legends.]
- \* Brownlee, Shannon. "Origins of a Plague." *U.S. News and World Report* (30 March 1992):50-52. [Theories on the origin of AIDS.]
- \* Campion-Vincent, Véronique. "Mythe, Defense et Legitimation: Rumors et signes parmi des populations musulmanes aujourd'hui" [Myth, Defense, and Legitimation: Rumors and miracles among contemporary Muslim populations]. *Peuples méditerranéens* 56-57 (July-Dec. 1991) [Special issue on myths and origin stories]:221-226. [Analysis of miraculous eggplants (aubergines) with "Allah" inscribed inside and rumors that certain merchants are selling sandals with "Allahou Akbar" (Praise to Allah) inscribed on the sole so that those who walk in them commit sacrilege.]
- \* Cary, Lorene. "Why It's Not Just Paranoia." *Newsweek* (6 April 1992):23. [Examines the historical basis of African-American conspiracy theories.]
- \* Cordoba, Jose de. "If We Told You Who This Story Is About, We Might Be Jinxed." *Wall Street Journal* (22 April 1992):A1, A15. [Discusses Dominican belief in curse of Christopher Columbus.]
- \* Costin, Lela B. "Unraveling the Mary Ellen Legend: Origins of the 'Cruelty' Movement." *Social Service Review* 65 (1991):203-223. [A highly publicized 19th-century child abuse case and its role in the creation of the child protection movement.]
- Crow, Bill. *Jazz Anecdotes*. London: Oxford University Press, 1992. [Jokes and stories about musicians, including a version of "The Crushed Dog," told about Red Kelly.]
- Crowley, Daniel J. "Bahamian Narrative as Art and Communication." *Western Folklore* 49 (1990):349-369. [Analyzes texts of "The Devil Schoolmaster" tale.]
- \* Delamont, Sara. "The Nun in the Toilet: Urban Legends and Educational Research." *Qualitative Studies in Education* 2 (1989):191-202. [Scary stories told by British schoolchildren reflect the anxiety of transferring from primary to secondary school.]
- \* DeWolf, Rose. "Time to Stop Those Cards from Coming." *Philadelphia Daily News* (18 May 1992):34,35. [Craig Shergold.]
- \* Dyen, Doris J. "Aids to Adaptation: Southeast European Mural Painters in Pittsburgh." In *Folklife Annual 90*, ed. James Hardin, pp. 10-29. Washington, D.C.: American Folklife Center, Library of Congress, 1991. [Reports on "The Millvale Apparition," a ghost legend associated with religious paintings in a Croatian Catholic church.]
- \* Edmondson, Brad. "Demographic Legends." *American Demographics* 14 (April 1992):2. [Responding to a letter by J.H. Brunvand, the editor mentions "The Kidney Heist" and "The Baby Train" and requests examples of "urban legends about demographic change or social trends."]
- \* Ellis, David. "Did J.F.K. Really Commit Suicide?" *Time* (13 April 1992):64-65. [Surveys recent Kennedy assassination conspiracy books.]
- \* Esselman, Mary. "Holy Enigma." *People Weekly* (27 April 1992):46-49. [Controversy surrounding weeping icons and a priest's stigmata at a Catholic church in Lake Ridge, VA.]
- Gardner, Richard A. *Sex Abuse Hysteria: Salem Witch Trials Revisited*. Creative Therapeutics, 1991. [Most sex abuse allegations are valid, but some cases are the result of hysteria by the media and over-zealous feminists.]
- \* Giannone, Richard. "Who Are the Men in Black?" *Fate* 45 (March 1992):46-50.
- Griffith, James S. "Quetzalcoatl on the Border?: Mestizo Water Serpent Beliefs of the Pimeria Alta." *Western Folklore* 49 (1990):391-400. [Traces the historical background of current Mexican and Indian beliefs and legends about snakes guarding springs of water.]
- G'Zell, Otter, ed. *Witchcraft, Satanism and Occult Crime: Who's Who and What's What*. 4th Edn. Ukiah, CA: Green Egg, October 1991. [Booklet of historical materials, glossaries, bibliographies, and public statements for Neo-Pagans to use in combatting satanism panics.]
- \* Hennelly, Robert, and Jerry Policoff. "JFK: How the Media Assassinated the Real Story." *Village Voice* (31 March 1992):33-39. [The media's alleged role in promoting the single-assassin theory.]
- \* Jefferson, David J. "A Harvard Doctor Offers Trauma Relief for UFO 'Abductees.'" *Wall Street Journal* (14 May 1992):A1, A7. [Psychiatrist John E. Mack treats abductees.]
- Jenkins, Philip, and Daniel Maier-Katkin. "Satanism: Myth and Reality in a Contemporary Moral Panic." *Crime, Law and Social Change* 17 (1992):53-75. [The current panic reflects the moral and political agenda of the extreme fundamentalist religious Right.]
- \* Kennedy, Pagan. "All about Evil." *Village Voice* (7 April 1992), Voice Literary Supplement:27. [Discusses the anti-satanism theme in Jack Chick's popular Christian religious tracts.]
- Kirkland, James, Holly F. Matthews, C. W. Sullivan III, and Karen Baldwin, eds. *Herbal and Magical Medicine: Traditional Healing Today*. Durham, N.C.: Duke University Press, 1992. [Essays on folk medicine in North Carolina and Virginia, including David Hufford, "Folk Medicine in Contemporary America," and Linda A. Camino, "The Cultural Epidemiology of Spiritual Heart Trouble."]
- \* Koepfel, Dan. "Is This Toys 'R' Us a Haunted House?" *Adweek's Marketing Week* (10 June 1991):17. [Haunted toy store in Sunnyvale, CA.]
- Lanning, Kenneth V. *Investigator's Guide to Allegations of "Ritual" Child Abuse*. Quantico, VA: FBI Academy, 1992. [Media involvement in satanic ritual abuse is now so intense and claims are often self-fulfilling, so law enforcement officers need to satisfy a greater level of proof.]
- \* McClenon, James. "Near-Death Folklore in Medieval China and Japan: A Comparative Analysis." *Asian Folklore Studies* 50 (1991):319-342. [Applies David Hufford's experiential source theory to medieval "anomalous event literature" involving NDEs.]



- \* Morganthau, Tom. "Losing Ground." *Newsweek* (6 April 1992):20-22. [African-American conspiracy theories.]
- \* Moriarty, Anthony R. "Adolescent Satanic Cult Dabblers: A Differential Analysis." *Journal of Mental Health Counseling* 13 (1991):393-404. [Identifies adolescent personality types likely to be attracted to satanism.]
- \* Nathan, Debbie. "The Devil Makes Them Do It." *The R.O.C. [Rock Out Censorship]* [Jewett, OH] 8 (Spring 1992):5-6. [Reprint of *In These Times* piece on Satan-hunting police].
- \* Niebuhr, R. Gustav. "Long Unemployed, Angels Now Have Their Work to Do." *Wall Street Journal* (12 May 1992):A1, A13. [Belief in angels.]
- Nilsen, Alleen Pace, and Don L. F. Nilsen. "Barbs of the West: Humor of the Western United States." *The World and I* 17 (April 1992):663-670. [Considers funny legends as part of the humor of the American West.]
- \* Pipes, Daniel. "Dealing with Middle Eastern Conspiracy Theories." *Orbis* 36 (1992):41-56. [Advice for U.S. policy makers.]
- \* Romano-V., Octavio I. "The Legend of El Llorón." *TQS News: A Contemporary Newsletter of Eclectic Chicano Thought* 9 (March 1992):2-3. [Parodies the Hispanic legend of *la llorona* to comment on academic life.]
- \* Siegel, Barry. "Idaho Gothic." *Los Angeles Times Magazine* (17 May 1992):16-22,42. [History of "Baby X" satanic human sacrifice case.]
- \* Smith, George. "The Little Virus That Didn't." *Washington Journalism Review* 14 (May 1992):41-42. [Michelangelo computer virus scare.]
- Tangherlini, Timothy R. "It Happened Not Too Far from Here . . . : A Survey of Legend Theory and Characterization." *Western Folklore* 49 (1990):371-390. [Surveys trends in legend scholarship.]
- \* Trzcinski, Jon. "Heavy Metal Kids: Are They Dancing with the Devil?" *Child and Youth Care Forum* 21 (1992):7-22. [Compares the recent concern over heavy metal music with the criticism of rock and roll in the 1950s. Five responses to the article and a rejoinder by Trzcinski appear in the same issue on pp. 23-38.]

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