

applied incorrectly to other variants. Lemieux then shifts to literary texts, summarizing the legend as it appears in Buddhist, Greek, Latin, medieval, and later works. It is at this point that Lemieux errs the most: by relating each divergence in the oral texts to a literary text, he concludes that certain particular writings influence each variant to a greater or lesser degree. As an example, Lemieux claims that one oral variant containing the anachronistic term "engueuler un enfant" must have been influenced, either through oral or literary tradition, by a medieval text containing the same phrase. Not once does he consider that perhaps this term has a formulaic or idiomatic quality in tales, such as "once upon a time," and therefore may appear in several variants (its appearance in only one of eight is not conclusive) while it has disappeared from daily speech.

Perhaps the most surprising statement occurs in the conclusion, in which Lemieux states that although a definite influence has existed between the oral and the literary variants, this influence is indirect -- the formation of the French Canadian variants is due mostly to oral tradition. Although that does appear to be the most logical solution to the problem, it seems audacious for Lemieux to assert that, since he has not considered oral tradition at all in his book. Rather, oral tradition seems to win by default -- since no direct literary link can be established, that must be the answer. However, Lemieux's belief in the inferiority of oral tradition appears in the following quote (my translation): "The people conserve, without understanding, the debris of ancient traditions ... at the same time, the natural incomprehension of the masses is a sufficient guarantee that whatever possess an esoteric character will not be abandoned for that, but will remain only as a kind of witness of the past for those who, in another time, will be able to understand it."

This assumption that the folk preserve the past without understanding its deeper meaning (Lemieux himself offers no such revelation), combined with hasty assumptions about oral-literary relationships and with an inconclusive use of the historic-geographic method all attest to the unfamiliarity of the Folklore Archives with this type of study. Hopefully, this first monograph will serve as an experimental study, and as a point from which other studies may improve. The sincere desire for quality scholarship on the part of the Archives will surely lead to more thorough and concrete studies in the future.

The Foxfire Book, edited with an Introduction by Eliot Wigginton.
384 pp. Illustrations, index of people.
Garden City, New York: Doubleday (Anchor Paperback), 1972. \$3.95.

Reviewed by William M. Clements

In 1966 Eliot Wigginton, freshly graduated from Cornell, went to the Georgia Appalachians to teach English at the Rabun Gap-Nacoochee School. His attempts to teach ninth- and tenth-graders to appreciate Shakespeare were markedly fruitless, and the students' boredom culminated in their loss of respect for the teacher. In desperation Wigginton began searching for an effective way of helping his students become interested in developing communications skills. The answer was Foxfire, a magazine put together by the students as a part of their classwork. The magazine

was to contain a few poems and some pieces dealing with the old-fashioned ways of doing things still practiced by some of the students' elderly relatives. The pedagogical success of Wigginton's project is demonstrated by The Foxfire Book, an anthology of folklife material presented in the magazine.

The folklife information in The Foxfire Book comes from interviews conducted by Wigginton's students among the mountain folk of the area. A single informant's own words or a summary of a number of informants' ideas may present the steps in such processes as log cabin building, chair-making, dressing and cooking wild game, preserving fruits and vegetables, and moonshining. From this volume one can also learn about the uses of white oak splits, quilting, soapmaking, planting by the signs, and faith healing. Included also are hunting anecdotes, belief tales about snakes, and lists of weather signs, folk medical beliefs, and recipes. There are several chapters in the book dealing with a single informant whose own words are used to characterize his or her attitudes and lifestyle. In short, the book presents a fairly complete guide to the procedures associated with "plain living."

The philosophy of plain living underlies much of the book, and this, I think, helps to account for the book's popular appeal. Favorable reviews of The Foxfire Book have appeared in such periodicals as Time, Life, and Saturday Review. A midsummer (1972) listing of bestselling paperback books showed it in fifth place. The audience that has brought about this recognition may be the same that put The Last Whole Earth Catalog on similar bestseller lists earlier in the year. As the catalogue was a guide to tools necessary for living a plain, ecologically responsible existence, The Foxfire Book is in many ways a guide to using those tools. The folklife procedures are described completely, and if one were interested in dressing a possum or constructing a chimney for a log cabin, The Foxfire Book would provide adequate instruction.

But is The Foxfire Book of any value to the folklorist? What purpose can folklife data gathered by high school students and presented to a popular audience serve for the scholar? It seems to me that the folklorist can benefit in at least a couple of ways from reading The Foxfire Book. In the first place, Eliot Wigginton has done what a number of scholars interested in applied folklore have been recommending. He has applied folklore in teaching by using the folk culture of his students to get them involved in developing certain skills in which most of them have very little interest. Communications skills have been taught not by using the plays of a dramatist dead for three and a half centuries as the subject for those skills. The native heritage has provided the material for enhancing the students' ability to communicate.

Secondly, The Foxfire Book does have some ethnographic potential. The folklorist may gain little from reading a single chapter -- perhaps one dealing with the correct way to butcher a hog -- but the effect of the whole book, all the procedures described and all the comments by informants is a fairly complete portrayal of southern Appalachian folklife. There may be some romanticization of the mountain folk, but even trained folklorists have sometimes been guilty of viewing their informants with a certain amount of idealization.

Thus, I would recommend The Foxfire Book to the attention of folklorists. It provides an adequate introduction to southern Appalachian folklife and illustrates a successful application of folklore. A hardcover edition of the book is available from Doubleday for \$8.95.

The Rites of Modern Occult Magic, by Francis King.
224 pp. Illustrations, appendices A-I, bibliography, index.
New York: The Macmillan Company, 1971. \$5.95.

Reviewed by Josephine L. Lombardo

The title chosen for this book misrepresents to some degree its contents. To be sure certain rites are described -- as in the chapter on "Hierarchy" where the various planes of the three orders of the Golden Dawn are briefly commented upon. However ritual is relegated to a peripheral position in this work which is actually an attempt to place the contemporary interest in magic, alchemy, and other occult sciences in proper historical perspective. The author, a masonic historian and himself involved in occult groups for some twenty years, would seem to be uniquely suited to the task.

The Rosicrucian Order which King discusses is an international, fraternal order operating on a lodge system. The Rosicrucian and later off-shoots of this order expound a philosophy combining theosophy, cabalism, alchemy and various occult beliefs which purports to raise its members to a higher level of existence. The origin of the order is obscure, the first public announcement of its existence having been made in the form of four pamphlets published in the years 1614-16. The first of these pamphlets contained an allegorical account of the life of one Christian Rosycross, founder of the order, as well as information about the achievements of a secret body of initiates with supernormal powers. Although the existence of a genuine Rosicrucian Fraternity can be doubted, King concludes that this is of no real consequence. More important is the fact that belief in the order as presented in these pamphlets gave the impetus to the establishment of a number of secret societies whose members were intent upon reaching the heights of human experience.

Rosicrucianism in England began with the founding of the Iris-Urania Temple of the Golden Dawn in 1888; this is King's main object of study. However he deems it necessary to give some background material and does so in the first four chapters which are devoted to an historical survey of the interest in occultism in England, the beginnings of the Rosicrucian Order, and its relationship to Free Masonry. For the most part King's writing is lucid, highly informative, and more than slightly humorous. On the other hand, although the author maintains that the introductory material is included for those uninitiated in the topic of magic in England, he assumes quite a bit of knowledge on the part of the reader. Names are bandied about as though they were household terms, i.e. Dee (p. 20) and Ganneau (p. 23); footnoting and documentation are uneven in quality and the reviewer as at a loss to find pattern in what King considers worthy of explanation. Twice Robert Fludd, a seventeenth century Rosicrucian pologist, is cited without reference to the source of the quotation (pp. 15 and 17). Such obvious flaws mar what is certainly meant to be a scholarly contribution to the study of ritual magic.