

- a. A made-up story about long-ago times.  
 b. A made-up story about a city.  
 c. A made-up story that people tell and retell as though it were true.  
 d. Stories about city gods.

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 THE NEWSLETTER OF THE INTERNATIONAL SOCIETY FOR CONTEMPORARY LEGEND RESEARCH  
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OLD CONTEMPORARY LEGENDS:

*19th-Century French Folklore Studies Revisited*

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The golden age of French folkloristics, to which Paul Sébillot and Arnold Van Gennep contributed greatly, took place from the end of the 19th century to the beginning of the 20th century. Priority was naturally given to the collection and analysis of rural and popular traditions, often of ancient origin. But it was not rare that these folklorists' attention also focused on recent and modern beliefs. Therefore, these researchers were precursors of present scholars of contemporary legends.

The magazine *Mélusine* (1877-1900), whose name evokes medieval folklore, contains columns headed "Légendes contemporaines"! In an article entitled "Formation de mythes dans les temps modernes" [Formation of myths in Modern Times] (*Mélusine* 1 [1878]:561-70), the author, W. Mannhardt introduces his text as follows:

Most of the time, the science of myths has to deal with traditions the origin of which is lost behind a veil of time. That is to say, a problem that confronts researchers is the risk of error in deciphering legends of previous times. In the present, it will thus help one to be aware of the birth of mythical traditions, to note the circumstances that produce them, as well as the way in which their transformations are accomplished.

Today's scholars, in the domain of rumors and contemporary legends, would agree without hesitation with these remarks.

In the prestigious *Revue des Traditions Populaires*, the folklorist Gabriel Vicaire wrote in 1886, almost one hundred years before Richard M. Dorson posed the same question, "Don't Cities have a Folklore like that in the country? Have they already delivered their secrets?" (1:7 [25 July 1886]: 191). In the same magazine Girard de Rialle argued that even if a legend has only existed for one hour it still constitutes a legend. Such a legend, he continues, is more interesting to researchers because its origins can be adequately proven (2:1 [25

January 1887: 41). Furthermore, Paul Sébillot himself speaks about "superstitions of civilized people" (2:5 [25 March 1887]: 193).

Some examples of "old contemporary legends" will be presented below.

In his 1878 *Mélusine* article, Mannhardt relates a rumor that circulated about Napoléon III, in which his rapid rise to the presidential and then imperial throne awakened suspicion among the people:

Panic spread among the peasants that a little grey man, that in fact might have been the devil, came to give him advice. The suspected cause of this tradition was the fact that one of the people close to the president, or emperor, whose name was Viellard [literally, "old man"] often walked into his home unannounced.

In Italy legends were created because of circulating rumors about Garibaldi. The "red shirts", who vowed a quasi-religious pact to their chief, remarked that the general looked for solitude every evening to devote himself to his thoughts. Soon it was said that a white lady was sighted crossing the camp and going towards Garibaldi. They contended that it was the ghost of his mother who came to visit the hero on the eve of battle. "This legend," Mannhardt notes, "revived the ancient Roman myth of Egeria [the nymph who secretly advised the king Numa], under a modern form."

In 1862, the Calabrian people used to say that in the passage of the mountains, when Garibaldi and his troops were dying of heat and of thirst, the general fired the cannon against a rock, where pure and fresh water sprang up. The influence of the Biblical episode in which Moses makes water spring forth from a rock by hitting it with his stick (Exodus 17:1-7) is obvious here.

Mannhardt finally reports that muslims from Mecca, recalling around 1860 the events of Europe, imagined that "Kalliwali" (i.e., Garibaldi) was a giant with a red beard, whose teeth were similar to wild boar's tusks. It is said he wore a red shirt that was soaked with the blood of his enemies and would feed on the flesh of little children; it is said that his appearance alone terrified his enemies.

Mannhardt also studied a story that circulated in the Spring of 1875 in Danzig that proved to be a variant of

the tale "The Devil in the Dancehall" and the contemporary legend, "The Devil in the Discotheque."

It was said that one of the last Sundays [before the fast of Lent] a servant woman went to confession and communion. Despite the reprimands of her mother, an honest laundress, who warned her not to desecrate the day by mundane festivities, she couldn't resist the temptation and was going that same night to dance at "The Vineyard" [a ballroom situated in an inner suburb of Danzig]. The punishment for her impiety came quickly. Around midnight, she saw a handsomely dressed stranger with black hair and eyes that glistened like onyx, coming towards her to ask her to dance. She took his arm with pleasure as they began to dance with perfect grace, but faster and faster....

One of the musicians watched the dancing people carefully, and one can imagine how he felt when he noticed that the stranger had the cloven hoof of Satan! He drew his comrades' attention to it, and in the very middle of the waltz they were playing, they changed the tune and broke into a religious hymn. The clock struck twelve, the devil pulled his partner close to him and in a frantic whirl crossed with her to the other side of the room and crashed through the window. The girl was found lying on the green grass in the garden covered with broken glass. The devil had disappeared.

The author shows the evolution of this tale through its rationalization. In some later versions the devil becomes a disguised man in order to discredit the inn where the ball took place, because it caused competition. Mannhardt also reveals the events that are considered the foundation of the legend: The Mardi Gras, at midnight, at "The Vineyard," the orchestra stopped playing dance tunes and broke into religious song to celebrate the innkeepers' festival (saint's day) at the same moment when the church bells were ringing for the fast to begin. However being that the popular circles of Danzig were predominately catholic, this unusual contrast between dance music and religious chant, between pleasure and penitence, initiated the idea of the desecration of a sacred day. This idea takes its form from a traditional legend in which the devil dances with and abducts a young girl by escaping through a window, a legend well known in East Germany.

In an article dedicated to the "superstitions iconographiques" (*Revue des Traditions Populaires*, 1:12 [25 December 1886]: 349-54), Paul Sébillot relates the story that a Mongol prince recounted to Przchevalski:

I know how photography works: you enclose in the box a liquor extracted from human eyes, and that explains why the Tien-Dzin missionaries used to poke out the eyes of young children. Consequently, the people rose up against them and several were massacred.

Thus is seen, in the 19th century, legendary beliefs

concerning human cruelty and false ideas concerning modern techniques combined with human organ trafficking, i.e., the popular idea of the exploitation of underdeveloped countries by advanced ones.

The mysterious death of Ludwig II of Bavaria on June 13, 1886 created numerous rumors that were gathered within the following months.

After the drama came the legend! Tumult over the death of King Ludwig of Bavaria has not yet been calmed throughout the Bavarian Hochland. One group of mountain dwellers is convinced that the king is still alive, that he was never affected by mental illness, and that the Council of Regency was in fact guilty of treason. There are others that admit that the king is actually dead, but that his death was brought on by criminal means—that Dr. Gudden had administered certain medicines to the King, and after realizing there was no hope for his recovery, the doctor pushed him into the lake and he drowned. The King's opposition—those who established the regency—helped Gudden escape to the United States. In Europe it is said that if one were to open the tomb where his remains are said to be, one would find a wax figure in its place. (*Revue des Traditions Populaires*, 1:12 [25 December 1886]: 395-396.)

We easily recognize here the motifs of survival, plot and criminal doctor.

The strong personality of Bismark was also the center of many legends. One group of people felt he resembled the Emperor Barbarossa, who, according to the traditional story, fell asleep during the 12th century, to awake only for the greatest and grandest glory of Germany. It is said that Bismark used to receive mysterious visitors, "oddly formed and unknown people, who came to Varzin [where the minister lived], no one knowing who they were or how they disappeared so suddenly" (*Communication by Guyot-Daubés, RTP*, 2:6 [25 June 1887]: 281). The genre of legends concerning mysterious advice-givers, perhaps supernatural beings, seems to have been a popular topic in the 19th century.

Lastly, an assassination attempt on Bismark, 7 May 1866, by the revolutionary Ferdinand Cohen-Blind failed, and thus gave rise to a legendary version of the event:

The gunshot fired by Blind and its consequences seemed to be out of a story book. It is known that the student from Frankfort held the gun right up to the Prussian Minister and pulled the trigger, but the bullet stopped short and fell to the ground. At the moment of gunfire Bismark snickered, twisting his mouth into a devilish grin (Guyot-Daubés 1887).

William the first, King of Prussia and Emperor of Germany, died at the age of 91 in 1888. His surprising longevity, especially for that period in time, was the cause of a legend of an elixir of life: a secret potion which would explain the unusual strength of the Emperor. This legend was brought about by the Magyars, an ethnic

people of Hungary. They told stories of the Water of Youth, which, that according to traditional accounts, improves one's health and strength (Communication by Louis Katona, *RTP* 2:12 [25 December 1887]: 569).

In 1891, the *Revue des Traditions Populaires* reported an interesting legend from the United States:

### The Fatal Locomotive

The Pennsylvania railroad workers (Pensylvanian [sic] Union Railroad) have just put to rest the locomotive numbered 1313, on which they blame several unfortunate occurrences. Upon its very first run, the train killed two children. The following year, it hurled itself off a cliff, carrying with it several train cars, drowning a worker, the conductor, six passengers and injuring a considerable number of others. Once out of the repair shop, it then hit a cargo train, resulting in one death and three people wounded. Several weeks later the boiler exploded—the worker and the conductor were mutilated in the catastrophe. Another visit to the repair shop, another comeback and another collision—this time three killed. Next a gas lamp exploded on board and a worker and the conductor were seriously wounded. The frightened mechanics refused to board the man-killer, and the company had to permanently retire the mechanical murderer. (Napoléon Ney, 99)

This story is of course accented by other legends of "cursed vehicles": the car in which the Archduke Francis-Ferdinand was assassinated in 1914; and closer to the present, James Dean's Porsche (see Campion-Vincent and Renard 1993: 240-247). As Bill Ellis stresses (*FN* 25: 4-5), it is difficult to say if these stories are considered to be "supernatural" or "preternatural" legends.

Seen as a whole, railroad folklore forms a rich ensemble. Since its beginning, this form of transportation has fascinated writers. For example, "The Signalman," a whimsical short story by Charles Dickens, puts into play a phantom that appears to announce upcoming accidents.

In his column "Folklore Parisien," Alphonse Certeux recorded a lighter student legend:

During the third year, in Parisian high schools, certain students are sent to compete at the Sorbonne. They know that the envelope containing the composition subject is sent by the minister of public instruction, and is not opened until all the students are assembled for the exam. Now each year after their return, the contestants don't fail to tell their classmates about the minister's car. It brings the envelope to the Sorbonne, escorted by three municipal guards on horseback—one at each side door and the other following behind. With the envelope in hand the civil servant gets out of the car and the municipal soldiers present arms.

Every year this tall tale pleases the students (*La Tradition* 6 [1892]: 22).

This tale belongs to the vast and traditional folkloric domain of practical jokes among students, "goliardia" in Italian (Carbone 1990: 138-139). The belief in this story by school students can be explained by the stress of examinations, as is the case of contemporary legends concerning the same subject (Brunvand 1986).

"Comment se forment les légendes?" [How are Legends Formed?], an article by Frédéric Ortoli in *Tradition* 8 [1894-1895]: 10-12, studies the legend of a Russian Princess buried in the Parisian cemetery Père-Lachaise.

It is said that around 1889 or 1890, a legend circulated in the press, about a Russian princess who would leave an inheritance of 100,000 to one million francs to anyone willing to pass a year and a day sitting on top of her tomb at Père-Lachaise. It is also said that her body was exposed in a glass coffin; in order that her keeper never lose sight of her, even the walls of the chapel were lined with mirrors. The exigent princess gave her keeper permission only to read; they were not allowed to do any work. So that their thoughts always be directed towards her, they were forbidden to see anyone else, neither friends, nor the maid who brought the meals.

The rumor spread all over Europe and even to the United States. Volunteers for the task began writing to the cemetery caretaker. At the end of 1894 the legend reappeared in revised form. It was added this time, that almost everyone that had attempted the ordeal had given up. Mysterious noises were heard; ghosts were said to be seen. Even the bravest, the most perseverant gave up. The story had given everyone the creeps, so order to revive the courageous the story was rewritten to include an inheritance of five million francs.

Afterwards letters began to pour in from around the world to the cemetery caretaker. The description of the tomb, a gold domed monument situated in the 48th division, corresponded to a crypt that really did exist: in fact, it belonged to a line of privateers and seamen from Provence, the family of Félix de Beaujour. In certain variations of the legend, it is not a Russian princess—who has been occasionally identified as Princess Demidoff—who offered this inciting inheritance, but a rich family from Marseille.

According to Frédéric Ortoli, the story of this legacy is imaginary, but, without a doubt, its origins are real, however, probably to a lesser extent than claimed in the legend. For example there was a manufacturer from Elbeuf, in Normandy, who bequeathed a bonus of one thousand francs to his butler for watching his body for one week after his death, because his fear of being buried alive was so great. The source of this legend can be traced back to the Middle Ages and still found in contemporary legends where young people make bets to see who can sleep on a tomb until the break of dawn.

In the 10th volume of *La Tradition*, Bérenger-Féraud reports a story told in Provence of a local and recent occurrence:

### The Dead Child

There was an estate on which a family of nobility lived, where the father was a perfect model of politeness, good taste and distinction. One day some strangers traveling throughout Provence came and asked for his hospitality. They were received in a friendly manner and stayed at the house until the next morning. That evening, the visitors were charmed by the baby boy who could not have been more than three years old. The next day at dawn, the guests prepared themselves to leave; the father watched as they went on their way, as his wife stayed inside preparing for the morning. The voyagers, before leaving, asked politely how the boy was doing, the father replied in a calm and natural air that he was resting. The voyagers left without suspecting anything. Now, it is necessary to know that the little boy died during the night from convulsions and that the father hid his pain in order not to sadden his guests before they started on their way.

This story was attributed to different people according to the place in Provence it was told. Furthermore, it can be found in Algeria and other Muslim countries where it has existed for years. Another version is published in the book *Al Mostrataf*, which was written in the 14th century by Sihab-ad-din Ahmad al Absihi, and translated into French by G. Rat (Paris: E. Leroux, 1899: 1:566).

This exemplum, of Mediterranean civilization, played a role in celebrating qualities of hospitality, resignation and the strength of spirit found in the well educated man. A modern equivalent to this story can be found in the legend "The Lunch Date" where a stranger proves his remarkable patience and courtesy when an intruder comes and eats his dinner.

From this brief exploration of dust covered magazines, written by the first French folklorists, one carries away two things.

First of all, contrary to common belief, folklorists of the 19th century were attentive to modern forms of legends. They were particularly interested in describing their evolution from real facts that had been deformed by rumors.

In the second place, the distinction between "traditional legends" and "contemporary legends" appears to be less an opposition between two types of culture (rural-religious versus urban-industrial) than an opposition between "formed folklore" and "folklore in the making," i.e., between accounts situated in the past, which are prone to be doubted, and those situated in the present, in which the protagonists or the witnesses are supposedly living. These two types of legends coexist: therefore, contemporary legends have always existed.

Consequently, it is still useful for today's scholars

to examine old folklore journals, since many analogs to contemporary legends can be found within them. The resemblance which can be found evolves either from a continuation of theme among legends, or an actual affiliation within a family of legends.

### Note

1. "Is There a Folk in the City?" *Journal of American Folklore* 83 (1970): 185-216.

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### RUMORS AND FAITS DIVERS: *Paradoxical Affinities*

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*Translator's note:* Professor Gritti is author of *Elles court, elle court la rumeur* [The rumor goes round and Round] Paris/Ottawa: Stanké [Au delà du miroir], 1978, abstracted in *FN* 18:3. The expression *fait divers* does not exist in English, and the approximation often suggested, "human interest story," corresponds only partially. To help the monolingual reader, here is the definition of *fait divers* in the *Encyclopedia Great Larousse of the Nineteenth Century* (1869-1878):

Under this heading, newspapers gather artfully and publish steadily news of all kind that go round the world: petty scandals, carriage accidents, appalling crimes, love suicides, roofers falling from the fifth floor, armed robberies, grasshopper or toad showers, shipwrecks, fires, floodings, comical adventures, mysterious abductions, capital executions, cases of hydrophobia, of anthropophagy, of somnambulism, of lethargy. Rescues play a large part and nature's phenomena work wonders such as two-headed calves, four-thousand-year-old toads, twins tied by the belly, three-eyed children, extraordinary midgets.

For a fuller treatment of the notion, see Roland Barthes "Structure of the *Fait Divers*," *Critical Essays* (Evanston, Northwestern University Press, 1972): 185-195. He analyzes *fait divers*'s structure as built upon a troubled causality relationship and upon the relation of coincidence especially when it reverses stereotyped situations, creating an utmost, an acme.

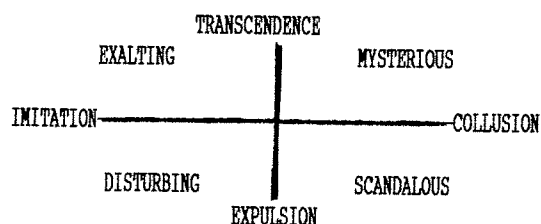
Aleatory causality, organized coincidence [Barthes argues]—it is at the junction of these two movements

that the *fait divers* is constituted: both ultimately refer to an ambiguous zone where the event is experienced as a sign whose content is nonetheless uncertain (194) [—Véronique Campion-Vincent].

At first glance, it seems that many traits differentiate rumors from *fait divers*: rumor is constantly doing and undoing itself, while *fait divers* is strongly established; rumor is surrounded by a halo of imprecision, while *fait divers* builds up on precise questions: who?, with whom?, what?, how?, why?, etc.

It is true that both interest more and more historians and anthropologists. Rumor inserts itself in a complex of legends and myths coming from the depth of ages.<sup>1</sup> *Fait divers* extends in the contemporary press—written or audiovisual—facts that were carried by ancestral media and takes in charge themes of the long history. "Ritual murder" is a contemporary media theme that existed in the Middle Ages; the French theme of the Arab rapist appeared in the press during the early nineteenth century; the onslaught against a sacred statue is news in the medieval chronicles just as in the contemporary press.<sup>2</sup> But indeed, don't these three themes also belong to the field of legend?

This closeness of the two is strengthened by a first observation: if we draw the two opposing axes of Transcendence/Expulsion and Imitation/Collusion) we delimitate sectors that can alternatively accommodate rumors and *fait divers*.



Let us note that over 80% of rumors and *fait divers* are concentrated in the sectors of the Disturbing and the Scandalous. However, in all sectors the themes can be *fait divers* or rumor, with reciprocal contaminations: does not *fait divers*, even established, surround itself with rumors? and do we not find in rumor a frenzy of proof, of detail, as in the *fait divers*?

A few examples: Exalting are rumors or *fait divers* of unexpected lottery gains, princely passions, fabulous financial successes, extraordinary scientific discoveries. Mysterious are rumors or *fait divers* of witchcraft and devilry, miracles (this is where the matter of UFOs should be filed). Scandalous are rumors and *fait divers* of guilty love affairs of high personalities, corruption, graft and financial scandals, ritual murders, unsolved murders, rapes and violent occurrences, disreputable districts, hot political cases. Disturbing are rumors and *fait divers* of epidemics—especially AIDS in rich countries—atrocities, monstrous beings, extended disasters, terrorist attacks, environmental disasters, stupifying hypodermics, strange exotic food, disappearances.

It is important to look for the very core of *fait divers* and rumors. This is the "exception that certifies the norm," the revenge of the fringe upon the institutionalized news. As to rumor, by narrative strokes, it constitutes itself into "artificial authentic" [*simili vrai*] to gain social credit, strengthening credibility.

Each in its own way, rumor and *fait divers* function as a deviation from the main news. In both we discover a dynamic, a push from the fringes of society, from the edges of the established culture to obtain full recognition, somewhere, somehow.

The historian Michel de Certeau has, for facts of witchcraft, of messianism—African or Latin American—for *fait divers* in the work-place, suggested the concept of **poaching**.<sup>3</sup> An appropriate and useful metaphor.

## Notes

1. The special issue of *Communications* titled *Rumors and Contemporary Legends* (52 [1990], see FN 20:9-10) illustrates the anthropological analysis of rumor in its relationship to legend.

2. See ROMI *Histoire des fait divers* (Paris: Pont Royal, 1962). Today's attack against Michelangelo's Pieta or the desecrations of Jewish cemeteries echo the story of the malignant Jew who, in 1362, attacks the statue of Our Lady of Cambon.

3. See Michel de Certeau and Luce Giaro, *L'ordinaire de la communication* (Paris: Dalloz, 1983). Works available by de Certeau in English include *The Mystic Fable* (1990) and *The Practice of Everyday Life* (1984).

## GETTING THE POINT IN CENTRAL OHIO: A Localized "Hair Curler Revenge" Rumor

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The "hair curler revenge" legend which John Betts reports having "passed through [British Columbia] about 5 years ago" (FN 30, June 1993) surfaced, almost intact, in central Ohio this past spring, attaching itself to local car dealership celebrity, Fred Ricart. The basic story here is that Fred's wife arrived home one evening to find him in bed with another woman (or, in some versions, another man). She leaves without letting him know she has seen what is going on, comes back later and suggest some "kinky sex," which involves Fred being tied up. Once he is firmly bound, she sticks a curling iron up his rectum, turns it on, and leaves. She, or someone else, then phones the 911 emergency number. The rescue squad and police arrive, and Fred is transported to a local hospital. The legend-teller's source is frequently either a friend of "a nurse" in the hospital Fred is taken to, or "one of the guys" on the police or emergency squad who responds to the call for help.

Perhaps the most interesting aspect of this legend's visit to Columbus is that I have been able to find only one person who remembers hearing the story before early

July even though the tale was supposed to have been circulating widely in the area by late May. At least that is what a local "alternative press" newspaper, *The Other Paper*, claims. It appears that this publication felt duty-bound to lay the rumor to rest. In its 3-9 June 1993 issue, *The Other Paper* ran a brief article that began:

Time to put the brakes on the city's hot new urban legend.

If you're a rich or famous Columbus man, chances are that someone somewhere is whispering some variation of the Curling Iron Rumor about you.

We've heard essentially the same story about 2 of you in recent weeks—from people whose cousins' mechanics had heard it from impeccable third-hand sources.

(Danny Russell).

The article goes on to give a brief, ambiguous, and euphemistic synopsis of the legend: the sex of the other person is not mentioned, and just what the "wife" did with the curling iron is left to the imagination. The article concludes, however, by stating that "the subjects of both versions have appeared on TV recently; neither appeared to be a victim of curling iron abuse."

Who the other person associated with this story was, I have never heard. The story became firmly attached to Fred Ricart on July 4th. Fred Ricart is co-owner (with his brother, Rhett) of Ricart Automotive, the "world's largest automobile complex" (Franklin, 1991: 464). Fred calls his 75-acre new and used car lot the "Disneyland of the automotive business" (in Franklin, 1991:464). The dealership was founded in 1953, and sometime between then and now, Fred began making his own TV commercials,

Fred's notoriously irritating commercials have since become been an established part of Columbus life. Cheaply filmed, poorly scripted, and badly acted (early commercials by Fred, later ones by Fred and his wife, kids, dogs, etc.), the commercials feature two consisted elements: 1) Fred holding a large guitar, and 2) the dealership's slogan—"We're dealin' !" Both the guitar and the slogan appeared in a blatant reference to the rumor during the Columbus 4th of July Doo Dah Parade.

The local Doo Dah Parade (an imitation of the one that originated in Pasadena, California) is a counter-culture celebration of social and political satire. Known for its "zanniness", the parade has featured such entries as a one-armed cymbal corps, a lawn-mower brigade, drag-queens, and a wide variety of topical "floats." This year, one of those floats featured what *The Other Paper* later labeled "an unrepeatable banner" (Newkirk and Long, 1993). The banner, so I've been told by numerous sources, said: "First he was dealin'; then he was squealin'; now he's healin'." The effect was predictable. Anyone who hadn't heard the story up to that time asked, "What's that all about?" By day's end, much of the city had heard the legend.

Several people also reported having heard (or being told by others who claimed to have heard) a "tonight at

11:00" teaser during the evening of either 4 July or 5 July stating that Fred Ricart would discuss recent rumor allegations on the 11 o'clock news. On the other hand, no one seems actually to have seen this broadcast, and I have not been able to track it down.

A week after the infamous parade float, *The Other Paper* (8-14 July 1993) ran an extensive, cover-page article (complete with a picture of Fred and his guitar) denouncing local rumor-mongers and attempting to debunk the legend. And in their 22 July-5 August 1993 edition, another local alternative paper, *Columbus Alive!*, ran an article chastising *The Other Paper* for fueling the rumor with its 3-8 June entry. After providing enough details to assure that anyone who hadn't heard the legend up to this time would be fully informed, the *Columbus Alive!* article reluctantly praised *The Other Paper* for its second (8-14 July) coverage of the tale: "Although the second story was weak, at least it attempted to right a wrong" (Gambini, 1993).

Not to be outdone, *Columbus Home and Life*, a "complimentary magazine" production that appears on door-steps in the area, ran an extended "exclusive interview" feature entitled "A Day With The Ricarts" in its August-September issue. In the article, Fred Ricart is quoted as saying, "Every 90 days or so, their [sic] is a new rumor about us; I have to laugh about most of them. They all have one thing in common, there's not a shred of truth to any of them" (Bowen, 1993).

Fred is a likely target for nasty rumors; he is constantly in the public eye. His commercials are a "pain in the —", and central Ohio is conservative in its attitudes about marriage. This combination of factors has led to a legend that seems to be operating here as a marital-fidelity morality lesson, and sympathy clearly lies with the "wronged" wife, not with Fred.

By early September the legend seemed to have finally run its local course. But Fred's a home-town boy. And as he's still making his own commercials, it's rather hard to put him out of mind. On 19 October, "Wags and Elliot," the hosts of QFM 96's radio "Morning Show" were discussing an up-coming Halloween costume party. One said to the other, "I've been thinking of going as Fred Ricart." The other responded, "Better be careful!" Or at least, that's what I've been told.

All the publicity doesn't seem to have hurt Fred very much. After all, everyone has begun paying closer attention to his commercials recently. We all watch to see how well he's moving around and whether or not his wife is smiling.

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## JUST IN!

### HALLOWEEN 1993

**COLLEGE PANIC.** At Salisbury State University in Maryland, a rumor began to circulate that Oprah Winfrey had recently hosted an unnamed psychic who had predicted a "massacre" at the campus during its annual fall "Family Weekend," held the day before Halloween. The rumor turned nasty on 14 October when an anonymous caller phoned at least five black students and said "Nigger, on October 30 we are coming to get you." University officials said security patrols would be stepped up and pledged that "every technological and investigative technique is being used to trace the origin of the threatening calls." Although stating that she believed the campus would be safe, the dean of students said she would not advise students to stay the weekend if they felt uneasy: "It's really a very personal call, and I wouldn't make it for anyone."

A number of African American students, who make up 6% of the student population, chose to leave the campus, many at their parents' request. But the incident also provoked an anti-racist movement at the school, and members of the student government and black students' union added a campus rally and forum to the days leading up to Family Weekend to encourage discussion of race relations. Will Wells, a black junior, commented, "I don't usually run away from anything. I'm not going to run away from this. If this is somebody's way of trying to get us to leave, it's not working on me." [William Thompson, "Rumors, threats: Salisbury State on edge," [Baltimore] *Sun* (26 Oct.93):1B,4B; *Idem*, "Citing threats, many blacks leave SSU for weekend," *Sun* (31 Oct.93):6B; "Students threatened at Salisbury State U," *Chronicle of Higher Education* (3 Nov.93):A4. C: AEM.]

**TAMPERED TREATS.** Hospitals in the Washington DC area announced that they would make x-ray equipment available to parents as usual to inspect bags of candy and fruit. Sources also noted that x-ray had found evidence of tampering in only one incident--a needle found in a candy bar in 1988--and even then no arrest was ever made. The National Confectioner's Association also claimed that no incident of candy-tampering (beside the notorious 1974 O'Bryan case) had ever been verified. A Silver Spring mother, who helped other parents inspect candy at a YMCA party, admitted, "In 10 years, we've never found anything, and we don't know anyone who has ever found anything," but she went on, "it's just that if you don't check and something happens ...."

A spokeswoman at Fairfax Hospital called the candy inspection "like the apocryphal poodle in a microwave story," adding "The injuries we see on Halloween relate to automobiles." Other sources agreed that a more present danger was the chance that young children, hampered by an ill-fitting costume, might walk into the

path of a car; more than 3,000 deaths per year are caused by such incidents. [Howard Schneider, "Halloween Unearths Old Fears, Rumors," *Washington Post* (31 Oct.93):B1, B8. C: AEM.]

*Meanwhile, in the Harrisburg area:* most area hospitals announced that they would no longer x-ray candy, explaining that x-rays would only detect metallic objects. "The liability is too risky," one source explained. "It doesn't show up poisons or plastic objects of some sort that could be dangerous.... All we have to do is miss something like that, and a family could do tremendous damage to a hospital. The implications are that if we miss a poison, we are liable." Checking children's candy should be "a parental responsibility," another source concluded. ["Hospitals no longer X-ray treats," [Harrisburg PA] *Evening News* (28 Oct.93):B3. C: AEM.]

*And in Northern Ireland.* About sixty people dressed in Halloween costumes were partying in the Rising Sun bar and lounge in Greysteel, a mainly Catholic village, when two masked men entered. They shouted "Trick or treat!" then opened fire on the crowd, killing seven and wounding eleven more. An outlawed Protestant group claimed the act was a reprisal for an IRA bombing in Belfast the week before. [AP, 31 Oct.93.] [BE]

### EYE ON SATANISM

**SAN DIEGO SRA TRIAL ENDS IN ACQUITTAL.** In 1989 rumors circulated that satanists were infiltrating the Faith Chapel evangelical church to molest children. Therapists were called in to interview children, aged 3-4, who were supervised by Dale Akiki at a church-run preschool. Under questioning, the children said that Akiki had subjected them to various forms of sexual abuse and torture such as being forced to eat feces. They also accused him of forcing them to watch while he slaughtered rabbits, a giraffe, an elephant, and even small children. Police found no bodies, blood, or weapons, but reasoned that children so small could not describe scenes so graphic unless they had really happened. They also suggested that Akiki might have used toy guns and stuffed animals to frighten the children into thinking that they had seen real killings.

The case was tried in San Diego in November 1993, with eleven children taking the stand to describe the abuse they had seen. Akiki's attorneys arguing that they had been subject to leading questions. On 19 November the jury agreed, acquitting him on all charges. One juror termed the allegations "very bizarre ... just ridiculous." Saul Levine, head of psychiatry at San Diego's Children's Hospital, concluded that the verdict had implications for therapists dealing with children in similar cases. "They have to realize they have a very vulnerable individual in their hands, and not ask leading questions, and try not to impose their own feelings, especially with children, who are so malleable." He concluded, "You can really get children to say almost anything, if you're seductive enough." [Brigitte Greenberg, AP, 21 Nov.93.] [BE]



MORE ON THE NETHERLANDS. Sherrill Mulhern responds to Peter Burger's report in *FN* 31:7-8:

While Burger correctly states that Suzette Boon and Nel Draijer (authors of *Multiple Personality Disorder in the Netherlands* [1993]) conceived their MPD study—based on the SCID-D diagnostic questionnaire—in Chicago in 1987, that is not what triggered Bennett Braun, Roberta Sachs and Richard Kluft's first trips to the Netherlands. Boon's colleague, hypnotherapist Onno van der Hart stumbled onto a spontaneous "multiple" in the early 1980's. He promptly embarked on a literature search including both the 1984 *Psychiatric Clinics of North America* special issue on MPD edited by Bennett Braun and late 19th century French clinical reports by Janet and others. [Pierre Janet (1859-1947), a successor of pioneer psychologist Jean Martin Charcot at Paris's Salpêtrière, experimented with a form of exorcism as a means of uncovering underlying conflicts. His essay, "Un cas de possession et l'exorcisme modern," published in 1894 in the *Bulletin de l'Université de Lyon*, was translated as "The Devil and Dr. Janet" in *Exorcism: Fact Not Fiction*, ed. Martin Ebon (NY: New American Library, 1974):145-155—Ed.]

Van der Hart contacted Braun, who made his first visit to Holland in 1985 followed by Sachs and Kluft. Braun was already deeply into SRA by then. Braun reciprocated by inviting van der Hart to give a plenary talk on Janet at the 1986 International Conference on Multiple Personality/Dissociation in Chicago; Boon came along. Kluft, Braun and Sachs' and their associates have been in close contact with the growing cohort of Dutch clinicians ever since.

Although Van der Hart has kept a relatively low media profile on SRA and MPD during 1993, he continues to be singularly influential. In 1992, he organized the first European conference on multiple personality in Amsterdam and he is scheduled to organize a second conference in 1994. Furthermore, in November, 1993, he gave a special presentation on Satanic ritual abuse at the International Conference on Multiple Personality/Dissociation in Chicago. During his talk, he reaffirmed his belief in the factuality of organized Satanic ritual abuse and its decisive role in the creation of MPD.

During that same conference, Boon reported that over 400 cases of MPD have been diagnosed in Holland, 38% of which are SRA, the only epidemic of its kind in Europe. She added that she and Draijer are working directly with a psychiatric team at a hospital in Norway. According to my sources, British SRA activists (evangelicals) have already translated and shipped a SRA "documentary" video featuring British believers to that country. (This may be the same film referred to by Burger). I do not know if it has aired or not. For the moment, my sources indicate that only one "nursery crimes" type case has been reported in Norway. So far, it's not satanic.

My Dutch sources have informed me that one ministerial meeting has been held and that they issued a statement indicating that there is no evidence that any organized religious group is practicing SRA in Holland. Aren't you relieved?

By the way, while Oude Pekela is the site of the only major Netherlands child SRA panic, over the past year the popular Dutch media carried a major story about the arrest of a Swiss "barbe bleu" in Amsterdam. He is alleged to have sacrificed children in tanks filled with piranhas for snuff films. Before arrest, he had just topped off his career by buying up the old Kerk du Satan in Amsterdam [for the past of this counterculture hub, see Arthur Lyons, *Satan Wants You* (NY: Mysterious Press, 1988):120-21 —Ed.]. There was much ado about snuff videos, but as usual the story died out in a day or two and there was no follow up—in Paris at least.

## ALSO HEARD

FLYING FLAMINGOS. Gerald Stalker of Athens, Georgia first assumed that the plastic pink flamingo in his front yard had been stolen by Halloween pranksters. Then, beginning in October he received the first of 15 letters from the errant bird, signed "Phil." Included were photographs of the lawn ornament at a "family reunion" in Florida, then at American resorts like the Grand Canyon, Old Faithful, Mount Rushmore, and Warner Brothers' studio in Hollywood, where, Phil said, he hoped "they notice my great charisma, looks and acting ability." Phil apparently was snubbed, but Stalker found himself in demand from local press and television stations and was interviewed for National Public Radio. He even was contacted by Paramount Pictures, who expressed interest in the scenario as a movie plot.

Phil returned silently to his home yard on 6 December with a "travel bag" taped to his neck: it contained a small bar of soap, crackers and instant soup, a pen and postcard stamp, and a bag of birdseed. Also included was a map tracing his travels through 33 states and part of Canada. Four days later Dennis McDaniel, a recent graduate from an Atlanta photography studio, admitted taking Phil along on his graduation trip. "Crowds would gather wherever we put Phil," McDaniel's father noted. "Everyone wanted to know what in the world we were doing, and a lot of them took pictures of Phil, too. A lot of times we had to wait for the crowd to disperse before we could take our own pictures." [Betsy Shearron, "Phil Finds Way Home." *Athens [GA] Banner-Herald* (10 Dec.93):1,12; *Ibid.*, "Phil's Abductor Admits Gag." *Idem.*, (14 Dec.93):1,10. C: Robin Colleen Moore]

David S. Hulst described similar pranks with lawn ornaments in "Roaming Gnomes," *Australian Folklore* 2 (1988):87-92. Brunvand's *Curses! Broiled Again!* prints a report from Columbus, Ohio, where a whole flock of plastic flamingos disappeared, one by one, followed by "postcards and Christmas cards ... from all over the southern part of the country. They said they didn't like the cold and flew south for the winter." Then the flamingos returned, again one by one (308-309). [BE]

However, Patricia C. Estabrook, a graduate student in folklore at the University of Maine, Orono, claims the earliest version of this practical joke. She writes:

About 17 years ago [1975-76] when I was living in Northern Maine a friend and I decided to have a little



fun by stealing a pair of pink plastic flamingos. We sneaked out in the dead of night and braving barking dogs and muddy lawns were able to make off with two of the birds of suburban paradise. But I had never stolen anything before so instead of taking the flamingos outright I bartered them by taking the flamingos and in their place leaving a bowling ball with a sign that said, "Flown to Florida, have a ball!"

After several weeks of looking at the flamingos in my coal cellar I had my friends from around the country send postcards from the flamingos. About a month later I returned the birds with party hats and cigars pasted to their plastic skulls and a sign that said, "Back from Florida, where's the ball?" Both my friend and I told that story a great number of times until finally it became tired and we forgot about it. Then about ten years later I heard the story, *my* story, complete with bowling ball and cigars, told on National Public Radio's [news program] "All Things Considered." My story had entered the folk stream.

Can your readers tell me whether I invented this prank, or was my 1970s performance a replay of something in my memory? I would also like to hear from any of your readers who know anything about roaming gnomes or flying flamingos. Address: 30 Cedar Street, Belfast ME 04915.

BLIZZARD BABIES, 1993. On 13 March 1993, a blizzard blanketed the eastern United States with up to 3 feet of snow, closing schools and businesses. Nine months later, news reports heralded the arrival of "blizzard babies" at hospitals throughout the region. In the Washington DC area, Prince George's Hospital Center expected a 10% increase in births from last December, while Reston Hospital delivered twice its usual number of 5 babies a day. St. Joseph's Hospital in Lancaster PA projected 30 more births over the previous December's total of 105. At the Harrisburg, Pa., Hospital, babies born between 28 November and 11 December received a "Blizzard Baby '93" t-shirt. Some childbirth classes and children's stores were also busier than usual preparing for additional December births.

One hospital representative offered a simple explanation for the apparent increase in births. "Hey, you're snowed in," she said. "What do you do? You make babies." She also conjectured that the blizzard may have discouraged birth control, since couples who ran out of birth control pills or condoms may have encountered difficult travel or closed stores. Parents gave similar rationalizations for the timing of their children's births. "We were trying [to get pregnant]," offered a woman who was snowed in with her husband for three days. "The blizzard just gave us more opportunity to try." A father quipped, "You have to stay warm, somehow, right?" and a mother explained, "When it's just the two of you, you can't help but look for ways to entertain yourself."

Not everyone was convinced that the blizzard had caused a baby boom, however. "I think it's an idea people joke about" was the response of one childbirth educator when asked about blizzard babies. Indeed, the Columbia Hospital for Women and the Montgomery General Hospital, both in the DC area, hadn't experienced an

increase in births, and hospitals around Harrisburg PA couldn't confirm a boom in babies. [Leef Smith, "March Snowstorm Given Credit for a Bumper Crop of Babies," *Washington Post* (4 Dec.93):D1, D4; Jon Rutter, "Blizzard of Babies," [Lancaster, PA] *Sunday News* (5 Dec.93):A-1, A-4; Lynn Gourley Karl, "Blizzard Babies," [Harrisburg, PA] *Evening News* (13 Dec.93):C1, C8; see also Bette Harrison, "Here Come the Blizzard Babies," *Atlanta [GA] Journal Constitution* (11 Dec.93):A1.]

In addition to blizzards, power failures, floods, hurricanes, earthquakes, and noisy early morning trains have been blamed for causing baby booms ["Hurricane Babies," *FN* 30:9; Brunvand, *Baby Train*:33-37; Hal Morgan and Kerry Tucker, *More Rumor!* (New York: Penguin Books, 1987):113-15; Suzanne Styles, "What Hurricane Andrew Victims Did During the Storm," *Sun* (6 July 1993):36]. Nurses and doctors also believe that the full moon makes for a busier maternity ward [David Hufford, "Customary Observances in Modern Medicine," *Western Folklore* 48 (1989):135-36; Lois A. Monteiro, "Nursing-lore," *New York Folklore Quarterly* 29 (1973):101-2]. [AEM]

ECLIPSE BABIES, 1807. "On June 16, 1806, there was a total eclipse of the sun across the northern United States. 'The people stood in silent amazement,' wrote the Reverend Timothy Dickinson of Holliston, Massachusetts, in his diary. Nine months later Dickinson recalled that extraordinary event in his journal, linking it to the much more commonplace ones of pregnancy. In Holliston, there were 'a number of our married women in the straw about this time! Four in one neighborhood! Some refer to the eclipse!'" [Jack Larkin, *The Reshaping of Everyday Life, 1790-1840* (NY: Harper & Row, 1988):62, C: BE.]

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

MORE ON BODY PARTS ABDUCTIONS. On 16 April 1993, Rosario Godoy de Osejo, a Honduras congresswoman, said that she had proof that a secret organ trafficking scheme in her country had abducted and slaughtered children for their organs, which were then smuggled into the United States and Canada for transplant. She claimed that the bodies of three such children had been located, and the cadaver of a fourth had been found in a freezer container used to preserve its organs for export. Two days later, Honduran President Rafael Callejas endorsed the claims, saying, "Yes, it is happening because of talks I have had with people who have said that their children were kidnapped and operated on." The Reuters news service picked up both statements and circulated them widely, both in Latin America and Europe.

The initial claims caused a media uproar in Honduras, during which various officials said there was no concrete evidence for the allegations. The country's Attorney General, along with police and armed forces sources, said that they had investigated such stories before and found them groundless. By 22 April President Callejas had retreated to a more skeptical stance, while his wife, Mrs. Norma de Callejas, president of the National Social Welfare Board, said Godoy's stories were

"unsubstantiated hearsay." These developments were mainly not reported outside of Honduras. ["The 'Baby Parts' Rumor Erupts in Honduras," U.S. Information Agency, 28 Apr.93. C: Jan Harold Brunvand.]

*And before the European Parliament:* In September, Leon Schwartzberg, M.D. and socialist representative from France, asked the EC to outlaw organ trafficking. In a speech given in Straßburg, he described cases in which the corpses of abducted Latin American children were found on the edges of garbage dumps, their organs removed and their bodies hastily stitched together. A psychiatric hospital in Argentina had secretly removed blood, organs, and corneas: some 1500 patients vanished without a trace. Brazilian slum children were being abducted to Italy for their organs, and in Italy too children were missing, allegedly victims of the Mafia, which had graduated from drugs to organ-smuggling. Schwartzberg, himself one of the first French surgeons to perform organ transplants, concluded, "The illegal organ traffic is as real as the illegal drug traffic, and those who pull the strings are often the same people. To deny the reality of this horrible trade is just like denying the reality of the crematories and gas chambers of World War II." [Thomas Gack, "Ein Szenario des Verbrechens wie in einem Gangsterfilm" (A crime scenario just like a gangster movie), *Hildesheimer Allgemeine Zeitung* (18 Sept.93):3. C: Sigrid Schmidt.]

*And in Life Magazine:* This widely circulated American news magazine led off its October 1993 photojournalism section with a page-and-a-half color picture of a blind 10-year-old playing a flute. The accompanying story recounts his mother's story: when the child was ten months old, she took him to a rural clinic. Visiting him a day later, she was shocked to find him splattered with blood and with bandages over his eyes. The doctor brushed aside her questions, commenting, "Can't you see your child is dying." However, the mother managed to get the boy to Bogota, where another doctor told her that his eyes had been "stolen."

James Welsh, a medical-office coordinator for Amnesty International (a sometimes reliable source; see below), conceded that reports of "organ-napping," particularly of eyeballs, had come to his office for years, particularly from Argentina and Colombia. "Most of the allegations cannot be proved because the witness is dead," he said. Marie-Monique Robin, a telejournalist filming a documentary set for broadcast on French television, located the Colombian child, said to be one of the few living survivors of the organ trade. She also claimed to have found "information relating to kidnappings, murders, a Mexican kidney market and the smuggling of corneas from South America." [Robert Sullivan, "The Big Picture," *Life* (Oct.93):10-11.]

*And watch out for "The Bloody Coach at Antwerp":* This is a wonderfully beautiful carriage with four horses. In it sits a lady richly clad, who carries with her many sweetmeats and dainties, for the purpose of enticing such children as are out playing late in the streets; to whom she also promises that she will give them at her castle her little daughter for a playmate.

If her artifice fails, she will drag them into the carriage by force, and stop their mouths, to prevent their crying out. She then conveys the poor little creatures far away to a great castle, where their great toes are cut off and they are suffered to bleed to death. Their blood is used as a bath for a great king, who is suffering from a grievous malady. It is observed that the children, whose blood can cure him, must all be under seven years of age. [Benjamin Thorpe, *Northern Mythology, Vol. 3: Netherlandish Traditions* (London: Edward Lumley, 1852):290. See ante, Arlette Farge and Jacques Revel, *La Logique de la Foule* (Engl. trans. *The Vanishing Children of Paris* [Cambridge MA: Harvard U Pr., 1991]) and retro, "The Black Volga" (FN 21:1-3) and "The Black Ambulance" (FN 23:5-6).]

*Meanwhile, at the movies.* Charlie Pope, the main character in the new mystery film *The Harvest*, visits Mexico and meets Natalie, a mysterious beauty to whom he makes love while driving his car. He then falls into the hands of organ-smugglers anxious to obtain his kidney. Written/directed by David Marconi; released by Arrow Releasing; rated R (violence and nudity). [Janet Maslin, "New Twist: Your Kidney or Your Life," *New York Times* (5 Nov.93):C30. C: AEM. For previous uses of this legend complex in popular culture, see FN 23:6-7.] [BE]

**GULF WAR AFTERSHOCKS.** A story instrumental in mobilizing support for the 1991 Persian Gulf military actions described how Iraqi soldiers looted a Kuwaiti maternity ward of its incubators. Twenty two premature babies were allegedly cut loose from oxygen tubes and left to die on the hospital floor (see FN 21:7-9). In the wake of this story, which was repeated by ex-president Bush and the prestigious humanitarian organization Amnesty International, some 80-90 percent of Americans expressed support for the invasion.

An international team sponsored inspected medical equipment in the area and concluded that the story was a fabrication. The alleged witness, one Nayirah, proved to be the daughter of Nasir Al Sabah, Kuwait's ambassador to the US. A recent Canadian documentary, "To Sell a War," argues that this story was part of a deliberate plan to manipulate the public. The US public relations firm Hill and Knowlton, it now appears, was hired by a lobbying organization called "Citizens for Free Kuwait," made up of members of the Kuwaiti government in exile and US government officials. For ten million dollars, Hill and Knowlton agreed to rally support for the coming war, and the atrocity story apparently was used to kick off the marketing plan. [Francois Nincey and Alain Jaubert, "De Méliès à la guerre du Golfe, un florilège de supercherics..." (From Méliès to the Gulf War: a sampling of hoaxes), *Le Monde* 7-13 Jun.93: Radio Television supplement 16-17. C: Véronique Campion-Vincent.]

*Meanwhile, with the veterans.* Hundreds of US servicemen now blame a variety of mysterious ailments on conditions they experienced during the attack. Illnesses range from the so-called "Gulf War Syndrome," which combines loss of energy with a rash of open sores, to forms of cancer. Many victims claim their ills were

caused by chemical- or biological-warfare agents, either deliberately released by the Iraqis or else accidentally let loose when stockpiles of such weapons were bombed by allied air strikes. During the final action, one report held, both Czech and French troops detected traces of chemical-warfare agents in the air, and a number of veterans believe they were exposed to greater amounts, but were told by superiors to hush up the incident.

Gerald and Jette Deppen of Dalmatia, Pennsylvania, blame their son Matthew's death from melanoma, a virulent form of skin cancer, on such an exposure to chemical warfare. Their son was responsible for instruments intended to detect chemicals during the attack. One day, the Deppens say their son told them, he recorded a high level, but his superior told him to assume that his instruments were malfunctioning. A year after he returned, the cancer was detected, and Matthew died just before Christmas this year. The Deppens say their son had inquired about the link between his cancer and the Gulf War, and, shortly before his death, he warned them, "Love your country, fear your government."

An Army source assured reporters that the Veterans Administration was tracing complaints to specific areas where personnel might have been exposed to toxins. But the Deppens doubt the Army's sincerity, noting their government's reluctance to release data on Agent Orange use in Vietnam and the recent revelations about secret radiation experiments on civilians during the 1940s. "He did all of this, and how do they treat him?" his mother exclaimed. "It's not fair. I wish they would come out and say chemicals were used. I don't understand what they are hiding. Why ... why do they always do this?" [Michael Stetz, "Their son is dead. And the mystery goes on," [Harrisburg, PA] *Sunday Patriot-News* (16 Jan.94): A1,A20.] [BE]

## BULLETIN BOARD

**EDITOR STILL NEEDED.** Citing unexpected professional reverses, Eric Montenyohl will be unable to take over as Editor of *FOAftale News*. Bill Ellis will carry on the job on a temporary basis until a permanent replacement is found. Please continue to send him research reports, announcements, queries, and ready-to-print news items. Because there is no support to keyboard items sent in hard copy, material submitted on computer diskette or downloaded via e-mail is preferred. Anyone interested in the position should contact Bill Ellis or any of the ISCLR Council. The job offers high visibility, ideal for a hungry young scholar looking for research contacts. Computer literacy, access to a research library, and secretarial support are all assets for the position.

Continue to send clippings and bibliographical references to Alan E. Mays, the News and Bibliography Editor. Complaints regarding subscriptions or delays in processing checks should go to Paul Smith, President of ISCLR, who now maintains the membership list.

**BOOK SALE!** Gillian Bennett has obtained stock of volumes 2-5 of the *Perspectives on Contemporary Legend* series (Sheffield Academic Press). These include:

*Perspectives on Contemporary Legend Volume II* (1987)  
*Monsters With Iron Teeth: Perspectives on Contemporary Legend III* (1988)  
*The Questing Beast: Perspectives on Contemporary Legend IV* (1989)  
*A Nest of Vipers: Perspectives on Contemporary Legend V* (1990)

The collections contain many influential studies of legend and society, theoretical and methodological discussions, and case studies of contemporary, supernatural, and rumor legends. Originally priced at £9.95 (and often difficult to obtain in the US), these volumes will be sold to ISCLR members at the reduced price of £5 or \$10 each including postage (surface mail to US and Australia). Or order the whole set of four volumes for £15 or \$30. Address orders to Gillian Bennett, 28 Brownsville Road, Stockport SK4 4PF UK (personal cheques please).

## THE CUTTING EDGE

### BOOKS AND MONOGRAPHS

**Gillian Bennett and Paul Smith.** *Contemporary Legend: A Folklore Bibliography*. Vol. 18, Garland Folklore Bibliographies. New York: Garland, 1993. pp. 370, \$56. ISBN 0-8240-6103-9. This major resource organizes, cross references and annotates some 1000 primary and secondary works relating to contemporary legends published between 1852 and 1991. Covering both scholarly and popular works, the volume gives primary attention to works in English, but some European sources are also included. Sections are devoted to descriptive overviews, theoretical or technical discussions, and case studies of individual legends.

**Dionizjusz Czubala.** *Współczesne Legendy Miejskie [Contemporary Urban Legends]*. Katowice: Uniwersytet Śląski, 1993. pp. 138, notes, Russian and English summaries, price: zł 40 000,— This critical volume begins by summarizing and contrasting Russian and Anglo-American critical approaches to narratives now described as contemporary legends. Terminology, classification, fieldwork methodology, and interpretation are given particular attention. The second half of the book presents field material, mainly from Poland but incorporating items from Belarus and Mongolia. One chapter discusses legends associated with the automobile, particularly "The Vanishing Hitchhiker" and "The Death Car." Also noted are variants of "Gravity Hill," "The Stolen Grandmother," and legends related to dangerous spots on roadways and valuable objects left on the car roof. Another collects rumors and legends collected during the 1989 Polish AIDS panic, especially about how the disease could be contracted and about HIV-carriers who intentionally spread the disease. Both oral and media examples of these legends are discussed. A third chapter collects legends and anecdotes relating to famous people, including Russian cosmonaut Yuri Gagarin, John F. Kennedy, and Polish popular performer Anna Jantar. A final chapter, titled "Open Questions," airs unresolved issues about contemporary legends: their

functions, "truth," "modernity," and relationship with the mass media. Contact: Wydawca, Uniwersytet Slaski, ul. Bankowa 14, 40-007 Katowice POLAND.

**Linda Dégh, *American Folklore and the Mass Media*.** Bloomington: Indiana University Press, 1994. pp. 217, introduction, sample in-memoriam advertisements, notes, bibliography, index. ISBN: 0-253-31677-4 (cloth), 0-253-20844-0 (paper). This book focuses on how contemporary folklore and the mass media depend on each other; Dégh challenges American-trained folklorists' prejudice that the latter is always a "contaminating" factor. In fact, Dégh argues, the media is a dynamic element, helping maintain old genres and create new ones. An opening chapter identifies variability as a pivotal trademark of folklore even in media versions, and following chapters present case studies in the continued vitality of folk genres in media settings. Two chapters describe folklore in advertising, both use of *Märchen* and beliefs in magical amulets, while a third describes a "happy housewife heroine" narrative undertext in articles and ads in women's magazines. Two additional chapters describe religious-based media folklore: the circulation and replaying of cassette tapes of testimony among Pentecostals and the publishing of memorial poems celebrating the anniversary of family members' deaths. Well worth consulting.

#### JOURNALS AND NEWSLETTERS

***Children's Healthcare Is a Legal Duty, Inc., Newsletter.*** Documented cases of child abuse associated with religious sects in the US. **1993 No.2** is mainly devoted to the 26 May'93 hearing of the US Advisory Board on Child Abuse and Neglect on the advisability of maintaining exemptions in state laws for parents who withhold medical care from their minor children for religious reasons. Such exemptions, in some form, exist in all US state codes except in Hawaii and South Dakota. A lengthy section paraphrases the testimony of Phil Davis, the federal representative of the Christian Science church. He noted that his religion conceded the state's right to require medical care for children in England and Canada, where the church is not as politically powerful. He argued that if child neglect exemptions for Christian Scientists were abolished, the US would lose "something very special" because the secular medical profession would then become a monopoly, leading to a further erosion of spiritual values. He also argued that his church had "a century-long record of effective care for children."

Meanwhile, the Massachusetts Supreme Court reversed the conviction of Massachusetts Christian Scientists Ginger and David Twitchell for allowing their son to die without treatment, but ruled that the state did possess a common law duty to provide medical services for a child. In October, a child abuse bill passed the Massachusetts Senate abolishing religious exemptions. Another item documents the torture conviction of two California fundamentalists who treated their ill 11-year-old son by ritually beating him with a wooden spoon. Reviews, accounts of relevant publications and conferences. Ed. Rita and Doug Swan, P.O. Box 2604,

Sioux City, IA 51106 USA; 4/yr; membership in CHILD, Inc. by application; dues \$25/yr.

**Dear Mr Thoms...** A "folklore miscellany" focusing on contemporary folklore. **No. 32 (October 1993):** Michael Goss surveys the influence of "The Corpse in the Cask of Wine" on 19th-century authors such as Poe and Stevenson (he also finds an early analog of "The Stolen Grandmother") Other items treat the reality of Atlantis, "The Broken Fork," a racing bicyclists' anecdote, and the *blaisons populaires* press that greeted the news that a Pakistani city planned to send food to feed the needy in Stockport. Reviews. Entertaining, well-edited, and useful. Ed. Gillian Bennett; irregular; ca. 6 issues £5; address: 28, Brownsville Road, Stockport SK44PF.

**Folklore Forum 24:2 (1991)** is a special issue on "Legend Studies," containing: Jean-Bruno Renard, "LSD Tattoo Transfers: Rumor from North America to France." (3-26), Jeannie B. Thomas, "Pain, Pleasure, and the Spectral: The Barfing Ghost of Burford Hall" (27-38), and Richard M. Gottlieb, "The European Vampire: Applied Psychoanalysis and Applied Legend" (39-61). Also included is an "Open Forum," in which Bill Ellis argues "Why 'The Hook' is *Not* a Contemporary Legend" (62-67) and Linda Dégh responds with "Speculations about 'The Hook'—Bill Ellis Doesn't Need Any More Theoretical Concepts" (68-76). Ed. Charles Greg Kelley; 2/yr.; \$6/yr. students, \$8/year "individuals," \$10/yr. institutions, add \$2 outside USA; single issues \$4.50 ppd.; Address: 504 N. Fess, Bloomington IN 47405 USA.

**Fortean Times.** International news accounts and reports of anomalous phenomena, often with photographs. **No. 71 (October/November 1993):** In "Memories of Hell," Jim Schnabel surveys the use of hypnotherapy in recovering SRA memories and compares it to other research done on UFO-abductees and further back into anthropological research done on female shamanism. A report by Paul Sieveking discusses reports (backed up by video footage) that Croatian planes dropped something like synthetic cobwebs on Serbia, possibly laced with biological-warfare agents. A Hong Kong rumor holds that a popular TV commercial featuring happy youngsters also includes fleeting images of ghosts and mutilations, and that children became ill after watching it. Sightings of fairies in the 1930s, vampire scare in Peru, images of Jesus, mystery hums, mystery lions, body parts claims, IRA and McDonald's, a thief steals crematory ashes thinking them cocaine. 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.

**Magonia.** Britain's premiere journal for skeptical investigation of UFOs and claims of the paranormal. **No. 47 (October 1993):** Peter Rogerson examines abduction cases that immediately preceded the famous Betty and Barney Hill 1961 abduction, and, in a separate note, surveys recent literature relating to the abduction experience, working toward a psychosocial model defining the social elements that may help generate it. Luis R. Gonzáles presents a history of the Spanish "Umho" hoax. 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.

**Millennial Prophecy Report**, formerly *Millennium News* or *Times*, the newsletter of the Millenium Watch Institute tracks ephemera produced by prophets of various sects, including Christians, New Agers, Jews, UFO cults, hollow-earthers, and so on. **Vol.2:5 (Nov.93)** focuses on evangelicals who experienced divinely-inspired visions of the apocalypse. A pamphlet distributed by "End-Time Handmaidens" describes visions seen by children at the Adullam Orphanage in Yunnafu, China, in which Antichrist, the final plagues, and the marriage supper of the Lamb are detailed. Evangelist Sam Perea predicts a 2-years' famine in which Americans will be reduced to cannibalism. Medjugorje experiences, Bayside NY prophecies, more channelled information from Sananda/Jesus.

**Vol.2:6 (December 1993)** gathers sensationalized responses to the Waco holocaust provided by commentators hostile to new religious movements: the American Family Foundation (anti-"cult"), the Cult Awareness Network, and representatives of the Bureau of Alcohol, Tobacco and Firearms responsible for the siege and final assault. Daniels shows how such shrill rhetoric inevitably bled over into quality press coverage of the events by the *New York Times*. A second section summarizes conspiracy theories sparked by the affair, mainly from the far right: the deaths were planned by the government to create opposition to Christianity and gun ownership; weapons were planted at the site after the assault; BATF agents were actually killed by friendly fire; one Dravidian was picked up by a helicopter and dropped in a field for the buzzards.

**Vol.2:7 (January 1994)** continues the Waco retrospective with excerpts from academic handlings. The forthcoming *Armageddon in Waco* (ed. Stuart Wright, U Chicago Pr) is previewed: it will include discussions by David G. Bromley, Anson D. Shupe, and James Richardson, among others, on how the media and the US government "demonized" Koresh and his movement. An important section extracts a 22 Nov.93 special forum on Koresh at the American Academy of Religion, with presentations by James D. Tabor, J. Philip Arnold, Nancy Ammerman, Martha Sonntag Bradley, and J. Gordon Melton. Melton's presentation is especially critical of the Cult Awareness Network, whom he blames for feeding the FBI "every rumor, malicious lie and negative report" they could find about the Waco community—in effect trying to "infiltrate all the government agencies that they could with their opinions." In particular, Melton notes, an CAN-slanted paper on cults was circulated anonymously among FBI agents and was also cited by US Attorney General Janet Reno in her defense of the massacre. He ends by asking professionals "to distance themselves from pseudoscience and bigotry, as embodied by CAN and other such groups." Ed. Ted Daniels; 10/yr.; \$30/yr; address: PO Box 34021, Philadelphia, PA 19101-4021.

**News of the Weird**. Bizarre news item summaries. **No. 25 (22 Oct.93)**: Two small towns in Tennessee hold an

annual Easter-egg-cracking contest; 900,000 baby girls are missing every year in China; it takes 43 workers and 1,087.1 person-hours to change a light bulb in one US nuclear weapons plant.

**No. 26 (10 Dec.93)**: the Japanese create a sausage from soybean protein, steak flavoring, and "sewage solids"; 2000 adolescent girls faint in school buildings around Cairo as authorities check for chemical warfare agents; in Toulouse and Sandusky, Ohio, hard-pressed persons try to place ads offering one of their kidneys for needed cash. Ed. Chuck Shepherd; irreg.(10-14/yr.); \$10/yr, \$11 Canada, \$16 foreign; Address: P.O. Box 8306, St. Petersburg, FL 33738.

**Pennsylvania Folklife**. Founded to document the lore of Pennsylvania Germans, this journal has now been reorganized to include material on a variety of ethnic and racial groups. **Vol.43:1 (Autumn'93)** has Gary M. Johnston's "Truth Somewhere in the Telling": The Legend of the Wigton Massacre," an oral history study of a 1843 murder blamed on a Native American disgruntled about his treatment by Whites. Other essays discuss differences among Amish communities, the work of a 19th-century woodworker, and popular German American literature about emigration. Numerous, well-reproduced illustrations. Ed. Thomas E. Gallagher, Jr.; 3/yr, \$15/yr, single copies and back issues \$5/each. Address: P.O. Box 92, Collegeville, PA 19426.

**Strange Magazine**. Fortean research reports with an emphasis on cryptozoology. **No. 12 (Fall-Winter'93)** focuses on the folklore and popular culture of carnivorous plants: Mark Chorvinsky presents a case that the Venus flytrap, found only in the vicinity of odd depressions that may be meteorite craters, came from outer space; Roy Mackal, Karl P. N. Shuker, and Douglas Chapman discuss more sensational man-eating plants in fiction. In the first of a series, Nigel Watson presents a history of a 1909 "mystery airship" panic in Great Britain. Loren Coleman reports on mystery cat sightings in the US and discoveries of new animals by scientists. Editor Chorvinsky's "First Person" includes memorates of seeing a satyr, a ghost dog with eyes like saucers, and a "blue man." Paul Stonehill summarizes some interesting supernatural beliefs from the Russian Far Eastern territories, including many mystery lights or jack o'lantern type entities. Book and Audio reviews. Ed. Mark Chorvinsky; 2/yr.; 4/\$17.95, UK £13.50, other countries \$22.95, single copy \$5.95 (£3.75). Address: PO Box 2246, Rockville, MD 20847 USA.

**View from the Ledge**. Ridiculous news items and headlines, many in facsimile. **No. 48 (14 Nov.93)**: A Filipino columnist urges Filipino Americans not to bashful about eating dog; a cancer patient dies when a radiation pellet is accidentally left inside her body; UFO witnesses score the same as non-witnesses on IQ and mental health tests; "Fly 5 hours free (airplane not included)." 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. 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.

- \* Adams, David. "The Organ Theft Scandal." [London] *Times* (18 Nov.93):18. [A BBC television program, *The Body Parts Business*, describes illegal removal of organs from children and adults in Latin America and Russia.]
- \* Alexander, Suzanne and Robert Johnson, "It's a Dirty Trick, Some Feel, the Way Halloween Is Treated," *Wall Street Journal* (29 Oct.93):A1,A5. [Banning celebrations in public schools as promoting "satanism."]
- \* Ankomah, Baffour. "AIDS—The American Connection?" *New African* 314 (Dec. 1993):12-13. [Claims that AIDS came from US government germ warfare experimentation.]
- \* Bachleda, F. Lynne. "Angels in America—and Elsewhere." *Publishers Weekly* (12 July 1993):31-33. [Recent books on angels.]
- \* Barrientos, Tanya. "Calling All Angels." *Philadelphia Inquirer* (12 Dec.93):M1, M6. [Belief in angels.]
- \* "Beauty Who Contaminated 300 Lovers." *New African* 316 (Feb.94):22. ["AIDS Mary" in Yaounde, Cameroon.]
- \* Blake, Peter. "Stale Tales." *TLS* (17 Dec.93):32. [Hostile, Ameriphobic review of Brunvand's *Baby Train*.]
- Breatnach, Deasún. "The Púca: A Multifunctional Irish Supernatural Entity." *Folklore* 104 (1993):105-110.
- \* Bruckman, Amy. "Truth or Legend?" *Wired* 2 (Feb.94):30. [Profiles Terry Chan, who maintains the FAQ (Frequently Answered Questions) file for the Usenet newsgroup alt.folklore.urban.]
- \* Campion-Vincent, Véronique. "Démonologies dans les légendes et paniques contemporaines [Demonology in Contemporary Legends and Panics]." *Ethnologie française* 23 (Jan.-Mar.93):120-30.
- Cheape, Hugh. "The Red Book of Appin: Medicine as Magic and Magic as Medicine." *Folklore* 104 (1993):111-23. [A legendary lost grimoire.]
- \* Chepesiuk, Ron. "Alphabetical by Assassination: An Archive with a Cryptic Bent." *American Libraries* 24 (1993):706-8. [Conspiracy theories and the Assassination Archives and Research Center in Washington, DC.]
- \* Chua-Eoan, Howard G. "Sympathy for the Devil." *Time* (27 Dec.93):60-61. [Belief in evil angels.]
- Collins, Camilla A. "The Biography of a Local Legend." *North Carolina Folklore Journal* 40 (Winter-Spring 1993):30-35. [Ghost light associated with a railroad accident in North Carolina.]
- \* "The Conspiracy Theories." *Newsweek* (22 Nov.93): 98-

99. [Charts 8 JFK assassination scenarios.]

Crawford, Deborah. "St. Joseph in Britain: Reconsidering the Legends, Part I." *Folklore* 104 (1993):86-98.

Dhuibhne, Éilis Ní "'The Old Woman as Hare': Structure and Meaning in an Irish Legend." *Folklore* 104 (1993):77-85.

Dickson, Paul, and Joseph C. Goulden. *Myth-Informed: Legends, Credos, and Wrongheaded "Facts" We All Believe*. New York: Perigee Books, 1993.

Doyle, Robert C. *Voices from Captivity: Interpreting the American POW Narrative*. Lawrence: University Press of Kansas, 1994. [Includes material on Vietnam MIAs.]

\* "Dreamer Gets Wish but Colleges Dream On." *Chronicle of Higher Education* (17 Nov.93):A6. [Craig Shergold card appeals continue to circulate at US colleges.]

\* Dubé, Francine. "Debunking Urban Legends." *Ottawa Citizen* (17 Oct.93):A1, A2. [Legend discussions on alt.folklore.urban.]

Ellis, Bill. "The Highgate Cemetery Vampire Hunt: The Anglo-American Connection in Satanic Cult Lore." *Folklore* 104 (1993):13-39.

Fahey, Warren. *When Mabel Laid the Table: The Folklore of Eating and Drinking in Australia*. Sydney: State Library of New South Wales Press, 1992. [Legends about microwave ovens and food contaminations, along with jokes and anecdotes about food, appear in this engaging survey of Australian foodways.]

\* Fox, John W. "The Structure, Stability, and Social Antecedents of Reported Paranormal Experiences." *Sociological Analysis* 53:4 (1992):417-431. [Survey data shows that "cultural source theories ... have little empirical support in explaining reported paranormal experiences."]

\* Freed, Shaari. "Spooky Activities and Group Loyalty." *Children's Folklore Review* 16 (Fall 93):33-39. [Levitation and Ouija boards at slumber parties.]

\* Fried, Stephen. "War of Remembrance." *Philadelphia Magazine* 85 (Jan.94):66-71, 149-57. [Events leading to the founding of the False Memory Syndrome Foundation.]

\* Garry, Maryanne, and Elizabeth F. Loftus. "Repressed Memories of Childhood Trauma: Could Some of Them Be Suggested?" *USA Today* 122 (Jan.94):82-84. [Therapists' roles in influencing "repressed" memories of childhood satanic ritual abuse.]

\* "Ghost Drinkers Haunt Dar-es-Salaam." *New African* 316 (Feb.94):23. [Ghostly robbers in Tanzania.]

\* Gibbs, Nancy. "Angels among Us." *Time* (27 Dec.93): 56-62, 65. [Cover story on belief in angels.]

\* Greco, Tony. "Not guilty: 150 years later, accused Molly found innocent of conspiracy." [Hazleton PA] *Standard-Speaker* (16 Dec.93):21-22. [Alexander Campbell, executed in 1877 as a member of the terrorist group The Molly Maguires, is exonerated in a mock retrial conducted by one of his descendents, a California criminal defense lawyer. Campbell allegedly left an indelible handprint on his cell wall as proof of his innocence (Dorson, *America in Legend* [1973]:210-211).]

\* Grider, Sylvia. "Tie a Yellow Ribbon around Elvis: Contemporary Legend, Popular Culture, and the Media."



*Louisiana Folklore Miscellany* 7 (1992):22-32.

\* Guidera, Mark. "Fear, Fury Gather Force after Horse Sex Assaults." [Baltimore, MD] *Sun* (30 Oct.93):1A, 9A. [Horse mutilations.]

\* Gumbel, Peter. "In Venice, a Death Breathes New Life into Ancient Curse." *Wall Street Journal* (30 Sept.93): A1, A8. [Ca' Dario palace curse in Venice, Italy.]

\* Hall, Max. "An Embarrassment of Misprints." *Scholarly Publishing* 25 (Oct.93):11-20. [Collection of printers' typos, some apocryphal.]

Halpert, Herbert. "The Man in the Moon in Traditional Narratives from the South." *Southern Folklore* 50 (1993):155-70.

\* Harshbarger, Scott. "A 'H—ll-Fired Story': Hawthorne's Rhetoric of Rumor." *College English* 56 (1994):30-45. [Hawthorne's use of gossip and rumor as rhetorical devices in *The Scarlet Letter*.]

\* Haworth, Karla. "On Panther Road, a Legend Gains Believers." *Philadelphia Inquirer* (4 Nov.93):B2. [Panthers in Vineland, NJ.]

Healey, Phil, and Rick Glanvill. *Urban Myths: Incredible but "True" Stories of Sex, Drink, and Unreliable Machinery*. London: Virgin Books, 1992.

\* Hey, David. "The Dragon of Wantley: Rural Popular Culture and Local Legend." *Rural History* 4 (Apr.93):23-40.

\* Horgan, John. "Were Four Corners Victims Biowar Casualties?" *Scientific American* 269 (Nov.93):16. [Rumors that a hantavirus epidemic in the US Southwest was caused by government biological warfare tests.]

\* Horn, Miriam. "Memories Lost and Found." *U.S. News and World Report* (29 Nov.93):52-56, 60, 62-63. [Cover story on recovered memories of childhood sexual abuse.]

\* James, Michael. "Mare Killed in Sexual Mutilation." [Baltimore] *Sun* (7 Oct.94):1B, 4B. [Horse mutilations.]

\* Jaroff, Leon. "Debating the Holocaust." *Time* (27 Dec.93):83. [Holocaust denial.]

\* \_\_\_\_\_. "Lies of the Mind." *Time* (29 Nov.93):52-56. [Examines multiple-personality disorder and recovered-memory therapy.]

\* Johnston, Sonja. "Real Horrors: Agents Get the Creeps When the House Has a Past." *Sunday [Portland] Oregonian* (31 Oct.93):H1, H2. [How real estate agents cope with haunted houses.]

\* Kaye, Susan. "Santa Fe Tour Leads to Old Haunts." *Sunday [Portland] Oregonian* (31 Oct.93):T6. [Ghost legends featured in a tour of Santa Fe, NM, sites.]

\* Kent, Stephen A. "Deviant Scripturalism and Ritual Satanic Abuse, Part One: Possible Judeo-Christian Influences." *Religion* 23 (1993):229-41.

\_\_\_\_\_. "Deviant Scripturalism and Ritual Satanic Abuse, Part Two: Possible Masonic, Mormon, Magick, and Pagan Influences." *Religion* 23 (1993):355-67.

\* "Killer Bananas." *U.S. News and World Report* (31 Jan.94):22. [Bananas stored in a Russian morgue are blamed for deaths.]

\* Koenig, Anne. "Not Bewitched by Halloween." [Lancaster PA] *Sunday News* (24 Oct.93):A1, A5 [Celebrations banned as "satanic."]

Kohut, John J., and Roland Sweet. *News from the*

*Fringe: True Stories of Weird People and Weirder Times*. New York: Plume, 1993. [News stories in the vein of *News of the Weird*.]

\* Lally, Kathy. "Ukrainian Police Capture Doomsday Cult Leader." [Baltimore, MD] *Sun* (12 Nov.93):1A, 4A. [Apocalyptic predictions by the Great White Brotherhood, a religious group in Kiev.]

\* "Laying a Ghost." *The Economist* (20 Nov. 1993):38. [Evil spirits in Malaysian factories.]

\* Malt, Laura. "Eerie Nights." *Altoona [PA] Mirror* (31 Oct.93):B1. [Haunted mansion.]

\* Matza, Michael. "Holocaust Hoax' Ad Fuels Furor over Free Speech at Brandeis." *Philadelphia Inquirer* (26 Dec.93):A2. [Controversy over Holocaust denial ads in the Brandeis University newspaper.]

Mayor, Adrienne. "Ambiguous Guardians: The 'Omen of the Wolves' (A.D. 402) and the 'Choking Doberman' (1980s)." *Journal of Folklore Research* 29 (1992):253-68.

Mayor, Adrienne, and Michael Heaney. "Griffins and Arimaspeans." *Folklore* 104 (1993):41-66.

\* McCain, Diana Ross. "Ghosts." *Early American Life* 24 (Oct.93):14-17, 64. [Legends at US historic sites.]

\* McDowell, Jeanne. "It Came from Outer Space." *Time* (29 Nov.93):56. [UFO abductions.]

\* Meek, James. "End of the World?" *U.S. News and World Report* (15 Nov.93):16. [The Great White Brotherhood prepares for the end of the world.]

\* Meyers, Dan. "Keeping Ears to Ground for Mystery Hum." *Philadelphia Inquirer* (27 Dec.93):A1, A8. [Humming sound of unknown origin in Taos, NM, has parallels elsewhere.]

\* Monti, Daniel J. "Legend, Science, and Citizenship in the Rebuilding of Urban America." *Journal of Urban Affairs* 15 (1993):309-26. [Lead article in a special section on "Urban Legends and Downtown Development: An Urban Policy Forum," pp. 309-44. Monti suggests that theories of urban redevelopment parallel urban legends in their common assumptions about the dangers of city life. He argues that redemption rumors, which cast businesses in a positive role, provide an alternative theoretical model for viewing redevelopment. Two other authors criticize this approach as vague and problematic, and Monti follows up with a rejoinder.]

Moody, Raymond, with Paul Perry. *Reunions: Visionary Encounters with Departed Loved Ones*. New York: Villard Books, 1993.

\* Moore, Molly. "Survivors Will Rebuild Elsewhere." *Washington Post* (4 Oct.93):A9, A12. [Indian earthquake survivors will move away from damaged villages now inhabited by ghosts.]

\* "Nairobi Street Boys Lethal Weapon." *New African* 313 (Nov.93):23. [Reports of street children using syringes containing HIV-infected blood as weapons.]

Nildin-Wall, Bodil, and Jan Wall. "The Witch as Hare and the Witch's Hare: Popular Legends and Beliefs in Nordic Tradition." *Folklore* 104 (1993):67-76.

\* "Oranges Which Give You AIDS." *New African* 314 (Dec.93):21. [South African rumors of oranges injected with AIDS-contaminated blood.]

\* Orso, Ethelyn G. "Louisiana Live Oak Legends."

*Louisiana Folklore Miscellany* 7 (1992):59-67. [Legends of lovers' meetings and reunions, duels, hangings, and other events associated with oak trees.]

\* "Pa. Lottery Has Devil of a Draw." [Lancaster, PA] *Sunday News* (31 Oct.93):A-1, A-6. [Winning number in the Pennsylvania lottery on Halloween Eve was 666.]

\* Pack, Todd. "These Businesses Take Time Out to Soothe Sting of Rumors." *Philadelphia Inquirer* (26 Nov.93):C1, C4. [Rumors afflicting Snapple, Domino's Pizza, and Procter & Gamble.]

\* Pytak, Stephen. "Broad Mountain Ghost Lives On." [Shenandoah, PA] *Evening Herald* (30 Oct. 1993):1, 12. [Local legend trip.]

\* Ray, C. Claiborne. "Cactus and Spiders." *New York Times* (30 Nov.93):C11. ["Spider in the Cactus."]

\* Robinson, Charles T. "The Words on Nelly's Tombstone." *Yankee* 58 (Jan.94):18. [Rhode Island vampires.]

\* Schone, Mark. "The Moron Commission." *Village Voice* (30 Nov.93):56. [Online discussion groups devoted to conspiracy theories.]

\* "Scorpion Bites Store Worker." [London] *Times* (25 Aug.93):7. [Black scorpion in Guatemalan bananas really bites a supermarket worker.]

\* Shapiro, Laura, with Mark Miller and Marcus Mabry. "Denying the Holocaust." *Newsweek* (20 Dec.93):120.

Shergold, Marion. *Craig Shergold: A Mother's Story*. London: Bantam, 1993.

Sobel, Dava. "The Resurrection of Nostradamus." *Omni* (Dec.93):42-51.

\* Solomon, Julie. "True Disbelievers." *Newsweek* (22 Nov.93):96. [JFK assassination conspiracy theorists.]

\* Solomon, Lois K. "Wacky World News Tabloid Editor Gives Birth Weekly to 3 oz. Feature Story." [Baltimore, MD] *Sun* (28 Nov.93):1G, 8G. [Reports on the *Weekly World News*, a tabloid known for its sensationalist stories of Elvis sightings, UFOs, etc.]

\* Spanos, Nicholas P., Patricia A. Cross, Kirby Dickson, and Susan C. DuBreuil. "Close Encounters: An Examination of UFO Experiences." *Journal of Abnormal Psychology* 102 (1993):624-32. [Subjects having CE3s or UFO abductions "did not score as more psychopathological, less intelligent, or more fantasy prone and hypnotizable than a community comparison group."]

\* "Stop Making Sense." *The Economist* (30 Oct.93):99. [Research into the basis for supernatural belief.]

\* Sturrock, Staci. "Humane Society Ceases Cat Adoptions during Halloween." [University of Georgia] *Red and Black* (27 Oct.93):1. [...because black cats are used in satanic rituals.]

\* "Tattoo Flashback." *New York Times Magazine* (21 Nov.93):25. [LSD tattoo rumors.]

\* "Unholier than Thou." *Harper's Magazine* (Jan.94):24. [Reprints a press release claiming that the members of "death metal" band Deicide practice satanism.]

\* Van Biema, David. "Robbing the Innocents." *Time* (27 Dec.93):31-32. [Fear over abducted children.]

\* Versi, Anver. "AIDS: The Epidemic That Never Was." *New African* 314 (Dec.93):8-11. [AIDS does not exist.]

\* Victor, Jeffrey S. "Satanic Cults' Ritual Abuse of Children: Horror or Hoax?" *USA Today* 122 (Nov.93):58-60.

\* Wacker, Grant. "Planning Ahead: The Enduring Appeal of Prophecy Belief." *Christian Century* 111 (19 Jan.94):48-52. [Discusses Paul Boyer's *When Time Shall Be No More* (1992).]

\* Ward, Geoffrey C. "The Most Durable Assassination Theory: Oswald Did It Alone." *New York Times Book Review* (21 Nov.93):15-18. [Recent books on JFK assassination conspiracy theories.]

\* Weigel, George. "Vet Dividend Hoax Surfaces Again." [Harrisburg, PA] *Sunday Patriot-News* (24 Oct.93):A2. ["The Veterans' Insurance Dividend" in Pennsylvania.]

\* Weissberg, Brad. "What Next? Radio Preacher Says Bert and Ernie Are Gay." *National Enquirer* (1 Feb.94):32. [Gay Muppet rumor.]

\* Whitman, Bob. "Forget All Those Crazy Rumors, He's Not Living Here Near Allentown." [Allentown, PA] *Morning Call* (25 July 1993):A1, A2. [Rumors that popular musician Billy Joel has purchased a house in the area.]

\* "Why Satanism Attracts Teenagers." *USA Today* 122 (Dec.93):14-15. [Tips on identifying teens involved in satanic cults.]

\* "Wishful Thinking." *ABA Journal* 80 (Jan.94):33. [Warning members of the American Bar Association about Craig Shergold card appeals.]

\* Woodward, Kenneth L. "Angels." *Newsweek* (27 Dec.93):52-57. [Belief in angels.]

\* Wynter, Leon E. "Word of Mouth Can Be a Weapon." *Wall Street Journal* (26 Oct.93):B1. [Product rumors among African-Americans.]

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