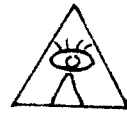


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THE NEWSLETTER OF THE INTERNATIONAL SOCIETY FOR CONTEMPORARY LEGEND RESEARCH

THE BIKER AND THE TROUBLE LIGHT:

Present at Genesis

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The weekend of July the Fourth, I heard a story at a party--supposedly it happened to the mother of a neighbor of a sister-in-law, or something like that. It went as follows:

An elderly woman buys a brand-new Japanese car and, for its trial run, decides to drive it several hundred miles up the California coast to visit her children's families. She gets lost in the detour around Oakland (easy to do, ever since the Nimitz Freeway came down in the '89 quake), and she has to stop and get out to ask directions back to the freeway north. She's almost back to the proper freeway when she notices an indicator light shining on the dashboard. The light has no descriptive word, just a diagram which she can't understand: it looks ominously like a headless corpse with the limbs drooping.

Worried, she looks for yet another place to stop and ask for help. By now it's quite late, and the only place she can find open is a small all-night convenience store. There's no one in the store except a biker and the guy behind the counter. Nervously avoiding the huge, hulking biker, the old lady asks the counter-man for help. He's obviously a recent Arab immigrant, speaks little English, and doesn't have much respect for women in any case. It takes her a long time to make the man understand what her problem is, and then he refuses to leave his cash register to look at her car.

While she's pleading with him, the biker comes up and asks what the problem is. Desperate enough by now to seek help from anyone, the old lady explains her problem to the biker. The biker goes out, looks at her car, and deduces that the bizarre-looking indicator light means that one of her car doors isn't closed all the way. The biker checks the doors, finds the one that's ajar, and closes it. Sure enough, the light turns off. The biker then gives the old lady instructions back to the freeway, whose nearest on-ramp turns out to be just down the street.

Much relieved, the old lady asks the biker how she can show her gratitude. The biker thinks for a moment, then answers: "Vote for Jerry Brown in the primary."

Many common morals and themes run through this story. First, of interest only to Californians, is the mess our highways are in from the '89 quake, which the #@!*&+ state government still hasn't cleaned up. Next, suspicion of foreigners: the Japanese, for making cars with indecipherable warning lights, and the Arabs, for paying more attention to the cash register than to a woman in trouble. Finally, there's the timeless moral of the people who look scary on the surface ("huge, hulking biker") and who turn out to be helpful and friendly underneath. This is underscored by the now dated reference to Jerry Brown, the humanist candidate, being supported by a scary-looking biker.

Now here's the punch line: *I was that "biker."*

In fact, I'm a professional musician. What's more, I'm female--and not bad-looking, if I say so myself. I was coming back from a gig, still wearing my performing costume--black leather boots, pants, and jacket, all with decorations--when I stopped at the AM/PM store near my house for a pack of cigarettes. My boots have inch-high heels, but even that doesn't make me "huge" or "hulking"--that part is pure embellishment--but I admit that the costume makes me look a bit fierce.

When I went into the store, I saw a little old lady, almost in tears, arguing with the guy behind the counter. Now this particular AM/PM is run by a group of Iranian immigrants, and I have seen them being really rude to women. And the night man--who just didn't want to get out of his comfy chair--wouldn't give any help to this lady. This annoyed me, and I wasn't in a rush to do anything else, so I strolled up and asked the lady what the problem was. She looked up at me, wide-eyed, gulped a few times, and then explained--in long and dithering detail--that she was driving north to visit her daughter when she got lost on the freeway, and she just got back toward 880-north when she saw this light on her dashboard, and she didn't know what it meant, and could I please come and translate the light for her.

Okay, so I did. I looked at the light and saw that, in truth, it didn't have any words on it: just a stylized diagram of the car as seen from above with all

four doors open. It took me a while to figure out what that meant, and I've been hanging around with cars, mechanics, and drivers all my life. Yes I *do* think it's arrogant not to bother installing lights that have the nature of the warning written in plain English. Given how many cars the Japanese sell in America, you'd think they'd make that one simple change--cheaper than making cars with left-hand steering in the first place. Yes, I think there *is* good reason for an urban legend complaining about the arrogance of foreigners.

So I went around the car trying the doors until I found one that hadn't closed all the way. I slammed my hip against it, and, yes, the light went off. I explained about the light, then gave the lady directions back to 880-north, just a few blocks down the street. The old lady gushed thanks, then asked--a little nervously--how she could repay me.

Well, I wasn't expecting that. For a moment I thought of asking for money--she looked prosperous--but then I realized I didn't know how to price my cheap advice. Then I thought of asking her to buy me another pack of cigarettes, but I realized that she probably wouldn't want to deal with that rude Iranian again. So then I thought of the primary election coming up, and of my favorite candidate, of how he'd been neatly black-listed out of the news media--and then I thought of the perfect comeback. So, what the hell, I said: "Sure. Vote for Jerry Brown in the Primary."

The old lady laughed so hard I thought she'd fall over, then she promised to do that little thing, and she got in her car and drove off toward the freeway. I chuckled all the way home. End of story.

Just how this got to be an urban legend, I don't know. I suppose the old lady arrived safely at her daughter's house, told the tale to her, the daughter passed it on to her husband and neighbors, and it spread from there. I guess what made it spread was that punch line--a real attention-getter in California at the time. Maybe I should practice up on witty lines, have one for every occasion, and I might wind up becoming an urban legend myself, which is no bad deal for a musician.

But there's nothing quite like the fun of hearing a story about yourself coming back to you at a party, even if--or maybe especially if--the teller doesn't know that You Were There.

[*Editor's note:* This piece was edited from a letter sent to Jan Harold Brunvand, who forwarded it on to me with another variant sent him from El Cerrito, CA. This other variant was told in May at a party by a person who claimed that "it actually happened to her mother-in-law." It corresponds in detail with the one given by Fish, emphasizing the "huge biker [who] walked up behind her, all black leathers and chains and bandanas." The correspondent comments, "I don't know if this story would have as much impact outside of California, where our former governor is famous for being gentle and humanitarian, while most bikers are suspected of being Hell's Angels and a good many of them are."

The central motif--the apparent assailant turning out

to be a woman's benefactor--links this anecdote to many widespread legend types. "The Killer in the Back Seat" describes a woman pursued by a trucker who in fact is trying to save her from a murderer who is in the back seat of her car (Brunvand, *Vanishing Hitchhiker*:52-53). Thomas E. Barden, in *Virginia Folk Legends* (Charlottesville: U of VA Press, 1991) has found a rural legend, apparently colonial, in which an woman is forced to let a group of Indians into her home; they then save her from a would-be murderer who has crawled under her bed. Brunvand also notes the modern influence of medieval legends about apparently vicious dogs who in fact save children from dangers (*Choking Doberman*:31-34).

Another story type that may have influenced this story's popularity is an anecdote, sometimes used as a sermon illustration, about a city man whose car breaks down in a rural area. A Quaker (or Amishman) helps him, and when the driver offers money, he says (in quaint or archaic English), "Nay, I lay on thee only the obligation that thou stoppest and helpst the first person that like thee is in need of assistance." The driver later stops to help another person having car trouble and passes on the obligation, quaint language and all.

Have other readers encountered the biker legend or one similar to it? --BE]

ERRORS, SUICIDES, AND TOURISM

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Dégh and Vázsonyi discuss a story set in Budapest about the bridge built across the Danube in 1842 to link the two parts of the story. At the opening, the British engineer boasted that his work was perfect, but a passing apprentice pointed out that the decorative lions on the bridge had no tongues. The embarrassed builder jumped into the river and drowned. The story is known to "all children in Budapest" and also is found in Ljubljana, Yugoslavia/Slovenia (1978:264-265). McCulloch (1987) discusses a number of similar stories collected in Scotland involving sculptors and architects, notably one concerning Kelvingrove Art Gallery in Glasgow, whose architect is said to have committed suicide when he discovered that it had been built back to front. McCulloch also mentions equivalents in Bombay, India, and Liverpool, England. Brunvand (1989:253-258) and Bronner (1990:146-148) present similar stories from the United States and New Zealand, though in these there is no suicide. The purpose of this note is to add three examples to this corpus and to offer some suggestions about interpretation.

1. A story in the British newspaper *The Guardian* (7 July 1987) mentions that the sculptor of the Colossus of Rhodes committed suicide because his work was not appreciated. This version was reproduced in *Dear Mr. Thoms* 5:23, though it should be pointed out that the sculptor's name, given as "Charles of Lindus," was a

misprint for "Chales of Lindus."

2. On 27 August 1991 I took a trip on the Petit Train in the town of Chinon in the Loire Valley region of France. This takes tourists round major sites of interest, the driver providing commentary along the way. Chinon played a major part in the life of Jeanne d'Arc, and in the Place Jeanne d'Arc there is a prominent statue of her on horseback. The guide explained that the position in which the horse is shown is actually physically impossible. On discovering this, the sculptor "se suicida."

3. I discovered another variant almost a year later in Paris. The Tour Montparnasse provides excellent panoramic views of the city. The multilingual handbook *Paris vu d'en haut* (1989) identifies sights that can be seen from the tower. Item 51 is the Parc Montsouris, which dates from the period of Haussmann's redevelopment of large parts of the city in the 19th century. The handbook tells us that "the...lake emptied on opening day and its designer committed suicide." Two current English-language guides contained the same story. The *Michelin Tourist Guide Paris* states that "the engineer involved in the construction committed suicide, on the lake's suddenly drying out on opening day" (1981: 155). The *Time Out Paris Guide* has similar wording (1992:94).

I consulted two rather older English-language guides, Peichler (1953) and Brodrick (1950); both described Montsouris, but neither mentioned the draining on the opening day or the subsequent suicide. This is a very small sample of the accounts that must exist, of course, but it does suggest that these are apocryphal incidents added to the Parc relatively recently. Perhaps someone with access to other tourist guides (and more scholarly sources of information) could throw light on whether this hypothesis stands up.

Although only the two French examples have been collected from tourist guides or literature, I propose that concentrating on the tourist context may nevertheless help us interpret these stories.

Two papers from the International Seminars on Perspectives on Contemporary Legend have dealt with relationships between legends and tourism. Schmidt (1989) gives oral and printed tourist guide sources for the legend of the painted ceiling of St. Michael's Church, Hildesheim, saved at the last moment from being used as firewood. Bowman (1990) notes the discrepancy between, on the one hand, the complex economic, political, and social factors causing a steep decline in the population of the Greek island of Kastellorizo, and, on the other, the explanation contained in the story told by the inhabitants of the sinking of a ship full of evacuees. To help account for the story, Bowman imagines visitors looking at a photograph dating from earlier in the century and showing a much denser population level. This photograph is common on the island and naturally gives rise to the question, "What happened to all the people?" The story would have arisen from the locals' attempt to satisfy this curiosity.

Einstein found imaginary experiments a handy way of

developing concepts in physics. Imaginary conversations of the sort Bowman employs may be a fruitful technique in the study of contemporary legend.

Imagine a visitor and a local inhabitant (or tour guide) in the presence of a public building or monument. Imagine, too, not a specific question from the visitor, but a more general expectation that the local will have something to say about it. The local may know little, but even if he or she knows a lot, much of it may be unsatisfactory for a visitor because it is technical or obscure. Over many such conversations, good stories may emerge that seem to satisfy the visitors.

But why should the suicide of an engineer, architect, or sculptor be a "good story"? Buildings and statues are more physical, public, and lasting records of achievement than most people are likely to leave behind. Only the engineer in the Budapest version is explicitly boastful, but we might plausibly assume that the lay observer would typically expect the creator of such a work to be proud. What better than a story with ironic contrast to that pride, namely suicide. Irony and poetic justice are common features of contemporary legend. It is heavily ironic that the driver of the pursuing car in "The Killer in the Back Seat" is not, as feared, a potential assailant but actually trying to protect the fleeing heroine from the real murderer. It is poetic justice that the person unfortunate enough to have his fingers bitten off in "The Choking Doberman" is a would-be thief. Irony and/or poetic justice are surely present in most versions of these sculptor/architect stories.

If the creator is assumed to be proud, then it is surely poetic justice that he commits a relatively small error such as missing tongues (Budapest) or missing spurs (Glasgow). If the work gives the creator some sort of artistic immortality, it is surely ironic that it also precipitates his literal death. The fact that these stories end in suicide allow us to infer the creator's pride, particularly when the error is relatively trivial. Why else should the reaction to the error be so strong?

We must now overlook the fact, however, that stories of architectural, engineering, and artistic errors exist without a suicide ending. One may imagine the story of an error such as the reversal of a building plan being told as an entity in its own right. To some listeners, that in itself may be a satisfying story, but others might ask, "What did s/he do when the mistake was discovered?" The "suicide" endings that have been collected might have emerged in response to that (admittedly hypothetical) question.

These suggestions are unashamedly speculative. I hope that if others explore "tourist lore" we may develop a much firmer basis for interpretation. In this respect, it is particularly gratifying that recent studies of monument lore in Berlin (*FN* 18:5-6) and in Paris (*FN* 26:1-3) have been published and may lead to a broader picture of this type of legend.

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[Editor's Note: Yet another item of tourist lore emerged in print in Ann Landers's advice column of 5 Sept.92. A reader told of being given a tour of Washington, DC, by a taxi-driver, who explained that when the horse in an equestrian statue had one hoof lifted, that was a sign that the general mounted on it had been wounded in battle: two hooves up meant he had been killed. The reader asked if this was true. Landers cited the US Army Military History Institute and the Library of Congress in saying that the story was unfounded: "It's up to the sculptor to do as he pleases with the horse's hooves." She suggests that Civil War tour guides might have started the legend. Certainly I can confirm from my visit to the Gettysburg battleground that US National Park guides are still assuring visitors that this story is true, and in fact the hooves there *do* seem to correspond with generals' fates in this battle.--BE]

THE DEVIL DOES THE LAMBADA: Another Visit to Brazil

Miguel Ninevé
Rondonia, BRAZIL

Neide's Bar is a huge dance hall in the populous *bairro* of Jardim Eldorado in the city of Porto Velho, a

civilized outpost on the borders of Amazonia, capital of the Brazilian wild-west state of Rondonia. On weekends, it attracts women, young and not-so-young, marriageable and divorcee, dreamers and prospectors who want to let off the let off the steam built up in a week of lonely labor in their mining claims along the Rio Madiera. Other frequenters include civil servants and construction workers. By 1990, when the lambada had spread all over Brazil, a hot competition for the best lambada dancer took place every weekend at Neide's. Lambada dancing was, by this time, considered something "chic."

On a Friday night in 1990, Neide's Bar opened normally at 10 PM to run to its usual closing time of 4 AM. Everything would have been normal indeed, if a superb lambada dancer had not made an appearance that night: a slim man elegantly attired in black, who danced so well he would cause envy in any dancing instructor. All the ladies wanted to dance with the stranger. At a given moment, all present were shaken by a terrible scream, and the girl who had been dancing with the stranger fainted. People ran to her aid, but what had happened to her partner? He had disappeared, leaving only the smell of sulphur.

The girl was taken to the hospital. After recovering, she said that she had danced without looking at her partner. When she finally did look, she saw that he had flaming eyes and the features of a demon.

The news came out the following days in the *Estadão* and *Alto Madiera*, the major newspapers of Porto Velho, and over the radio. A few weeks later, a similar occurrence took place in another dance hall. This time, however, the police managed to get their hands on the stranger. It turned out that after he was arrested he succeeded in escaping, disappearing mysteriously from the jail house. He was a strange character, so it was concluded that the dancer really was the devil--and the lambada his favorite dance! Ladies who were at the dances where the strange events took place affirmed that they had heard from the dancer that the lambada was his favorite dance and that he was going to take the best dancing partners down to the depths of hell.

[This variant was solicited and translated from Portuguese by Thomas L. Burns (see his account of a similar panic followed by ostensive hoaxing in *FN* 25:12). In Brazil, he notes, there is widespread moralistic opposition to the lambada, a sexually explicit dance that has been condemned by Pope John Paul II as immoral.--BE]

BULLETIN BOARD

TENTH INTERNATIONAL SEMINAR ON PERSPECTIVES ON CONTEMPORARY LEGEND, SHEFFIELD, 1992. A small but unjaded group of scholars met on 16 and 17 July in Halifax Hall to celebrate the tenth anniversary of the first "Perspectives" seminar. The papers, like the group were a mix of old and new, and despite talk of "a Sheffield school" that is becoming notorious, participants once again took little stock in orthodoxies

and brought new fields of data into view.

Papers read included:

Gillian Bennett, "The Bosom Serpent: Work in Progress" (summary of a long-term project categorizing reports of animals living in peoples' stomachs).

Bill Ellis, "Christian Magic and the Satanic Cult Mythology" (Pentecostal religious legends and beliefs).

Michael Goss, "Rock-Lore: Legends and Rumours of the Rock Music Industry."

Sandy Hobbs and David Cornwell, "The Clowns" (analysis of Glasgow-area rumors about men in clown suits who try to abduct children).

Robert M. MacGregor, "The Mystery of the Québec Beer-Drinkers' Cardiomyopathy: A Legend Type" (survey of legends and actual incidents involving contaminated food resulting in paralysis or death).

W.F.H. Nicolaisen, "Is there a 'Sheffield School' of Contemporary Legend Study?" (attempt to identify common concerns and methodologies).

Jacqueline Simpson, "Hecate in the Primrose Wood: The Demonization of the Landscape" (UFO and satanic cult rumors attached to landmarks near Worthing, Sussex).

Paul Smith, "Defining the 'Canon' - Subdividing the 'Canon'" (survey of attempted legend taxonomies).

The next meeting will be held in the US, either in Bloomington, Indiana, or Santa Fe, New Mexico.

AMERICAN FOLKLORE SOCIETY PANELS. The Folk Narrative Section of the AFS will sponsor a special forum, "The Vanishing Hitchhiker, Archetypal Contemporary Legend or Traditional Legend in Disguise?" Chaired by Mark Glazer, it will run from 1:15-3:00 on Friday, 16 Oct.92, at the Marina Hotel, St. John's Place, Jacksonville, Florida. Glazer, along with Linda Dégh, Bill Ellis, Janet Langlois, Gary Alan Fine, Paul Smith, and Michael J. Preston, will examine different forms of the legend type and argue whether it really should be part of the "canon" of contemporary legends.

Other panels to be held include:

Thursday, Oct.15

10:15-12:00N: *Legendary Symbols and Liminality* (Charles Greg Kelley, Chair)

1:15-3:00: *The Military: Legend, Ritual and Memorialization* (Richard E. Meyer, Chair)

3:15-5:00: *Women and Religion: Madonnas, Mothers, and Witches* (Jennifer Livesay, Chair)

Friday, Oct.16

1:15-3:00: *Pressing at the Boundaries: Re-centering the Folkloric Study of Belief* (Glenn D. Hinson, Chair)

Saturday, Oct.17

10:15-12:00N: *Liminal Heroes and Heroic Villains* (Clover Williams, Chair)

Sunday, Oct.18

8:30-10:15: *Conforming to the Rules? Judeo-Christian Religions* (Bill Ellis, Chair), and *Legends and the Mass Media* (Gary Alan Fine, Chair)

The Folk Narrative Section will meet at 7:30 PM on Friday, Oct.16 to plan future forums and panels. Ideas proposed so far include a panel on international contemporary legends and another on earth forces and power places, using concepts drawn from "the new geography."

JUST IN!

EYE ON SATANISM

BRITISH SRA VIDEO 'EVIDENCE'. On 16 February *The Observer* announced that it had obtained a videotape containing graphic evidence of satanic ritual abuse from a therapist treating a cult "survivor." The film showed young adults being whipped and cut beneath a portrait of Aleister Crowley and was intercut with "flash frames" of skulls and satanic symbols. "Jennifer Evans," a recovering survivor, readily identified the room in the video as the basement of a London house in which satanists forced their "breeders" to undergo abortions. "It is believed that the spirits in the baby that is being killed pass into the abortionist's baby," Evans explained. Then when it is killed, the demonic power is multiplied." The instrument being used, she explained, was an especially small sized forceps used to pull out fetuses before "breeders" pregnancies begin to show.

The Observer passed the video on to Scotland Yard's Obscene Publications Branch, whose head admitted that it was "evidence of grievous bodily harm performed in a ritualistic fashion." Its experts and other consulted by the paper discounted the possibility of the video being a fake, especially since the video had "never before been in the hands of anyone other than occultists." Brief clips from the video were broadcast on Channel 4's *Dispatches* on 19 February with commentary by Andrew Boyd, whose book on SRA, *Blasphemous Rumours*, was simultaneously being published by Collins.

Immediately after the broadcast, viewers began calling *The Observer* to say that they recognized the clips as part of a video made and sold by a counter-culture singer Genesis P. Orridge of the group Psychic TV. Members of the group who made the video explained that it was made in a Brighton house (with no cellar), and that the unusually small forceps were really coal tongs. The video, which included an introduction by film director Derek Jarman, had been made around 1982 and was shown in several counterculture clubs, once in connection with readings by author William Burroughs.

It emerged that both the *Dispatches* program and *The Observer's* article had been produced by Look Twice Productions, a fringe studio whose production team was linked to British Pentecostals. Peter Horrobin, one of the program's consultants, was a lay preacher who ran Ellet Grange, a Christian "healing centre" emphasizing "deliverance," or casting out demons that inhabit mental patients' personalities. "Jennifer Evans," later identified as Louise Errington, was a former Ellet Grange patient, where she was told that the sins of her father and mother had infected her with demons.

One day, she related, Horrobin had a vision: "He said he had seen a mind-picture of me standing over a tiny baby, helping a devil priest to wield a knife. We cut into the baby's chest and the blood was collected and we drank it. The baby's body was a sacrifice to Satan." Unaware until this moment that she had had such a baby

(birth records record that she had two children, both of whom are still alive and well), she initially resisted the story. "I screamed and pleaded with them to please stop saying it. I had a sort of fit, and had to be held down. I fought people off physically. Finally I broke down and confessed it was true." She also recalled that after "releasing" the story, Horrobin allowed her to sit on his knee and be "cuddled."

Horrobin's wife, upset about her husband's treatment of disturbed patients and his relationship with female assistants, announced soon after that she was filing for divorce. [Eileen Fairweather, "Video offers first evidence of ritual abuse," *The Observer* (16 Feb.92):4; Barbara Jones and Iain Walker, "The truth about Jennifer's story," *The Mail* (1 Mar.92):8-9; Barbara Jones and Denna Allen, "Divorce for 'healer' in ritual abuse row," *The Mail* (8 Mar.92):10; *Bogus Devil Video Rekindles Satanic Panic* (Leeds: Sub Cultural Alternatives Freedom Foundation, 1992); Mike Dash, "TV Sinners," *Fortean Times* 64 (Aug./Sept.92):50-51. C: Bill Thompson.] [BE]

SATAN SACRIFICE FOUND RATIONAL. Cybil Swank, 19, was tried in Greenville PA for the 2 June 91 murder of her roommate in a local halfway house for the mentally disturbed. Her public defender, Dante Bertani, argued that Swank was innocent by reason of insanity and introduced three diaries she had written before the killing. The diaries contained repeated references to bathing in blood, worshipping Satan, and the desire to kill, and Bertani said they proved Swank was irrational and could not control her actions. But Asst. District Attorney Al Bell argued that the diary also showed Swank making "conscious choices in her life." A typical entry described her choosing to eat hot dogs for breakfast, buy a knife for the murder, do laundry, and think about bathing in the victim's blood. The decision to kill her roommate for Satan was therefore a rational act. After four hours deliberation, the jury accepted Bell's argument that Swank was guilty but mentally ill; she was committed to a state mental hospital for treatment. [AP, 29 May 91.] [BE]

DR. HAMMOND AND DR. GREENBAUM. During the Fourth Annual Eastern Regional Conference on Abuse and Multiple Personality, 25-29 June '92, Dr. D. Corydon Hammond gave a workshop on treating victims of satanic ritual abuse. Hammond is a nationally respected expert on clinical hypnosis and author of *The Handbook of Hypnotic Suggestions and Metaphors* (NY: Norton, 1990); the workshop was fully accredited as a continuing education activity by the American Medical Association, and attending physicians received six credit hours toward the AMA's Physicians' Recognition award.

During the workshop, Dr. Hammond presented the gist of information that he had stumbled on concerning the origins of SRA and which he and other clinical hypnotists had independently confirmed through sessions with MPD patients. He found that they frequently mention a Dr. Green or Greenbaum as the person in charge of their torture. According to Dr. Hammond's new information, Dr. Greenbaum was a teenaged Hasidic Jew at the time of the Holocaust. To save his skin, he agreed to collaborate with Nazi doctors experimenting with mind control in the

death camps. Having a profound knowledge of the Cabala and also of brainwashing tactics, he developed a nearly foolproof way of programming children to commit sexual acts and then forget about them.

After Germany fell, Dr. Greenbaum and other satanist/Nazi doctors were brought to the US along with missile technicians under orders by Allen Dulles and other CIA officials. As brainwashing and mental programming was seen as a valid weapon against the Communists, he was given free rein to practice on children in US military hospitals. First done among "bloodline" satanists, the programming was also extended to young children that satanists had free access to (presumably in day-care centers). Having Americanized his name and received an M.D., their leader now is known simply as "Dr. Green." He remains the kingpin of the secret SRA conspiracy in this country, with dozens of his henchmen keeping detailed records of SRA victims' torture and programming in laptop computers.

These programs were frequently given Greek letters, and Hammond suggested therapists use them to prod patients to tell more about their cult abusers and their aims. Some Greek letters seemed to produce similar associations among MPD patients:

Alpha: initial instructions

Beta: sexual instructions (to commit oral sex in a certain way, or engage in child pornography)

Gamma: initiate disinformation routines

Delta: kill during ceremonies, assassinate public figures, or commit self-mutilation

Zeta: "snuff films"

Omicron: drug-smuggling, the Mafia, big business, and government leaders

Theta: "psychic killers"--if one disobeys a cult law, that person will develop an illness and die at a future date

If a cult member says, for instance, "Alpha 009," or makes a hand gesture to indicate this, Hammond said, the relevant program will automatically activate. And if exposure is ever threatened, "omega programs" in SRA victims will compel them either to self-destruct by committing suicide or going completely crazy, or to kill their therapists. Worse, at least 50% of MPD patients, Hammond told the group, were being "monitored" by satanic parents or overseers to make sure that they did not recover or reveal the truth. Hammond asserted (to applause from the audience), "the people who say [ritual abuse] isn't [real] are either *naïve*, like people who didn't want to believe the Holocaust, or they're *dirty*."

This scenario reflects numerous anti-semitic government conspiracy theories, as well as the notorious 1930s case in which Franz Xavier Walter was convicted in Heidelberg, Germany, of having "programmed" a young woman to become a prostitute by using similar cryptic code words and numbers [FN 25:7]. A cassette tape of this entire workshop was provided the editor by Sherrill Mulhern, and I [BE] will make a free dub to anyone sending a blank 90-minute tape.

ALSO HEARD

HELTER SKELTER COMEN DOWN FAST! Jim Birkel picked up a chain letter in Omaha, Nebraska, headed "ATTENTION: CIVIL WAR IS ABOUT TO BEGIN IN THE UNITED STATES! YOU AND YOUR LOVED ONES ARE IN ACUTE DANGER! RACE RIOTS AND SLAUGHTER OF AMERICANS WILL BE THE FIRST SIGN!" The flyer says that a Mr. Michael Younger addressed a UFO convention in Arcadia, CA, on 4 July 1992 and claimed that he had been a member of a super-secret team of scientists working in the Groom Lake, NE, military base where extraterrestrials and US government agents are working together. He warned that there is a six-stage plan presently at work to suspend the Constitution, confiscate firearms, and turn the country into a dictatorship. The plan is as follows:

1) Subliminal messages on rap records will cause race riots in major cities, beginning in August.

2) Secret agents, disguised as police and minorities, will escalate the violence by firing on both sides.

3) [September]: President Bush will call in United Nations troops to restore order; UN forces will confiscate computers, photocopy machines, and all devices capable of circulating information; known "patriots" will be put in prison camps.

4) [October]: TV will announce an alien invasion from Zeta Reticuli (in fact they have been on earth for years in underground bases near Dulce, NM, and are "responsible for the abduction of American children and citizens and the cattle mutilations..."). In panic, the world will unite under the UN.

5) [December]: The New York Stock Market will crash, adding to the panic.

6) [February or March 1993]: Bush will be killed and "Dan Quale" [as he will apparently spell his name by then] will become President; by then the US will be "living under martial law in a totally fascist state."

Nelson Rockefeller smuggled Nazis into the US in 1945, and there are now 1.6 million of them, many in high positions. Their goal is a "real alien invasion" in January 2000, when they will get 25% of the Earth for themselves. The flyer ends: "URGENT: MAKE 30 COPIES AND MAIL TO MEDIA, POLITICIANS, CHURCHES, ORGANIZATIONS. POST ON BULLETIN BOARDS, PASS OUT TO CITIZENS IN THE STREETS! TIME IS RUNNING OUT! ACT NOW!"

Interestingly, a similar scenario was described by Vance Davis, a member of the "Gulf Breeze Six," a group of US Army intelligence analysts with top security clearances who disappeared from their base in Augsburg, Germany, on 3 July 1990. On 13 July they were arrested in Gulf Breeze, FL, site of the Ed Walters UFO sightings (see FN 20:7). Rumor held that they had expected to meet Jesus there in a UFO, but Davis denied this, saying that he had not felt free to give the group's side of the story until now. Beginning in November 1989 the six had begun experimenting with a Ouija board and soon after contacted several spirit guides. The spirits accurately predicted the Persian Gulf conflict and a 1990 Iran earthquake, then began urging the group to leave the

military to begin preparing themselves and others for the coming 5 years, which would end in world chaos.

The race riots in Los Angeles, one of their spirits said, would be a sign for them to go public. Davis warned that the Ouija board had also warned them of numerous earthquakes, an eruption of Mt. Rainier (near Seattle, WA), the destruction of New York City by a gas leak, and riots in all major US cities, resulting in martial law and economic collapse. "This will be the changing of the Earth and Jesus is involved," Davis concluded. "He will come back, and Rapture [the belief that true Christians will be taken to Heaven before Armageddon] is real." Depending on public reaction to his statement, Davis said, the others may also come forward; in any case, after the disasters, "we'll come back out again to help put the pieces back together." [AP, 21 July 1992. C: Alan Mays.]

According to alt.conspiracy observers as far apart as Manila and Cambridge, Massachusetts, letter-sized posters are appearing stuck to anything stationary:

Are You Ready for the
RAPTURE?
Jesus is coming on
Oct 28, 1992

Actually, we have some breathing space, according to a numerological theory first published in the 9 Jan. 1934 Brisbane [Australia] *Courier Mail* and now updated and circulating again. The Zulu War began in 1880 and ended in 1881. $1881 + 1 + 8 + 8 + 1 = 1899$, the start of the Boer War. It lasted until 1902. $1902 + 1 + 9 + 0 + 2 = 1914$, the start of World War I. It lasted until 1919. $1919 + 1 + 9 + 1 + 9 = 1939$, the start of World War II. This lasted until 1945. $1945 + 1 + 9 + 4 + 5 = 1964$, the start of the Vietnam War. It ended in 1973. Add $1973 + 1 + 9 + 7 + 3$ and you get 1993! [The Gate 8:2 (Oct. 92):14] [BE]

HIDDEN SYMBOLS. *Republic of China*. Chinese stamp-collectors gathered outside the Post Office in Beijing on 25 July to look at the country's newly issued Olympic Games commemoratives. When the first customer emerged, a witness said, "we all crowded around for a look. We always look to see if it's a nice stamp or not.... Immediately, the numbers jumped out." The largest denomination pictured a group of long-distance runners, with three in the foreground wearing numbers 64, 9, and 17. The military crackdown on pro-democracy demonstrators in Tiananmen Square occurred on June 4, 1989 (6/4/89) and is popularly known as the "Six-Four Incident." The runner wearing "64" is said to allude to this event, especially since "17" adds up to "8," which with the remaining "9" makes "89," the year of the demonstrations. "It's too much of a coincidence to be a coincidence," one 19-year-old collector said; another claimed that the shadowy outline of a runner on the border of the stamp sheet was the ghost of one of the killed demonstrators. The stamp's designer refused comment, calling reporters' inquiry "a frivolous question." [AP, 29 July 1992.] [BE]

European Economic Community. For some time now evangelists have seen the move toward eliminating economic boundaries among countries in Europe (the EC, previously known as the Common Market) as fulfilling Biblical prophecies of a coalition of nations led by the Antichrist. A newsletter put out by anti-Catholic evangelist Jack T. Chick of Chino, CA, noted two recent graphic arts images that make the EC's diabolical nature explicit. One, published in *Time* on 9 Dec. 91, shows the EC as a loosely clad woman riding on the back of a horned beast. *Time* said the woman was Europa riding on Zeus in the form of a bull; the real interpretation may be Revelation 17:3, where the Whore of Babylon (the Roman Catholic church in Chick's end-time scenario) appears riding on the back of a scarlet horned beast.

A second image appears on an official EC poster: it shows the Tower of Babel being rebuilt above the caption "EUROPE: MANY TONGUES. ONE VOICE." Babylon's tower to heaven is the Bible's archetypal image of rebellion against God (Genesis 11:1-9), and a reference to building the Tower in Isaiah 14:12-15 has also been taken as a reference to Satan's rebellion in heaven. The poster shows the new Tower circled by giant stars in a blue sky, a reference to the official EC flag that has 12 stars on a blue background. In the poster, each of the stars has been inverted to make a pentagram, or baphomet, widely used as an evil symbol by the Church of Satan and other occult groups. Thus this poster *officially* proclaims the Satanic nature of the EC.

The article also notes that the EC has set up a committee to produce a pan-European SMART CARD that will function as a credit card and also hold individuals' records. This system will eventually eliminate cash and provide everyone with a number necessary to buy and sell goods--the prophesied "mark of the Beast" (Revelation 13:16-17). [Michael Penfold, "Striking Biblical Symbolism Openly Flaunted by the Press and European Institutions," *Battle Cry* (July/August 1992):1,3.] [BE]

Meanwhile, in 1970. British adventure writer Dennis Wheatley was well known for his "Black Magic Stories," novels in which British secret agents fight satanists in league with Nazis, Communists, Black Power groups, and so on. In between hair-breadth escapes, Wheatley's heroes and villains often settle in for extended chats that incorporate rumors and legends about devil-worship in the Western world. Jean-Bruno Renard's comments on the satanic significance of the Pyramid du Louvre in FN 26:2-3 are paralleled by the following section from *Gateway to Hell* (London: Arrow Books, 1972):

[One of Wheatley's black witches comments:] "Yet today your Christian clergy are so abysmally ignorant of spiritual matters that they do not even recognise when they see them the signs their predecessors created to represent Good and Evil. You will recall that during the war the whole centre of your city of Coventry in the English Midlands was destroyed by a great German air-raid, and that the ancient cathedral was reduced to a heap of rubble. It is now being rebuilt but on a revolutionary plan. Church archi-

ture always decreed that the high altar should face the East, toward Jerusalem. In the new cathedral, the high altar faces very nearly south. The windows in its sides, instead of throwing light upon the body of the building, are in bays, and so slanted that they leave the altar in darkness. In the great tapestry over the altar, the figure of Jesus Christ has round it, not, as you might suppose, figures of the four Evangelists or Christian Saints, but those of four demons. Upon the spire there is a witches' broomstick and, believe it or not, upon the high altar reposes Satan's crooked cross."

De Richleau [Wheatley's hero] shook his head. "I have been told so. It seems incredible that such sacrilege should ever have been permitted by the Committee of Bishops, or whoever are responsible for passing such plans; but I have not sought to deny the decadence of the Christian Church" (pp. 165-166).[BE]

LEGEND AND LIFE

AIDS. Zaïre. For some time now a persistent African American rumor has held that AIDS was created by the US Government and deliberately introduced into Africans as a biological means of genocide (See FN 16:5). In one version of this rumor, smallpox vaccinations sponsored by the World Health Organization were said to have been the source of the deadly virus. New medical theories now suggest that this rumor may not have been so paranoid as once thought. Vaccines developed against the polio virus during the 1950s were grown in tissue cultures made from fresh-killed monkey kidneys, and outbreaks of at least three fatal diseases have been linked to simian viruses that were transferred to humans through preparing or receiving polio vaccines. The African green monkey, one of the animals used in early research, is believed to be the ultimate source of HIV (the AIDS virus).

One early version of the oral vaccine (which used live but weakened viruses) was tested in 1957 by calling together thousands of tribal Africans in the Belgian Congo (now Zaïre). To save money, the vaccine was not swallowed in capsules or sugar cubes but sprayed directly into patients' mouths. Experts say that the virus is not infectious if swallowed, but might be communicated if sprayed on the mucus membranes of the mouth and nose, especially if the patient had a lesion or sore there. The first verifiable blood sample containing HIV was collected in Leopoldville (Kinshasa), the capitol of the Belgian Congo, two years later.

The mass vaccinations were not directly sanctioned by the WHO (though the vaccine's developer apparently claimed they were at the time), and the present head of the WHO's AIDS program refused to discuss the theory, saying, "The origin of the AIDS virus is of no importance to science ... Any speculation on how it arose is of no importance." Another researcher called the news "another nonsense article" and cut off a reporter's query, saying, "I know what that theory is." But Dr. Robert Gallo, head of the US Government's AIDS program, admitted the "theoretical possibility" that the

disease had been passed to man this way, adding, "It happens, sometimes, in medicine."

A *Natural History* article summarizing the controversy stressed that the new theory was far from proved, but also conceded that the disease's spread had been encouraged by Western government's moral opposition to methods known to block its transmission. "If AIDS does decimate the populations of many nations," the author concludes, "it will have done so with our permission." [Tom Curtis, "The Origin of AIDS," *Rolling Stone* (19 Mar.92):54-61, 106-108; Jared Diamond, "The Mysterious Origin of AIDS," *Natural History* (Sept.92):24-29; for a case of an American infected with a fatal monkey virus through Salk vaccine, see Harold L. Klawans, *Toscanini's Fumble* (New York: Bantam, 1989):113-128.] [BE]

Chicago. Mike Royko, a newspaper columnist in Chicago, wrote about an elderly man who telephoned him with important news. "I'm calling to give you a story about a very shocking and dangerous situation that is being covered up by school officials in Hoffman Estates. A volunteer blood drive was held at the Conant High School," the man continued. "It was for senior students only. Blood was given by 317 seniors. The blood has since been tested, and 61 tested positive for the HIV virus." The man maintained that this information came from an inside source, someone whose name he couldn't reveal. Royko's initial reaction to the man's story was disbelief. To him it sounded like "urban folklore: Amazing and shocking stories that people believe and pass around as fact." Nonetheless, Royko decided to investigate the elderly man's claims.

Royko called William Perry, the principal of the school, who told him that he'd heard the rumor, too. "That rumor is almost generic," Perry explained. "Every school that has a blood drive seems to have that rumor. It's not just limited to this area. You can go to other suburban areas [of Chicago], north or west, and you'll hear similar rumors after every blood drive." In reality, the principal pointed out, 125 students and 37 teachers at Conant had donated blood recently, and none of the donors tested positive for HIV, the virus that causes AIDS. When Royko contacted Jan Harold Brunvand, he learned that the rumor has appeared throughout the United States, including Texas, Ohio, and California. Said Brunvand, "I thought it had run its course, but it must be spreading from place to place." [Mike Royko, "Bloody Rumor," syndicated column (19 May 1992), C; Yolanda Snyder and Henry Koretzky.]

Philadelphia. Royko's article stirred Philadelphia columnist Clark DeLeon's memory of a conversation he'd had with someone in a bar a few weeks earlier. "I got a story for you to check out, a *really* big story," a man told DeLeon. The big news was that 127 students in the graduating senior class at a Catholic university in the Philadelphia area are infected with HIV. This information came "from a cousin who knows somebody who knows somebody who saw the test results," the man told the skeptical columnist. DeLeon, savvy to the existence of contemporary legends, informed the man that the story is "a bunch of bull" and that it "has all the earmarks

of a gerbil-in-the-emergency-room type of rumor that swept through this city with such mindless fury a few years ago." When DeLeon read Royko's column, he realized "It could have been a transcription of a tape recording of my conversation in the bar. The only differences were the names and numbers and cities." [Clark DeLeon, "Blood Test Results and Other Baloney," *Philadelphia Inquirer* (28 May 1992):B2; see also Becky Vorpagel, "A Rodent by Any Other Name: Implications of a Contemporary Legend," *International Folklore Review* 6 (1988):53-57, on the gerbil legend/joke cycle in Philadelphia.]

Texas. Controversy erupted in Bogota, TX, when health care worker Dona Spence announced last year that six students who attend Rivercrest High School are infected with HIV. Spence also claimed that up to 30 other teenagers in nine rural counties of northeast Texas in the vicinity of Bogota have tested positive for the virus, a local HIV infection rate more than six times the U.S. national average by one estimate. Although Spence told one newspaper reporter that some of the HIV cases came to light when students donated blood, she later said that the teenagers underwent HIV testing outside the area to insure their privacy.

Since her initial announcement, Spence has come under attack for inconsistent statements to the press and for not substantiating her claims. School officials and the Texas Department of Health have not been able to confirm Spence's assertions. Detractors say her motive is to garner support for an AIDS treatment center she hopes to open, while Spence cites confidentiality laws in not releasing additional information regarding the infected teenagers. Allegations that she falsified portions of her résumé have further eroded Spence's credibility. [Roberto Suro, "Reports of AIDS Unsettle a Town," *New York Times* (19 Feb.92):A15; "Texas Health Officials Unable to Verify School H.I.V. Cases," *New York Times* (27 Feb.92): A20; Joe Treen et al., "Epidemic or Hoax?," *People Weekly* (2 Mar.92):32-35; Jerry Adler with Peter Annin, "A Hard Lesson or a Hoax?," *Newsweek* (2 Mar.92):77.] [AM]

"THE BABY ON THE ROOF." In *Massachusetts*. Three-month-old Matthew Murray took the ride of his young life in Worcester, MA, when father Michael left him in a portable car seat on the roof of his car and drove nearly a mile before Matthew fell off. Murray was on his way home after dropping off some Mother's Day presents for his wife at the hospital where she works. After strapping Matthew's sister into her seat, Murray got into his car and drove away, forgetting Matthew atop the car. Murray traveled through streets congested with traffic, but no one signaled that Matthew was overhead.

Finally, as Murray sped up to get onto Interstate 290, he heard a sliding sound on the car roof as Matthew fell from the car. Luckily, James Boothby, the motorist following Murray, was able to stop in time to avoid hitting Matthew, who landed upright and unhurt in his car seat. "At first I thought it must be a doll," Boothby said, "but when it landed I could see it was a baby." Police charged Murray with driving to endanger.

[Chris Reidy, "Baby Survives 50 MPH Fall Off Top of Dad's Car," *Philadelphia Daily News* (12 May 1992):16, C; Henry Koretzky, "Infant OK After Fall from Car Roof," *Reading [PA] Eagle* (11 May 1992), "Miracle Baby," *Reading [PA] Times* (13 May 1992), C; Nancy Newmoyer.]

And in Mississippi. Two-month-old Robert Tucker fell from the roof of a car in Gulfport, MS, after his mother Dortha inadvertently left him there while getting into her car after shopping. "The mother said she put the baby on top of her car while she was putting an older daughter into the car," explained police chief H. T. Hargrove. "She got in the car and drove several blocks before she realized Robert wasn't in there with her." Fortunately, Leon Hagwood and his daughter Brenda, driving by in their car, spotted what looked like a doll alongside the road. They stopped and found a scratched and bruised Robert lying in his baby carrier. The Hagwoods took Robert home with them and phoned police.

"We got a call from a lady saying she'd found the baby on the pavement strapped in his car seat," said chief Hargrove. "At the same time we got a call reporting the baby missing. The mother was very upset. In fact, she was hysterical." Dortha Tucker was reunited with her son at the hospital, where an exam showed that his collarbone was broken. Police did not cite Tucker for the accident. [Roberta Hamilton, "Forgetful Mom Leaves Baby on Roof of Car--And Drives Away!," *Weekly World News* (24 Feb. 1987):46-47.]

"The Baby on the Roof" also shows up in Joel and Ethan Coen's 1987 movie, *Raising Arizona*, when a baby in a car seat is left behind during a chase scene. [Harold Schechter, *The Bosom Serpent: Folklore and Popular Art* (Iowa City: University of Iowa Press, 1988), pp. x-xi.] Jan Harold Brunvand relates "The Baby on the Roof" to other "doomed-baby legends" involving infants at risk due to negligent parents or drugged-out babysitters. [*Choking Doberman*:55-57.] [AM]

STOP ME IF YOU'VE HEARD . . .

SPIDERS IN PLANTS. In *Plant-lore Notes & News*, No. 25 (July 1992), editor Roy Vickery reports receiving the following story in April from the managing director of a company based in Poole, Dorset:

This was told to us in good faith by one of our employees. A friend of a cousin had bought a yucca from Marks and Spencer. The plant, despite care, died. She returned it to Marks and Spencer in exchange for tokens. Marks and Spencer analysed the plant and found a dead male tarantula in the pot. Two experts arrived at her house stating that where there is a dead male, there will be a female with offspring. The search duly revealed the female and eight babies inside the duvet. Marks and Spencer replaced free of charge all the bed linen and also the bed, but insisted on a secrecy agreement, agreeing to no disclosure to the press.

The British firm Marks and Spencer has been linked to this story since 1985 (Brunvand, *Mexican Pet*: 83-84). In the Eastern US the rumor has recently been attached to the Swedish home furnishing chain IKEA. By 23 May

1990 it had circulated in Pittsburgh and Baltimore, and around Halloween 1991 it reemerged in the New York City area. In this variant, a woman buys a potted cactus at the store and later her child says, "Mommy, the plant waved at me." The store (or a local conservatory) advises the woman to leave the house or else burn the plant immediately. [Brian O'Neill, "Tarantula rumor gives cactus customers the creeps," *Pittsburgh Press* (23 May 90):B1; *Wall Street Journal* (31 Oct.91):A1. See also "Tarantula Horror as Cactus Explodes!" *National Examiner* (14 Apr.92):5 C; Alan Mays.]

A less traditional variant circulated on a computer network for ham radio enthusiasts in January 1992. In this version, a lady buys STACKER software for her home computer, a program that compresses data on her hard disk at a ratio of 1:1.8, giving her more useable storage space. One day she finds her computer buzzing and vibrating, even though it was turned off. A computer service man warns her to leave the house at once, but before she can do so, the monitor glows green and explodes, scattering tarantulas all over the house.

"What had happened is this" (the version continues): "The STACKER program was shipped from Carlsbad, CA, where these deadly arachnids are an indigenous creature. A breeding pair had inadvertently been shipped in the box with the software. When [the lady] installed STACKER on her hard disk she also unknowingly installed this pair of deadly tarantulas. Being on the same disk as STACKER these deadly creatures were also compressed 1.8:1. That meant that by the time the full-size AT cabinet was full, there were literally millions of them. When the case ruptured, the spiders were immediately decompressed and back to the normal size...."

"By the way, my lady friend only needed four pallbearers. It seems that the spider bites had compressed her 1.8 to 1." [C: alt.folklore.urban]

[Cf. Gary Alan Fine, "Mercantile Legends and the World Economy," *Western Folklore* 48:2 (April 1989):156-57; Carbone, 99 *Leggende Urbane*: 251-54 ("Tronchetto della Felicità); Brednich, *Die Spinne in der Yucca-Palme*:102-104 (No. 70); Klinthberg, *Die Ratte in der Pizza*:204-208 (No. 76); Kapferer, *Rumors*:120-21.] [BE]

CRIMINAL WRONG DOO-INGS. In *Sydney, Australia*, a thief surprised a 25-year-old mother changing her baby's diaper in the back seat of a car at a shopping mall. The man beat the woman and made off with a bag she had in the car with her. He ran away before he could discover that his booty was a bag full of dirty diapers. [Tom Torok, "Left Holding the Bag--At Arm's Length," *Philadelphia Inquirer* (13 June 1992):A3.]

In *Mexico*, a woman was walking her dog when a boy jumped from a truck and grabbed a shopping bag the woman was carrying. "Unaware that he was swiping a bag of freshly scooped dog droppings, the youth raced back to the truck, but not before the dog bit him in the leg." ["Messy Theft," *National Examiner* (24 March 1992):22.]

In *Seattle, Washington*, a brazen thief reached into the window of a car at a light and stole a box from the seat as the driver watched. According to a police dispatcher, "The package contained dog doo that this

good citizen had picked up." [Julia Cass, "Doo-Gooder's Revenge," *Philadelphia Inquirer* (10 Aug. 1990):3-A.]

In the streets of the Bronx, New York City, an armed gunman accosted an elderly lady holding a brown paper bag. The woman had just finished cleaning up after her dog when the man pulled up in a car and ordered, "Give me the bag or I'll blow your head off!" She complied and the man drove off. After the woman contacted police to report the incident, policeman Charles McGowan said, "I can see that punk now, reaching his hand into the paper bag, and then jerking it out, yelling: 'Oh s---!' And he would have been right." ["A Stinker of a Stickup," *National Examiner* (7 Aug. 1990):17.]

Brunvand reports similar thievery: in a 1982 version, a man walking his dog carried "a small white bag, the kind used by bakeries," to dispose of dog droppings. Three boys stole off with the bag and its contents, and the man "still laughs when he imagines the boys as they open the bag, expecting a baked goodie...." [*Choking Doberman*:129-30]. The legend is related to "The Stolen Specimen" (a urine sample), and "The Dead Cat in the Package," in which an owner tries to dispose of a cat corpse, often returning home accidentally with "a nice 14-pound ham" [see *Vanishing Hitchhiker*:103-12, *Choking Doberman*:127-30, and *Mexican Pet*:31-34, 89-90]. [AM]

Meanwhile, in Edinburgh, 1829. After Burke and Hare were arrested in February for murdering street vagrants and selling their corpses to a local medical school for dissection, a lively pamphlet appeared under the name of "Echo of Surgeons' Square." This purported to give more gruesome details about the bodysnatching ring run by local doctors. One anecdote detailed "a mis-delivery of a fine ham and other edibles which arrived as many other hampers had done, without an address. The body in a hamper in the same consignment never appeared." [Cited in Ruth Richardson, *Death, Dissection and the Destitute* (London: Routledge & Kegan Paul, 1987):136.]

And in Moscow, 1992. A Russian trade union paper reported that an Alexandra Sergeyevna had her dead husband's coffin exhumed; in the pocket of his best suit was a winning lottery ticket good for a new car. When the grave was opened, the coffin was gone, stolen by unscrupulous undertakers who stripped and reused the casket. The prize car was claimed by a man who said he had found the winning ticket in a suit he had purchased in a thrift shop. Alexandra eventually was given the car, but sold it to give the proceedings to Chernobyl disaster victims. [Cited in *News of the Weird* 16 (24 July'92):4, from the Jan.92 *Fortune Magazine*.] [BE]

ELEVATOR INCIDENT. *The Bullsheet*, a daily student news bulletin at Denison University, Granville, OH, published the following "short story to put everyone in a good state of mind" on 8 Nov.91, immediately below an item alleging that rapes and serious crimes were happening on campus but being hushed up by campus administrators:

A housewife ran away to the excitement of Atlantic City, to escape the dismal monotony of her daily routine. Within the sea of slot machines, she gazed in amazement as the 3 spinning wheels of her machine,

halted to reveal three gold bars; coins spurted wildly from the machine. In all of the excitement, she gathered the coins and ran to the elevator, which led to the cashier's table. [Note: at Atlantic City, players have to buy tokens good only in the slot machines, then redeem their winnings for cash.--BE] As the elevator doors closed behind her, she looked up from her treasure to see that the other passengers were two Afro-American men (both of whom were very muscular). The thought of having her newly won riches stolen from her forced prayers to St. Jude [the patron saint of hopeless causes--BE] to echo in her head. Those prayers were shortly interrupted by a deep voice murmuring "Hit the floor." With that, she threw the coins in the air and buried her face in the plush carpeting on the floor.

When the coins stopped ricocheting off the walls of the elevator car, she peered up to see Eddie Murphy fall to the ground beside her, in a fit of frenzied laughter. Once he was able to control himself, he explained he was only telling his bodyguard to press the button to indicate the floor they wanted. He was so amused by her reaction, he sent her roses with a card, which thanked her for making him laugh. [See Brunvand, *Choking Doberman* (1984):18-28 and *FN* 20:10-11. In his last column (8 June 92), Brunvand gives a Las Vegas variant in which the order is "Down!" and comments that he continues to receive variants about twice a week.] [BE]

THE LUNCH DATE. During his 23 Aug. sermon on the perils of greed, my pastor related the following story: A woman went to a mall and bought a box of cookies. She sat down at a table in an eating area, opened her box of cookies, and began reading the paper. She looked up suddenly to find that a scruffy-looking man, whom she assumed was a bum, was taking cookies from her box. She reached over aggressively to take a cookie out, and the man quietly took another. Although the woman was furious, she said nothing, and the exchange continued until there was only one cookie left. She made a grab for it, but the man got to it first, calmly broke it in two, gave half to the lady, and left. Feeling this was too much to endure, the woman got up to follow, picked up her paper--and found under it her own box of cookies. My pastor concluded, "She knew the price of the cookies, but the man knew its value." Since Véronique Campion-Vincent has pointed out the link between contemporary legends and medieval sermon exempla, I suspect that preachers and ministers play a bigger role than we suspect in circulating stories such as this. Have church-going readers encountered any other legends told as sermon illustrations? [Cf. *FN* 25:11.] [BE]

MEDIA VERSIONS. Well-travelled legends continue to show up in fictional and literary nonfiction forms. August 26 saw the American premiere of the German-made movie *Via Appia*, directed by Jochen Hick, in German, Portuguese, and English, with subtitles. This film concerns a young homosexual airlines steward who has a one-night stand with a young man. The morning after, he wakes to find his partner gone and "Welcome to the AIDS Club" scrawled in soap on the bathroom mirror. The movie, presented in mock documentary format, shows his

efforts to track down the man who infected him. [Vincent Canby, "Darker Side of an AIDS Obsession," *New York Times* (27 Aug.92):B5.]

Stephen King's latest horror novel, *Gerald's Game* (NY: Viking, 1992) adapts the "Batman bondage" legend [FN 17:10]: in this case, a woman goes to an isolated Maine cabin by a perverse lover who handcuffs her to the bed. She resists, kicking him in the privates, whereupon he dies of a heart attack, leaving her locked to the bed. The following pages describe what happens as she tries to extricate herself (evidently she is prevented from dialing 911 with her toes).

Essayist Joan Didion, in her new book *After Henry* (NY: Simon & Schuster, 1992), notes that in-sink garbage disposals are illegal in New York City. When she asked a city sewer employee why that was the case, she was told that putting garbage down them encouraged rats and "bacteria." When pursued, however, he admitted that city officials felt that disposals encouraged people "to put their babies down them" (288). [Brunvand's *Vanishing Hitchhiker* (1981) includes a text of "Alligators in the Sewers" that makes a cryptic allusion to "all the marijuana that gets flushed, and the fetuses, and the alligators..." (95). C: Joel Best.]

Vicki Rovere's new book, *Where to Go: A Guide to Manhattan's Toilets* includes a "true-life story" about a desperate woman who went into a funeral parlor to use the bathroom. Asked which funeral she was attending, she glanced at the schedule, said, "The Johnson funeral," signed the guest registry, and dashed to the toilet. Some weeks later, she received a check for \$500: Mr. Johnson had left this amount to everyone who attended his funeral. [qtd. in *Playboy* (Aug.92):14. Cf. Brunvand, *Curses! Broiled Again!* (1989):267-268, where the woman, the *only* one to attend, inherits \$10,000. C: Ed Mickolus.] [BE]

HAVE YOU HEARD?

THE DEVIL AS CROW. Sherrill Mulhern reports from France: In the Juin 1992 *L'Echo des Savanes*, I found a comment which I found intriguing:

Those who claim to have seen the devil with their own eyes during their sabbath meetings describe him as a *giant crow, as tall as a standing man.... When he opens his beak, an enormous penis emerges*, a description which is corroborated by those made by children who are victims of satanic cults (p. 24).

Actually, one of the fundamental characteristics of the majority of modern day descriptions of satanic sabbats is the *absence* of descriptions of the devil. Generally, when children or adults begin describing old Beelzebub, therapists cut them off, suggesting that the evil perpetrators must have forced them to ingest hallucinogens.

Anyway, I checked back with the journalist who wrote this piece, and she told me that she was referring back to an earlier article in *Lui* that featured a British alleged victim of satanists. According to the *L'Echo*

journalist, the Briton's description of the penis-tongued crow was corroborated by children in the Netherlands Oude Pekela case. She sent me the *Lui* article, but when I read it, I found that the British victim goes into some detail about blasphemous prayers, desecrated bread and wine, sexual orgies, and so on. The description of the crow comes at the very end of the sabbat account. The reference to children's accounts appears on the next page: "It is interesting to note that his testimony resembles numerous accounts given by child victims of Satanic cults." Clearly the similarities referred to in this sentence are quite general and most probably refer to the orgies, blasphemous prayers, etc. The end of the *Lui* article describes the Oude Pekela children's accounts: they include sexual abuse, sacrificing babies and cats, but no penis-tongued crow.

Of course, now that *L'Echo* has announced the corroborated appearance of our feathered fiend in two different countries, we may expect him to show up again elsewhere. If he does, I would appreciate hearing about it. [Write: 92 rue Perronet, 92200 Neuilly sur Seine, FRANCE.]

THE CUTTING EDGE

BOOKS AND MONOGRAPHS

Jenkins, Philip. *Intimate Enemies: Moral Panics in Contemporary Great Britain*. Hawthorne, NY: Aldine de Gruyter, 1992. xiii + 262 pp. Cloth \$37.95, paper \$19.95. This new book describes how British journalists constructed the satanic ritual abuse panic out of a closely related set of alleged social problems: child abuse, pornography, serial murder, and satanism. Jenkins examines the political groups that used such problems to justify their campaigns, particularly conservatives and feminists. He argues that SRA was successful in provoking concern, despite misleading or exaggerated evidence, because it expressed widely held but ill-defined fears about changes in British society and identity. The book, part of Aldine's series, *Social Problems and Social Issues*, is available from the publisher at 200 Saw Mill River Road, Hawthorne, NY 10532 USA; add \$3 postage for the first book ordered and \$1 for each additional copy.

JOURNALS AND NEWSLETTERS

Children's Healthcare Is a Legal Duty, Inc., Newsletter. Documented cases of child abuse associated with religious sects in the US. **1992 No.1** announces the successful abolition of religious exemptions from child abuse laws in Hawaii. Much on internal disputes within the Christian Science church. Description of a fringe Baptist church that stressed prayer and fasting for healing until a 13-year-old diabetic died in Dec.91. Members of a church-oriented athletic club plead guilty to violations of antislavery statutes after confining about 100 children to a commune near Portland, OR, where they were repeatedly beaten and forced to go through hours of calisthenics and Bible recitation; one died in Oct.88 after an especially severe beating.

1992 No.2 presents more cases of children who died after parents refused medical help. Discussion of

internal debate among Jehovah's Witnesses about the ethics of blood transfusions. Comments by M.D.'s, 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. 26 (June 1992)** **No. 26 (June 1992)** features Julia Bishop on the photocopy transmission of "Look Closer," a sentimental poem about an old woman in a nursing home. Variants of the \$250 cookie recipe, AIDS victims who deliberately infect others, the bosom serpent, towns that experience a population boom when trains awaken couples at 4:30 AM. *The Observer's* piece on the alleged "satanic video" is reprinted in full (alas, without any of the following debunking reports). Entertaining, well-edited, and useful. Ed. Gillian Bennett; irregular; ca. 6 issues £5; address: 28, Brownsville Road, Stockport SK44PF.

Fear. A bit late coming to us, **No. 27 (March 1991)** has a special section on "The Black Arts," celebrating the republication of Dennis Wheatley's black magic novels. Included are pieces on contemporary rumors about satanism in rural England, a survey of Wheatley, and a useful summary of British-made devil-worship movies. Also handled, though in a popular vein, are LaVey's Church of Satan (misleadingly presented under the Black Mass), British occultism, and the pagan revival. Satan in comic books, an interview with the devil. Reviews and news about horror movies, fiction, comics, heavy metal, paraphernalia. Back issues: £1.95 postpaid from *Fear* Back Numbers, Newsfield, Ludlow, Shropshire SY8 1JW.

FLS News: The Newsletter of the Folklore Society. Notes and queries plus announcements. **No. 15 (July 1992)** includes an interesting account by Jacqueline Simpson of a 19 Feb. 1964 Folklore Society meeting in which Russell Hope Robbins was heckled for his disbelief in witchcraft by Sybil Leek and 30 other modern Wiccans. Six variants of CLs (stolen kidney, a French botanist returned to a herbarium preserved in alcohol, thieves posing as security guards offer to return a purse and use the opportunity to burgle the house, or else hide in a sofa being delivered); report on Blue Star Acid flyers in Colorado from Michael Preston; early records of milk teeth being left for fairies; aspirin and Coca-Cola makes people high; other beliefs and legends. 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. 63 (June/July 1992)** includes a preview of Jenny Randles and Peter Hough's new book on spontaneous human combustion. Features in the new "Hoax!" series include the history of alleged Tibetan astral traveller Lobsang Rampa and a series of "Blue Star Acid" panics in Great Britain in 1991-92. Ulrich Magin surveys worldwide reports of lizard-like creatures. Other reports: big snakes on the loose; 1992 mystery cat sightings in

England; Francis Bacon manuscripts buried in a Williamsburg, VA. churchyard (they prove he's Shakespeare); the British Body Shop beauty chain pays £10 for inch-long fingernails for use in tests; a dead Romanian was successfully taken home for burial on a railway train (his relatives bathed him in alcohol and told the conductor he was drunk). A pull-out guide to crop circles gives a summary of theories, important events, and organizations studying the phenomenon.

No. 64 (Aug/Sept 1992) contains a useful account of *Alternative 3*, a 1977 Anglia TV spoof documentary that proposed a US/USSR conspiracy to mutilate cattle and abduct humans for use in slave camps on Mars (copies of this program continue to circulate in the US West among UFO "secret treaty" proponents). Other reports include the British "Satanic video" flap, an Algerian mystery slasher panic, a series of Swedish horse mutilations (blamed variously on cults or supernatural entities), and a compilation of 1992 mystery cat sightings in Great Britain. Shorter items include demons in computers, the Manila manananggal panic, a British housing development jinxed by a medieval curse, and buried pets who revive and dig their way out. Extensive reviews, letters. 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. 8:2 (October 1992)** includes a lengthy clipping from a rural Missouri paper on herds of cattle acting in strange ways near areas plagued by mutilations; a brief note by Ian Blake points out the connection between mutilations and crop circles. Haunted houses in Virginia and Maryland, UFO cases from PA, Tanglewood Music Festival ghost, mystery cat near Cleveland, OH. Reviews. Ed. Beth Robbins; 4/yr.; \$8/yr (\$10 foreign); **New Address:** P.O. Box 43516, Richmond Heights, OH 44143.

The Humanist. **Vol. 52:5 (Sept.-Oct. 92)** has a special section on "Credulity, Superstition, and Fanaticism." Included are Chip Berlet, "The Great Right Snark Hunt" [fundamentalists' attacks on "secular humanism"]; Allen Lesser, "Waiting for the End of the World" [survey of apocalyptic scenarios from the 19th century to the present]; Albert J. Menendez, "The Great Satan of Humanism" ["secular humanism" as described in fundamentalist school texts]; Fred Pelka, "The 'Women's Holocaust'" [lessons of the Salem witch panic for today]; and Jeffrey Victor, "The Search for Scapegoat Deviants" [sociological view of satan-hunting as expression of internal cultural stresses]. Single copy, \$5 postpaid; Address: 7 Harwood Drive, P.O. Box 146, Amherst, NY 14226-0146; FAX: 716-839-5079.

International UFO Reporter. The journal of CUFOS, devoted to scientific investigation of UFO sightings. **Vol. 17:3 (May/June 1992)** Focuses on controversy over Friedman and Berliner's *Crash at Corona*, with two lengthy pieces discussing problems with the evidence of a second July 1947 UFO impact in New Mexico. Keith Basterfield describes an abduction experience that occurred in the presence of two UFO investigators (who

saw nothing unusual). Cognitive neuropsychologist Linda Kerth critiques Becker's discussion of fallible memory in 17:2. Letters. Ed. Jerome Clark; 6/yr.; \$25/yr.; address: J. Allen Hynek Center for UFO Studies, 2457 West Peterson Ave., Chicago, IL 60659.

Maclean's, Canada's leading weekly news magazine gave the lead story of Vol. 105:25 (22 June'92) to a child abuse scandal focused on an unlicensed day-care facility in Martensville, Saskatchewan. Several police officials have been charged as co-conspirators. Besides a detailed chronology and summary of rumors (which include SRA claims), the issue also includes an article sympathetically summarizing claims by MPD specialists that satanic cults are widespread in North America and a call for tighter regulation of day-care facilities.

News of the Weird. Bizarre news item summaries. No. 14 (17 Apr.92): a thief parks a stolen car illegally outside a police station while he takes a test to qualify for becoming a police officer; another thief suffocates climbing down an air duct; a golfer drops dead on the 16th green, and his friends play through; youth in Kuala Lumpur get high sniffing cow dung; in an express checkout line, a woman insults the wife of mobster John Gotti and later is assaulted with dog feces.

No. 16 (24 July 92): A Colombian trash collector is kidnapped for his body parts; police found parts of 33 corpses at a lab at the Free University of Barranquilla. North Korean dictator Kim Il-sung uses snapping turtle blood as an aphrodisiac; hundreds of false teeth are found under an English roller-coaster. Ed. Chuck Shepherd; irreg.; 7/\$10, \$11 Canada, \$16 foreign; New Address: P.O. Box 8306, St. Petersburg, FL 33738.

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. 2, No. 4 (April 1992) features Danilo Arona's survey of attention to satanism in the Italian mass media since 1990, focusing on acts of sacrilege, "sacrifices" of prostitutes, and the use of subliminal messages in rock music. One theory is that Saturday-night car "accidents" are actually suicides induced by rock music. A hoaxer injects methylene blue into grapefruits, then tells press they are poisoned; t-shirts are being sold with buckled seat belts printed on them to deceive police; military bases with mysterious underground tunnels with crashed UFOs or top-secret experiments; chain letters; translation of Michael Goss's *Magonia* piece on Elvis sightings. Reviews. Abstracts in English and French are provided for each report and note. Ed. Paolo Toselli; address: CERAVOLC, Casella Postale 53, 15100 Alessandria ITALY.

View from the Ledge. Brief roundup of ridiculous news items and headlines, many in facsimile. A man tries to kill a rat by pumping car fumes into his garage--they leak into the house and he dies; a man accused of indecent exposure has no penis. Ed. Chuck Shepherd; irreg., free with every second copy of *News of the Weird*; Address: P.O. Box 8306, St. Petersburg, FL 33738.

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. Send references or (if possible) copies to Alan E. Mays, News Editor, Penn State Harrisburg. English abstracts would be appreciated for work in foreign languages. Items starred (*) are kept on file in one of the editors' offices and are available to qualified scholars. Books and articles from major houses or standard journals are not normally starred.

Alechem, Sholom. *The Bloody Hoax*. Trans. Aliza Shevrin. Introduction by Maurice Friedberg. Bloomington: Indiana University Press, 1991. [Recently translated Yiddish novel written in 1912-13 and based on the 1911 blood-libel accusations against Mendel Beiliss.]

* Anthony, Susan. "The Influence of Personal Characteristics on Rumor Knowledge and Transmission among the Deaf." *American Annals of the Deaf* 137 (1992):44-47. [Reports on gossip and rumor among 89 deaf college students.]

* Aristides. "Merely Anecdotal." *American Scholar* 61 (1992):167-68, 170-72, 174-76. [Anecdotes.]

* Arnold, David. "Finding Someone to Blame." *Boston Globe* (31 Jan. 1992):1, 6. [Bill Ellis, Gary Alan Fine, and Joel Best comment on the Salem, MA, witchcraft hysteria of 1692 and present-day moral panics.]

Baker, Robert A. *Hidden Memories: Voices and Visions from Within*. Buffalo, NY: Prometheus Press, 1992.

[Alien abductions, satanic abuse memories, and other anomalies may be manifestations of cryptomnesia, or mundane memories recalled in altered form. Includes a section on urban legends and the media.]

* Blumenthal, Sidney. "The Mission." *New Republic* (6 July 1992):16-20, 22-23. [Former U.S. presidential candidate Ross Perot's POW/MIA conspiracy theories.]

* Boyer, Jacques. "Vampire Rumor Grips Manila." [Jakarta] *Indonesian Observer* (6 Mar.92):7. [AFP report on the manananggal panic in poor districts of Manila.]

* Breskin, David. "Kids in the Dark." *Rolling Stone*, no. 632 (11 June 1992):129-33. [Satanic murder in Northport, NY.]

* Brookes, Stephen. "Body Shops." *Insight on the News* (8 June 1992):6-11, 34-36. [Organ transplantation and kidney thefts in Third-World countries.]

* Cornwell, John. "L'homme qui a vu Satan: Les cultes noirs in Europe" [The person who saw Satan: Black magic cults in Europe]. *Lui* 53 (n.d.):54-57. [Translation of a piece on SRA that originally appeared in the British *Sunday Times*.]

* Cox, Gail Diane. "Tort Tales Lash Back." *National Law Journal* (3 Aug. 1992):1, 36-37. [Discusses legal horror stories about accidents, injuries, and U.S. jury verdicts and describes the "urban mythicization" of specific legal cases.]

Cunningham, Keith. *American Indians' Kitchen-Table Stories: Contemporary Conversations with Cherokee, Sioux, Hopi, Osage, Navajo, Zuni, and Members of Other*

Nations. Little Rock, Ark.: August House Publishers, 1992. [Native American narratives, including contemporary legends.]

* Doyle, Robert C. "American Captivity Narrative and the Vietnam War." *Mandragora: A Journal of Folklore and Fantasy* 1:1 (May 1991):30-40. [Vietnam-era POW memorates in the context of older narrative forms like slave stories and Native American captivity accounts.]

* Duffy, Brian. "The World According to Ross." *U.S. News and World Report* (1 June 1992):24-28. [Perot's conspiracy theories.]

Erb, Maribeth. "Construction Sacrifice, Rumors, and Kidnapping Scares in Manggarai: Further Comparative Notes from Flores." *Oceania* 62 (1991):114-26.

Fennell, T. "The Satan Factor: Bizarre Cults Promote Child Sex Abuse." *Maclean's* (22 June 1992):29.

* Finn, Brian. "Hitchhiking Angels?" *Challenge Weekly* (31 Oct.90). [Brief account of a Vanishing Hitchhiker variant circulating as a sermon illustration among New Zealand evangelical preachers.]

Friedman, Stanton T., and Don Berliner. *Crash at Corona: The U.S. Military Retrieval and Cover-up of a UFO*. Paragon: 1992. [More on Roswell and MJ-12.]

* Goleman, Daniel. "Childhood Trauma: Memory or Invention?" *New York Times* (21 July 1992):C1, C5. [Controversy among psychologists over the legitimacy of repressed adult memories of childhood sexual abuse.]

Gragg, Larry. *The Salem Witch Crisis*. New York: Praeger, 1992.

* _____. "'Under an Evil Hand.'" *American History Illustrated* 27 (March-April 1992):54-59. [Salem, MA, witch trials of 1692.]

* Harris, Nicole. "Eric Miller Is No Soda Jerk." *Business Week* (10 Aug. 1992):28, 30. [How the maker of Tropical Fantasy soda coped with rumors about his product.]

Hazelwood, Kim. "The Agony of Martensville." *Western Report* 7:21 (22 June'92):20-23. [Saskatchewan day-care SRA case.]

* Hentoff, Nat. "Guilty until Proven Guilty." *Village Voice* (30 June 1992):22-23.

* _____. "The Shadow That Fell on Edenton." *Village Voice* (23 June 1992):22-23. [Commentary, in two articles, about the Edenton, NC, Little Rascals Day Care Center child sexual abuse trial.]

* Hobbs, Sandy. "Shaping the Lecturer's Behaviour." *BPS Scottish Branch Newsletter* 15 (July 1992):9-14. [Updated version of "The Trained Professor," orig. in *FN* 21:3-4.]

* Hughes, Shaun F. D. "From the Edge of the Arctic: Icelandic Folk Narrative and Literary Humor." *The World and I* 17 (Aug. 1992):681-91. ["True" anecdotes and jokes about public figures in published humor and folklore collections.]

Jarvis, Sharon. *Dead Zones*. New York: Warner Books, 1992. [Popular book about ghosts, monsters, poltergeists, and vampires in the U.S. and other countries.]

* Johnson, Dirk. "Following 1937 Story of Buried Gold, Family Searches New Mexico's Sands." *New York Times* (29 July 1992):A8. [Victorio Peak treasure hunt.]

* Kapferer, Jean-Noël. "How Rumors Are Born." *Society* 29 (July-Aug. 1992):53-60. [Adapted from the author's book *Rumors: Uses, Interpretations, and Images* (1990).]

* Kirby, Heather. "Something Nasty in the Night Cream?" *Times* (London) (3 April 1992):Life and Times section, 4. [Allegations that French cosmetic company Roc uses aborted Russian placentas in facial creams.]

Klinberg, Bengt af. "Nu var det rötmanad." *Expressen* [Sweden] (8 July 1992):4. [Describes a rumor about an escaped lion in eastern Finland and points at English and French parallels; interprets the rumor as a symbolic expression of Western anxieties vis-à-vis the "wild" Third World.]

* Koller, Michael. "Rumor Rebuttal in the Marketplace." *Journal of Economic Psychology* 13 (1992):167-86. [Experimental study of effective strategies for countering product rumors.]

* Magin, Ulrich. "The Akureyri Fairies Revisited." *INFO Journal* (June'92):18-19. [Attempt to trace an alleged 1984 incident where road constructors in Iceland had bad luck when they tried to build across fairies' land.]

* McConaghy, Tom. "A Witch Hunt Bedevils a Canadian Reading Series." *Phi Delta Kappan* 73 (1992):649-51. [Efforts by fundamentalist groups in the U.S. and Canada to ban an elementary school textbook series that they believe promotes satanism and witchcraft.]

Meheust, Bertrand. *En Soucoupes Volantes: vers une ethnologie des récits d'enlèvements* [Flying Saucers: Toward an ethnologie of abduction reports]. Paris: Imago, 1992. [New edition of his *Soucoupes volantes et Folklore* (1985) with a preface critiquing the theories of Eddie Bullard.]

Merskey, H. "The Manufacture of Personalities: The Production of Multiple Personality Disorder." *British Journal of Psychiatry* 160 (1992): 327-340. [The MPD diagnosis "represents a misdirection of effort which hinders the resolution of serious psychological problems in the lives of patients."]

Noyes, Ralph, ed. *The Crop Circle Enigma: Grounding the Phenomenon in Science, Culture, and Metaphysics*. rev. ed. Bath, U.K.: Gateway Books, 1991.

* O'Hair, Claiborne, P&G Rumors Abound." *AFA Journal* 16 (May 1992):12. [Warns readers of the American Family Association magazine about recent rumors regarding Madalyn Murray O'Hair, Liz Claiborne, and Proctor & Gamble.]

Olrik, Axel. *Principles for Oral Narrative Research*. Translated by Kirsten Wolf and Jody Jensen. Bloomington: Indiana University Press, 1992.

Ring, Kenneth. *The Omega Project: Human Evolution in an Ecological Age: Near-Death Experiences, UFO Encounters, and Mind at Large*. Foreword by Whitley Strieber. New York: William Morrow, 1992.

Rogers, Martha. "Evaluating an Alleged Satanic Ritualistic Abuser: What We Don't Know." *Issues in Child Abuse Accusations* 3:3 (1991):166-177. [A clinical psychologist's account of her involvement in the defense of "Ellen Roe," a Mission Viejo woman sued by her daughters for subjecting them to SRA (see *FN* 22:8).]

Rosenberg, Bruce A. *Folklore and Literature: Rival*

Siblings. Knoxville: University of Tennessee Press, 1991. [Chapters on "Traditional Narratives Today" and "Urban Legends: The Modern Folktales."]

Ryder, Daniel. *Breaking the Circle of Satanic Ritual Abuse: Recognizing and Recovering from the Hidden Trauma*. Minneapolis, Minn.: CompCare Publishers, 1992.

* "Sect Shock Rocks Chocs." *The Economist* (8 August 1992):58. [Rumor about Swiss confectioner Lindt & Sprüngli's infiltration by "I am" cultists.]

* Shapiro, Laura. "The Lesson of Salem." *Newsweek* (31 Aug. 1992):64-67. [This year's commemoration of the tercentenary of the Salem witch trials and recent scholarship about the hysteria of 1692.]

* Vernon, John. "Exhuming a Dirty Joke." *New York Times Book Review* (12 July 1992):1, 34-35. [Recounts the author's search for the current whereabouts of Napoleon Bonaparte's supposedly diminutive penis, which was allegedly removed from his body after death and which figures in Vernon's 1991 novel *Peter Doyle*.]

* Watson, Bruce. "Salem's Dark Hour: Did the Devil Make Them Do It?" *Smithsonian* (April 1992):116-24, 126, 128-31. [Salem, MA, witch trials of 1692.]

* White, Peter. "UFOs and Nuclear Folklore." In *1992 Festival of American Folklife Program Book*, ed. Peter Scitel, p. 45. Washington, D.C.: Smithsonian Institution, 1992. [Legends in New Mexico.]

* Winkler, Marie-Laure. "Au Secors! Le Diable Revient!" [Help! The Devil's coming back!]. *L'Echo des Savanes* 106 (June 1992):18-25. [Survey of contemporary French interest in satanism.]

FOAFtale News is the newsletter of the International Society for Contemporary Legend Research. ISCLR was formed to link legend scholars internationally. We encourage study of "modern" and "urban" legends, and also of any legend circulating actively. All who have an interest in these areas are welcome to join.

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