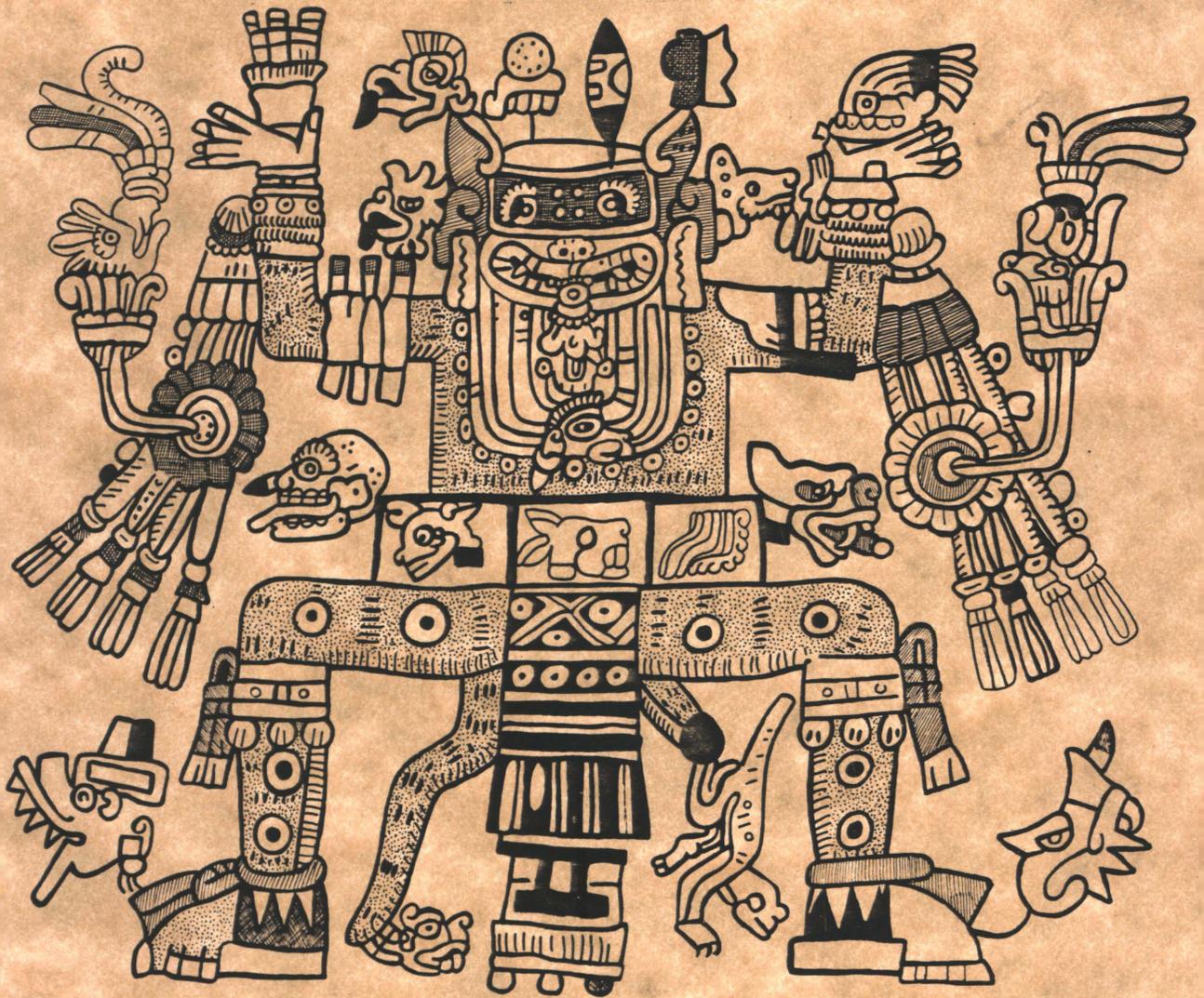


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**THERE IS
STRONG EVIDENCE THAT**
this contemporary post mortem knife may have belonged to
Jack the Ripper. Below, Mary Kelly as she was discovered
in Miller's Court. Her leg was slashed to the bone,
and her breasts and kidneys removed and
placed on the table.

Journal of Vampirology, vol. 1, no. 3. Copyright © 1984 by John L. Vellutini. All rights reserved. Subscription rates: \$10.00 for 5 issues. Single copies: \$2.00. Send check or money order to John L. Vellutini, P.O. Box 881631, San Francisco, Calif., 94188-1631. All correspondence to this address. The cover illustration depicts Huehueceotl, fire god of the Aztecs and a reasonable facsimile of a Windigo. No representations of the Windigo existed until recently, as both the Crees and Ojibways imposed a ban on its depiction in art.

Editorial

Welcome to the Journal of Vampirology. Featured in this issue will be Ed Austin's review of the Windigo Psychosis, the long awaited article on Jack the Ripper and a detailed analysis of a peculiar trait often attributed to the legendary vampire, the odor of corruption. Two new suspects are named in the Whitechapel murders and the latter feature will showcase my bacteriological theories concerning vampirism. This should be the most accomplished issue to date.

It should be remarked that the article on Jack the Ripper contains a graphic account of his seven murders. I trust no-one will be unduly offended by its explicitness. I don't intend to gloss over details which might help illuminate the psychology involved in these barbarities. Hemocide and vampirism are in truth far from the romanticized portraits Hollywood often paints. Furthermore, the JOV will continue to publish such accounts of contemporary murder when blood-drinking or other forms of related behavior are suspected. Some may object to this policy, yet I believe that current manifestations of vampirism represent atavistic behavioral patterns closely related in nature to lust murder, necrophilia and cannibalism. Indeed, I might argue that vampirism is simply an adjunct of cannibalism and not a distinct phenomenon in itself.

Some corrections from last issue. HOMOEROTICISM (p. 6) should read HEMOEROTICISM. A portion of the last sentence on page nine (amended in later copies) should read: "Kennedy asserted that he was a bondslave of [Satan, that voices inside his head urged him to kill and that the murders were a] form of human sacrifice." The editor extends his apologies.

Ed Austin informs me that Raymond McNally, in his Dracula Was a Woman (1983), exposes Erzebet Bathory's bathing in blood as a legend having no basis in reality. The author also claims that any evidence for blood-drinking is also lacking. Bathory was a sadist pure and simple, the victim of political and religious smear tactics which resulted in her apprehension and imprisonment. Your editor pleads guilty in this matter, having been aware of McNally's findings prior to his writing the article on hemocide. I am, however, not wholly convinced that Bathory was a victim of "bad press" and stand by my account of her life.

Although as yet undecided, I have tentatively scheduled as my feature article for next issue an account of the Viscera Suckers of Southeast Asia, an interesting variant of the vampire legend. Furthermore, I hope to include a brief article on how one goes about amassing material (outside of books) on vampirism. Discussed will be press clipping bureaus, newspapers, magazines, libraries, etc. Advice will be given as to how to accomplish this as inexpensively as possible. I know this will satisfy the curiosity of some of you who have written me already concerning this matter.

Pending articles scheduled for future issues will include a further continuation of my Epidemiology of Human Vampirism series with articles on the plague and porphyria, as well as the extraterrestrial origins of vampirism and Dracula as Anti-Christ.

See you next time.

The Windigo (by Edwin Austin)

The Windigo is a mythical eater of flesh and drinker of blood. Variations of this name and legend appear in all North American Indian beliefs. This particular spelling ("Windigo") comes from the Cree, Ojibway and Eskimo cultures. It survives in this form because of a book, Morton Teicher's The Windigo Psychosis, Seattle, University of Washington Press, 1960.

The book contains 44 case histories of Cree and Ojibway Windigos who, it should be said, were very real and left badly mutilated corpses strewn about the landscape. When you study the case histories carefully, it becomes apparent that the Cree and Ojibway languages consolidated three separate phenomena into one word because they all produced an identical effect -- a horribly mutilated corpse.

Along with this is a summary of over 400 cases, spanning the time the Whiteman first came to America up until 1875. Some are legends and some are accounts told by eyewitnesses. The 44 case histories are taken from police and trial records of the era.

One of the sources of the Windigo belief derived from hard winters and hunger -- large animals who had lost their fear of humans and attacked to eat. There is enough resemblance here to Sasquatch/Bigfoot to make one wonder if they are related.

Another originates from a similar source -- starvation cannibalism among tribes, even between fellow tribesmen in a few cases.

The third is our meat -- psychotic killings. If a Windigo escaped detection, he would go off into the woods and later return to prey on his fellow tribesmen, especially those of his own family -- killing, drinking their blood, eating their flesh. The tribe usually reacted quickly, hunting down the offender and killing him any way they could. He was easily recognizable -- dirty, wild-eyed, incoherent, beyond hope of communication, a rogue animal. There exist a few accounts of such individuals being killed by White soldiers and police as well.

The tribesmen could easily recognize an incipient Windigo, mostly due to changes in his personality. If he did not admit to his condition, he was summarily killed at the first sign of a hostile move on his part. But, if he went to the tribal leaders and admitted to his condition, he was allowed to die with honor. A farewell party was given, he said his goodbyes to his family and friends, then was ritually strangled -- the most humane form of execution available to them.

A comparison of this unique phenomenon with similar cases produces some fascinating parallels. The trick is to look behind the legend at the real-life underpinnings.

Basically, the cases of interest in Teicher's book are those involving psychotic mass murder. They are almost exact duplicates of the mass killings of Elizabeth, Countess of Bathory and Prince Vlad of Wallachia, the real-life models of Dracula. They also duplicate the crimes of Gilles de Rais, Marshall of Retz, the Butcher of Bremen and Sgt. Bertrand, the real-life models of the werewolf and ghoul of Northern Europe.

There are identical combinations in Africa and India. In Africa you have the Leopard Men and the Mau Mau, twin political assassination societies, the products of the White suppression of Blacks and the Black expulsion of Whites from Africa, respectively. In India a whole religion revolves around the death-god, Kali, whose worship reappears periodically during the times of social and political turmoil.

All these examples have exact modern parallels with such people as Richard Chase,

who killed over 500 animals to drink their blood, followed by six humans. Once he started on humans, his blood-drinking didn't last long! Elizabeth, Countess of Bathory, is strikingly similar (perhaps mirror-image is more correct) to John Gacy, in that both were homosexual killers of young adults. The Butchers of Bremen and London have their modern counterpart in Edward Gein, a Wisconsin killer who ground up his victims and gave the meat out to neighbors as venison. The Green River Killer in Seattle and Peter Sutcliffe, the Yorkshire Ripper, in England closely parallel that of Jack the Ripper. There are striking similarities between the hunter of humans in Alaska (just now developing as a story) and Prince Vlad of Wallachia. And so it goes, on and on, with parallel cases appearing in all cultures and all times.

If one sets these cases along with the times in which they occur, another possible source appears -- social stress.

The Northern Europe werewolf cases surface during the time Martin Luther and his fellows chased the Catholic Church out and destroyed it's power. Furthermore, the Transylvania/Wallachia cases appear at a time when both the Catholics and Turks were attacking the ruling families, all of whom were Protestant. The Windigo cases appeared during the time the Whiteman was destroying the Indian culture, but are rare before and after. The Leopard Men and Mau Mau were timed earlier, as were the Kali cult cases.

There is another, apparently unnoticed, phenomenon that coincides with social stress. Epidemic disease, crop disease and insect plagues.

The Black Plague of Europe occurred during a time of high social stress. The grain epidemic, ergot, occurred during the same time, producing a startling number of people who went into death-like comas and were buried for dead, only to be dug up in a couple months time by terrified villagers and killed with a stake through the heart. (This is the non-decaying corpse that found it's way into the vampire legend. It still occurs today in certain areas where embalming is not done and, on occasion, a "corpse" comes alive on the embalming table.)

The Smallpox and Chicken Pox epidemics which Indian students say were the work of the Whiteman are just as explainable as the result of high social stress. They coincide perfectly with the Windigo phenomenon.

Today's AIDS, polio, cancer and other epidemics fit this pattern perfectly as well, when you place them alongside our epidemic of psychotic killings and social turmoil.

The Vampire, the Windigo, the Leopard Man, the Kali follower, may all be no more than a part of a natural process. The increase in population gives rise to imbalances which, in turn, creates crop problems, climate changes, epidemic disease and, through accompanying social stress, the killings and other crimes of violence which get less attention.

(Editor's note: Although I disagree with some of the parallels Mr. Austin draws, I agree that social unrest, undue stress (or anxiety) and epidemic disease have produced some widely divergent phenomena. I recall a professor of mine once telling me that the human race was on the verge of a massive nervous breakdown and attributed the increase in drug taking to this cause. Many people simply can't cope anymore, whether the reason be economical or psychological in nature. With a concomitant decline in social mores and constraints, the problem becomes further exacerbated. It is during such times that the more primitive neurological components of our brain manifest themselves and cause a regression to more atavistic forms of behavior, of which blood-drinking and cannibalism are two notable examples. Mass murderers likewise have little to distinguish themselves from those of jungle natives in search of enemy heads to prove their warrior prowess.)

Was Jack the Ripper a Vampire?

No one instance of mass murder in recent times has generated so much attention as the Whitechapel murders of 1888. Committed by a mysterious figure known as Jack the Ripper, the slayings of seven prostitutes yet remain unsolved. The actual identity of this maniacal killer has piqued the interest of numerous writers over the years, with a bewildering array of suspects and solutions offered to account for the crimes. Although two new suspects are named, the primary purpose of this article is to discuss the broad ramifications implicit to the murders themselves, as well as address the possibility that Jack the Ripper was a human vampire of sorts.

The first murder took place on April 3, 1888, when Emma Smith was brutally assaulted by a "distinguished looking gentleman" on returning to her lodgings. She received numerous blows to the head, her ear had been slashed, possibly in an attempt to remove it, and a foreign object (never specified) forcibly inserted into her vagina causing massive internal hemorrhaging. The latter wounds, resulting in peritonitis, hastened her death hours later. After a brief moratorium, the Ripper returned and escalated his violence. The body of Martha Tabram was found in the early morning hours of August 7, 1888. She had been stabbed 39 times, her external genitalia receiving the greater number of wounds. The following victim, who many experts consider the Ripper's first murder, was Mary Ann Nichols whose remains, like those previous and subsequent victims, were found in the early morning hours of August 31, 1888. Her throat had been brutally slashed, almost decapitating her. The abdomen had been cut open and the genitalia excessively mutilated. On September 8, 1888, the body of Annie Chapman was found. Again, her throat had been slashed with such violence that the murderer had almost beheaded her. The abdomen had been sliced open and the small intestines removed and draped over her right shoulder. Later examination of the corpse would reveal the absence of her kidneys and uterus, the murderer presumably having taken them away with him for some unfathomable reason. On September 30, 1888, the Ripper's infamous "double event" occurred. At 1:00 am the still warm body of Elizabeth Stride was discovered by a deliveryman. Her throat had been slashed with one forceful thrust of a knifeblade. No gross mutilations, however, had taken place. At 1:45 am that same morning the butchered remains of Catherine Eddowes were found by a patrolman walking the rounds. Like Annie Chapman before her, the throat had been cut, her abdomen sliced open and once again the intestines placed over the shoulder. Both the face and genitalia had been repeatedly slashed and mutilated. A portion of her left kidney (later posted by mail to the head of the Whitechapel Vigilante Committee) and all of the uterus had been excised and transported elsewhere by the killer. The Ripper's last known victim was Mary Jane Kelly, the murder's most attractive victim to date and the one most brutally savaged by him. The young prostitute's remains were discovered at her lodgings, the Ripper's only indoor murder, late in the morning of November 11, 1888. The official report describing her extensive injuries is cited below:

"The throat had been cut right across with a knife, nearly severing the head from the body. The abdomen had been partially ripped open, and both the breasts had been cut from the body, the left arm, like the head, hung to the body by the skin only. The nose had been cut off, the forehead skinned, and the thighs, down to the feet, stripped of the flesh. The abdomen had been slashed with a knife downwards, and the liver and entrails wrenched away. The entrails and other portions of the frame were missing, but the liver, etc. were found placed between the feet of this poor victim. The flesh from the thighs and legs, together with the breasts and nose, had been placed by the murderer on the table, and one of the hands of the dead woman had been pushed into her stomach."

A subsequent autopsy revealed that Kelly had been three months pregnant at the time of her death. A pall of official silence surrounds the actual fate of the unborn child,

as well as the exact nature of the missing "entrails." Following the young prostitute's death, the murders abruptly ceased. Jack the Ripper had apparently reached a personal climax of sorts and now retreated back into an anonymity that has defied the test of time. In 1988 Scotland Yard will open its Ripper files to public scrutiny, sealed since the year of the murders, and one hopes that the obscurity which surrounds his real identity will at last be illumined.

But was Jack the Ripper a vampire? Or, as I prefer to term him, a hemocide? Did he drink the blood of his victims or did he, like Peter Kürten, gain as much pleasure from the sight of blood spurting from open wounds as imbibing it? That the Ripper showed a decided preference in slashing the throats of his victims seems reminiscent of the traditional vampire who prefers to sup his hideous draughts of warm blood from his victim's throat. Recent evidence indicates that Saucy Jack first strangled his victims into unconsciousness and then slit their throats. If this is the case, the Ripper could just as easily killed his victims outright through asphyxiation than other means. Perhaps he preferred the dramatic effect of blood gushing from the severed carotid artery, punctuated by sexual arousal and orgasm. Or did he only do so in order to facilitate the ease with which he could then drink the blood of his slain victims?

Although the above is mere speculation, it is evident this homicidal maniac did try to preserve the blood of one of his victims. In a letter written to the Central News Agency, the Ripper wrote: "I saved some of the proper red stuff [blood obtained from Annie Chapman] in a ginger bottle over the last job to write with but it went thick like glue and I can't use it. Red ink is fit enough I hope ha ha." The letter, the first to use his trade name, was signed "Yours truly, JACK THE RIPPER."

With the exceptions of Emma Smith and Martha Tabram, his first two victims, all the Ripper's later victims had been nearly decapitated, so forceful were his knife thrusts. As is well known, corpses suspected of vampirism customarily had their heads removed in order to prevent them from being reanimated by the deceased spirit. It's possible that Jack the Ripper was prompted by a similar desire, hoping that the souls of those slain at his hands would not return to haunt his troubled existence. The practice of disabling the dead in some manner, either through decapitation or by breaking the leg bones, is an ancient one and reflects the commonly held belief that the dead might return to their prior corporeal form and cause misfortune to the living. To further insure against such unwelcome events, huge stones were often placed on top of the gravesite to provide an additional barrier. The practice of commemorating the dead through the use of tombstones and sepulchral monuments may have initially arisen, ironically, from this very same custom. The practice of burying suicides at crossroads fulfilled a similar purpose, as it was thought the resurrected corpse would become confused and not know which correct direction to take.

However, the near beheading of his victims might bespeak something altogether more personal. It's possible that Saucy Jack wanted something more dramatic in the way of a souvenir of his crimes than some featureless organ. Its conceivable these symbolic decapitations reflected a desire on his part to remove the head completely and return home with it. Murderers who decapitate their victims often dispose of the torso but retain possession of the head for some time. In numerous instances, where dismemberment is chosen as a means of disposal, the head is never found. The Cleveland Torso Murderer (also known as the Headhunter of Kingsbury Road) may have kept the heads of some of his victims. Admittedly, this eccentric behavior may have had a more practical purpose, as it helped delay identification of the headless remains by the authorities. Gilles de Rais, as mentioned last issue, retained the heads of some of his more attractive victims and placed them on display in his castle. Edmund Kemper, the Santa Cruz murderer who had a penchant for dismembering his victims with a power saw, often kept the heads of his more recent victims secreted in his car trunk. Whereas he cus-

tomarily disposed of the headless remains in remote areas, he preferred to bury the heads in the backyard. Incidentally, after killing and beheading his mother, he amused himself by using her head as a dartboard. In contrast to Kemper's frivolities, the human head is generally revered as an object of worship in primitive society. Tribesmen often retain the skulls of their deceased relatives at their lodgings as a sign of respect. Among the headhunters of the Amazonian Basin, the amassing of enemy heads is representative of a warrior's prowess and accords him special status. The human head is our most identifiable feature and reflects the owner's personality more visibly than anything else. It is no wonder then that some murderers wax sentimental over their victims' heads and wish to retain them as a grisly keepsake. Bear this in mind the next time you visit that hunter friend and view all those animal heads mounted in his den.

The Ripper's ultimate decision to excise the internal organs of his victims, specifically the kidney and uterus, may indicate his acknowledgement that the entrails represented more practical souvenirs of his crimes. It could also mean, as some experts have suggested, that Saucy Jack was syphilitic, having contracted the disease from a streak walker. As he himself wrote, he was "down on whores" and his exclusive selection of prostitutes as his victims might indicate the murders represented a perverted one man crusade against those who, guilty or not, had condemned themselves to death by their very profession. Thus, in exacting revenge, the primary and secondary sexual characteristics of his victims felt the full brunt of his diseased hatred. The external genitalia were slashed beyond recognition and the uterus removed in an effort to extirpate any last vestige of womanhood.

Although this misogynistic description of the Ripper's motives may seem extreme, if not unrealistic, to some, its pervasiveness is evident in accounts of sexual crimes. Whereas a woman can make a man feel exhilarated and worthwhile, she can, more readily than any one source, make a man painfully aware of his own inadequacies, an ability seldom appreciated by the dominant male. Furthermore, whenever the sexual impulse in a man is frustrated or reaches an obsessive degree, any latent misogyny is increased dramatically. Thus, the male desire for a woman represents his one fatal weakness, a weakness that not infrequently results in real or imagined slights to his pride, to embarrassing episodes of sexual impotency, to very real acts of violence. Crimes such as wife-beating, rape and lust murder can be seen as an attempt on the man's part to (re)assert his genital superiority over a woman, as well as expose her one true vulnerability, the lack of comparable male strength. It is interesting to note that the most recently published theory to account for Jack the Ripper depicts him as "a cuckolded, deserted, angry husband." (1) Although this proposed scenario of events is quite prosaic when compared to more elaborate theories, I find it more realistic to view the Whitechapel murderer as some luckless Babbitt than some heir apparent to the English crown or some Russian provocateur.

I believe, too, that men secretly acknowledge that women are more complete beings than they, since they lack that organ of procreation so essential to the survival of the species. Perversely, rather than recognize the importance of maternity, male society has made menstruation and parturition the object of numerous and restrictive taboos in the past. Ironically, in some primitive societies, the males, in order to redress this sexual imbalance, often perform initiation rites on teenaged boys which simulate the menarche of pubescent girls, as there is nothing so biologically dramatic to demarcate when a boy becomes an adult equivalent. Hysterical pregnancies are not uncommon among males of both contemporary and primitive societies. The once widespread practice of couvade, in which the father imitates the throes of childbirth in order to confuse any harmful spirits that might be hovering about the expectant mother, may also derive from this latent envy. Paternity invariably runs a woeful second to actual motherhood. When missionaries first arrived in Australia to proselytize the natives,

they were amazed to learn that paternity went unrecognized among the Aborigines. Nor does this represent an isolated example. (2)

That the Ripper felt this discrepancy keenly might be construed from the fact that he deliberately removed the uterus of his victim when given the opportunity. Mary Jane Kelly was three-months pregnant at the time of her death and police reports are silent as to the exact fate of the fetus and uterus. Did the Ripper remove both in a final panegyric to his insane desires? Was he, like Ed Gein, a man of intense sexual ambivalency? Did he use the purloined organs to act out some private fantasy in which he played the part of a surrogate woman? Ed Gein, necrophile extraordinaire and sexual polymorph, used the flayed skins of his female victims to devise a bizarre tunic, replete with breasts and genitals, in which he would appear on moonlit nights and commence to dance to some obscene drummer. Later, in searching his residence, the police would find not only this but a small carton containing the preserved remains of nine pudendums.

Or did he, like Richard Chase, cannibalize the stolen organs and fetus? In a letter addressed "from hell," the Ripper admitted to eating a portion of a victim's kidney. (Ever the man of sensitivity, he fried it first.) Chase, the Sacramento Vampire, after murdering a household of three, one of whom was pregnant, abducted a 22-month-old infant and returned home with it. He shot it, drank its blood and possibly cannibalized the child's remains. Authorities later found a half-gallon container in his refrigerator which apparently held "portions of a human heart, kidneys and liver," conceivably those of the murdered infant. (3) Robert Briffault, in citing examples of sexual cruelty, has this to say concerning oral acts of sadism: "The association between love and eating or injuring is, it seems to me, one of those primal and basic biological associations, of which there are many examples, which persist throughout all transformations and evolutions of the sentiment. Liking, or judging a thing to be 'good,' is throughout the greater part of the biological scale equivalent to regarding it as 'good to eat.' (Thus) the desire expressed by lovers to 'eat' the object of their affection probably contains more sinister biological reminiscences than they are aware." (4) Thus, both Jack the Ripper and Richard Chase can be seen as participants in some primal sexual fantasy where cannibalism is the ultimate form of love.

However, we have yet to exhaust all existing possibilities. For instance, the Ripper may have been a hemoritualist, the murders and organ removal all part of an elaborate ceremony of sorts. In an article written for the January 1973 issue of True Detective, noted crime writer Leonard Gribble suggested the possibility that Saucy Jack was a black magician. The murders were committed to conform to the various phases of the moon, while the gross mutilations represented "a precise sacrificial pattern established by certain procedures of a black mass, in which personal possessions of the human sacrifice are arranged in cabbalistic designs." (This is a reference to the fact that Jack the Ripper sometimes removed the personal belongings of his victims or their organs and placed them in a "ritualistic" fashion on or about their bodies, a trait later manifested in the murders of Vaughn Greenwood.) Beginning with the death of Martha Taubman, the four succeeding murders (excluding Elizabeth Stride, as the Ripper was interrupted during her murder and thus failed to achieve his purpose) were symbolic of the five-pointed pentagram, of which no magical sigil was more powerful. According to Richard Whittington-Egan, in describing Gribble's theory, the murders "reached their climax in a 'power pentagram' fashioned from the extirpated organs of health and reproduction from Mary Jane Kelly's body. On November 9th, 1888, the pentagrammatic apogee was reached, the special lunar phases lending potency to (the) sacrifice went into decline, and the murders ended." (5) Was it any coincidence then that the Ripper chose for his last victim someone who was pregnant, whose fetus yet remained unbaptized, the ultimate sacrifice of homage to Satan?

Aleister Crowley, this century's most prominent practitioner of the black arts, not only claimed to know the identity of Jack the Ripper but the purpose behind these carefully orchestrated rituals. Quoted in Symonds and Grant's The Confession of Aleister Crowley, he states: "One theory of the motive of the murderer was that he was performing an operation to obtain the Supreme Magical Power. The seven women had to be killed [whereas Gribble acknowledges only six killed] so that their seven bodies formed a 'Cavalry cross of seven points' [in contrast to the aforementioned pentagram] with its head to the west. The theory was that after killing the third or fourth, I forget which, the murderer acquired the power of invisibility, and this was confirmed by the fact that in one case a policeman heard the shrieks of the dying woman and reached her before life was extinct, yet she lay in a cul-de-sac, with no possible exit save the street; and the policeman saw no signs of the assassin, though he was patrolling outside, expressly on the look-out." An obscure practicing occultist, a Dr. Roslyn D'Oonston, was named as the Ripper. I recommend the reader refer to Whittington-Egan's A Casebook of Jack the Ripper for a more detailed explanation of these theories, as I don't pretend to know all that much about the black arts.

Regardless of the validity of these conjectures, Crowley's claim that the murders were performed as a means of achieving invisibility is an extremely suggestive one. I am reminded of a singular instance of mass murder which took place during the years 1911, 1918-1919, in which nine people were killed and numerous others injured by a mysterious axe-wielding figure, known publicly as the Axeman of New Orleans. Like Saucy Jack before him, he preferred to prey on a select group of individuals, mainly Italian grocers. Like the Ripper, too, he openly challenged the police in letters written to newspapers and was never brought to justice for his crimes. In one of these letters, also addressed from Hell as was an earlier Ripper missive, the Axeman wrote: "They have never caught me and never will. They have never seen me, for I am invisible, even as the ether that surrounds the earth. I am not a human being, but a spirit and a fell demon from the hottest hell. I am what you Orleanians and your foolish police call the Axeman. When I see fit, I shall come again and claim other victims. I alone know who they shall be. I shall leave no clue except my blood axe, besmeared with the blood and brains of him whom I have sent below to keep me company." (6)

That the Axeman perversely viewed his murders as a means of acquiring a captive audience parallels the desire of both the Zodiac and Edmund Kemper. The former claimed his execution-style killings were carried out as a means of ensuring personal slaves in the afterlife, while the latter claimed on the witness stand: "(Murder) was the only way they could be mind. I had their spirits. I still have them." (7) The practice of slaying servants to accompany their deceased master into the afterlife is an old and formerly widespread one. Perhaps Jack the Ripper felt the same way and what more convenient than to people one's private heaven (hell?) with the spirits of prostitutes.

In bringing this paper to a close, I would like to add two new names to the growing list of Ripper suspects. My first candidate is Bram Stoker, the author of Dracula. He was a strong, powerful man who may have been both a latent homosexual and syphilitic in health. He had red hair, a sign of vampirism in some Slavic countries, and a fiery temperament when aroused. His attitude towards women was decidedly an ambivalent one as evidenced by his writings. It is known that Florence Stoker, his wife, was a frigid woman who, following the birth of their only child, spurned her husband's sexual advances thereafter. To compensate, Stoker, when in Paris, frequently associated with courtesans from whom, one suspects, he contracted the disease that would one day result in his death. (8) With exception of Emma Smith, Stoker resided in London during the time of the Whitechapel murders. One possible drawback to this theory is that, in late September 1888, stage actor Henry Irving, for whom Stoker was the business manager, began a tour of the English provinces. Invariably, Stoker accompanied him on these trips. Thus the Irishman may not have been in London when the later murders occurred. However, Stoker could easily have traveled the distance by rail.

A more likely prospect, excluding the first murder, is that of Richard Mansfield, America's counterpart to Henry Irving, a highly unstable individual who performed at the Lyceum in London during the height of the murders. Mansfield specialized in portrayals of evil men and chose to inaugurate his Lyceum appearance with the first English staging of Stevenson's Dr. Jekyll and Mr. Hyde. Possibly the strain of playing this dual role unhinged him and caused him to assume the attributes of Hyde during nocturnal forays of murder. What is known is that, as a matter of policy, Mansfield would customarily retire alone for the evening, exhausted from the strain of his Janus part. It should also be noted that since all the murders took place in the early morning hours, they would in no way conflict with his nightly performances on stage. Furthermore, in several letters written by the Ripper, the use of American slang was apparent. Admittedly, the evidence on which I base my theories is far from substantial in nature. They should be approached in the same manner that one should consider all previously mentioned suspects, with a healthy dram of skepticism. That an extraterrestrial origin of Saucy Jack has recently been seriously proposed is symptomatic of Ripper research in general. (9) Queen Victoria, anyone?

Whether Jack the Ripper was a vampire may ultimately prove to be a moot point of contention. His spirit, however, continues to manifest itself. While imprisoned for a criminal offense, Peter Kürten, the notorious Düsseldorf Vampire, spent much of his time reading accounts of the Whitechapel murders and would later profess that the nefarious exploits of Jack the Ripper inspired within him more loftier aspirations concerning homicide. (10) It has also been claimed that Bram Stoker, in part, based his classic story of vampirism on the criminal exploits of the Ripper. (11) In the numerous copycat killings which have occurred since his reign of terror, one can't help but perceive at least the approving spirit of Saucy Jack. I am almost tempted to believe, as a Star Trek episode suggested, that the malevolent spirit which possessed the Ripper did not die with him but yet lives on, transferring itself from person to person, century after century, ever in search of a receptive host to house it. Undoubtedly, the evil genius that was Jack the Ripper does thrive, no more apparent than in these sanguinary times. Richard Chase, Vaughn Greenwood, Henry Lucas, their name is legion. Although no long legged beastie or bump in the night, these human fiends nonetheless compel me to close this account by expressing a similar sentiment to that contained in an old Scottish ballad: "From these and more, good Lord deliver us!"

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1. Jay Robert Nash, Open Files, NY, McGraw-Hill, 1983, pp. 144-146.
 2. Many more examples can be found Edwin S. Hartland's Primitive Paternity, NY, Arno Press, 1971.
 3. Jed Hinds, "Death of a Real-Life Vampire," Detective World, June 1981, p. 64.
 4. Robert Briffault, The Mothers, London, George Allen & Unwin, 1927, vol. 1, p. 120.
 5. Richard Whittington-Egan, A Casebook on Jack the Ripper, London, Wildy & Sons, 1975, p. 69.
 6. Robert Tallant, Ready to Hang, NY, Harper & Bros., 1952, p. 257.
 7. Ward Damio, Urge to Kill, NY, Pinnacle Books, 1974, p. 160.
 8. But see Daniel Farson's The Man Who Wrote Dracula, NY, St. Martin's Press, 1975, pp. 233-235.

9. But see Alvin E. Moore's Mystery of the Skymen, Clarksburg, WV, Saucerian Press, 1979, pp. 212-214.
10. "Kürten, by the way, claimed that it was through reading of crime (he was a keen student of Lombroso) and, in particular, his partiality for the story of 'Jack the Ripper,' that did much to stimulate his abnormality." George Stanley Godwin, Peter Kürten, A Study in Sadism, London, Acorn Press, 1938, p. 45.
11. Farson, in his bibliography of Bram Stoker, cites a Professor Nandris to this effect. Unfortunately, I have been unable to track down this source.

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The Odor of Corruption

A characteristic common to traditional vampires is the peculiar stench that seems to permeate their presence. This unusual feature, given only scant attention by most researchers, is a crucial element in the understanding of the vampire legend. After a careful survey of the literature, I have come up with four possible solutions which might account for this pervasive malodor. They are the (1) Demonological, (2) Putrefactive, (3) Bacteriological and (4) Cannibalistic.

The first to be addressed is the DEMONOLOGICAL one. Theologians of the 17th century were loathe to accept the possibility that vampirism had as its origins the return of the dead to their former corporeal existence. To them this suggested a blasphemous perversion of Christ's promise that a universal resurrection of the dead would occur at a future date. (1) Accordingly, they either dismissed the existence of vampires as mere delusion or attributed their presence to demonological origins. The Jesuit Delrio wrote: "(The Devil) is able to perform the most marvellous things with regard to dead bodies, and to bring to pass such extraordinary happenings that it would seem as if the very corpses were alive again and informed of intellect and soul. He can, for example, (cause) dead bodies to remain whole and entire without corruption." (2) Although describing the enigmatic phenomenon of manducation among corpses, Philip Rohr's comments equally apply to the demonological origins of vampirism: "(T)he Devil cannot bring about the act of manducation unless he employ some other suitable body to whom this act is natural, as his instrument or agent, and therefore because this act is natural to a living body that most foul enemy of the human race enters those dead bodies and by these he fulfills his desire, although being dead of themselves they must remain passive and without movement unless they are moved and energized by some superior source." (3) Leone Allaci, in his De Quorandam Graecorum Opinacionibus (1645), was one of only a few theologians who addressed himself to the subject of the vampire's smell. He wrote concerning the Greek variant of the vampire, Burculacas (or Vrykolakas): "The name) means bad black mud, not any kind of mud but feculent muck that is slimy and oozing with excrementitious sewerage so that it exhales a most noisome stench." (4) So virulent was this malodor at times that it was said to give rise to outbreaks of the plague. According to Rohr, who cites one such example: "(A) corpse was exhumed by the peasants of the district (Neinstade), and the head was severed from the carcass. The rotting members with their offal stench so polluted and infected the whole air for a league and more that a sheperd who dwelt not very far from the graveyard in question died together with his wife and his two daughters." (5) That instances of vampirism often preceded severe outbreaks of the plague will be the subject of a future article.

Unfortunately, the reason why demons were often said to give off this peculiar odor, even in the absence of any visible manifestation, is a perplexing one. It is one of those characteristics which theologians recognized but failed to interpret in any detailed manner. Two possibilities, however, suggest themselves. In medieval depictions of hell the nether region was often depicted as an area honeycombed with sulfur pits, wherein the damned either labored or languished in torment. The smell from these underground furnaces was that which lent to the demon its familiar "rotten egg" odor. It was something which clung to but did not actually permeate its being. The second possibility reflects just the opposite approach, that evil is real and palpable, capable of giving off an effluvium of noxious proportions. Demons smelled badly because their fall from heavenly grave reflected the magnitude of their sin. Humans, too, were said to emit this odor, the greater the sinner the greater the stench. The ability to detect such a spiritual dry rot was quite pronounced in some individuals. According to Montague Summers: "Saint Pachomius, the cenobite, could distinguish heretics by their insupportable stench; the abbot Eugendis could tell the virtues and vices of those whom he met by the perfume or the stink ... St. Bridget of Sweden was wellnigh suffocated by the fetor of a notorious sinner who addressed her. Saint Catherine

of Siena experienced the same sensations; while Saint Lutgarde, a Cistercian nun, on meeting a vicious reprobate perceived a decaying smell of leprosy and disease." (6)

Related to this, and the antithesis of the vampire's odor of corruption, is that of the "odor of sanctity," no mere metaphore this. Those who led a pure and holy life in Christ often gave off fragrant exudations perceived by many. Once again quoting Summers: "S. Herman Joseph could be traced through the corridors of Steinfeld by the rare perfumes he scattered as he walked. The same was the case with that marvellous mystic S. Joseph of Cupertino. S. Thomas Aquinas smelt of male frankincense. Maria-Vittoria of Genoa, Ida of Louvain, S. Colette, S. Humiliana, were fragrant as sweet flowers," etc. (7) Such examples could be multiplied a hundredfold. It should be noted that such heavenly scents did not always manifest themselves during life but often only at death. Thus, in this area as in other areas, the vampire appears to represent a diabolic parody of sainthood, of which more in the future.

Although theologians may have convinced themselves to their satisfaction that vampirism had a demonological origin, the peasantry were not so easily convinced. For them, vampires were disembodied souls who had reassumed their habitation of their prior human corpus. According to Agnes Murgoci, writing on Romanian vampire beliefs: "I have found so far no instance in which the dead corpse is supposed to be reanimated by a devil and not by its own soul." (8) One might be justified in assuming then that the stench the suspect vampire was said to exude was due simply to the normal process of tissue decay. This, in essence, is the PUTREFACTIVE explanation for vampirism. However, any visible signs of this irreversible process was seldom betrayed by vampires, the bodies remaining incorrupt in their graves. This perplexing problem might be resolved by theorizing that the vampire's compelling need for blood (not necessarily human) is based on the fluid's ability to retard the deleterious effects of decomposition in some way. Essentially, the vampire finds itself in the predicament of being devoured from within if it fails to meet this challenge from without.

Closely related to the above is the BACTERIOLOGICAL theory of vampirism. Physical decomposition is primarily due to bacterial intervention. Those mainly responsible are normally the residents of the intestinal tract where they help break down food into waste products. But at their host's death, these same bacteria break free of their intestinal confines and invade the bloodstream. Spread throughout the body by this medium, they then proceed to perform their normal functions on the rest of the corpus, dissolving it into waste. Medical science has yet to determine the mechanisms involved in their releast at the time of death. These events can, on occasion, happen prior to the individual's demise, a prospect horrible to contemplate.

A major contributing factor in all this is the bacillus, *Clostridium perfringens* (or *welchii*). Although not as well known as its more notorious cousins (*Cl. botulinum* and *Cl. tetani*), *Cl. perfringens* may someday become equally as infamous, if its link to traditional forms of vampirism can be established. A common resident of the intestinal tract of most mammals, it is widely distributed in soil and frequently found in milk and other food products. Classified as an anaerobic microbe, *Cl. perfringens* can nonetheless tolerate exposure to oxygen at low levels. Putrefactive in diet, it thrives on dead and dying tissue. Its ability to form spores and capsules makes this bacillus highly resistant to most herbal and chemical germicides, a serious problem as its presence in a puncture wound can result in tissue necrosis. Its most striking manifestation, however, is its rapid production of noxious gas in the body tissues. This ability, greater than any other bacillus, often results in the highly malignant disease known as gas gangrene, rare among the living but a common feature of newly dead bodies: "Gases formed in the intestinal canal cause an early distention of the abdomen. As the pressure within the abdominal cavity rises, feces may be forced out of the rectum and the contents of the lungs and stomach may be forced

out through the nose and mouth, an evacuation called 'purge.' In extreme instances a fetus may even be expelled from the uterus by the pressure of the putrefactive gases. Gases form in the subcutaneous tissues and the face and neck become bloated. The eyes may be proptosed [bulging] and the tongue becomes swollen and protrudes beyond the line of the teeth. Bloodstained froth may appear at the mouth and nostrils. The external genitalia are often markedly distended. Blisters form in the dermis, and when they rupture, large portions of the epidermis become desquamated [skin slip]. The hair and nails become loosened and detached." (9) So intense can this pressure become that corpses have been known to literally explode!

This lengthy description of *C. perfringens*'s gas-forming abilities not only readily explains the vampire's odor of corruption but also sheds further light on its "undead" status. For instance, the swollen and distended appearance of the corpse afflicted with gas gangrene is also characteristic of the suspect vampire. The bloodstained froth at the mouth and nostrils is also a common feature of the vampire lying in state. The pronounced appearance of the genitals may have given rise to the implied eroticism of vampiric assault. Better still, compare the above description of gas gangrene with the following account of Greek vampires: "Now such bodies unlike those of other dead men do not when they have been buried suffer decomposition and fall to dust but having, as it seems, a skin of extreme toughness they are puffed and swell out and are inflated throughout every limb so that the joints and tendons can scarce be crooked or bent, but the skin is taut like the parchment of a drum, and when struck returns the same sound." (10) Father François Richard, in his Relation de l'Isle de Sant-erini (1657), cites similar instances: "Wherefore I would add that in Greek cemeteries there are to be found dead bodies of another kind, and these after fifteen and sixteen years -- and sometimes even twenty and thirty years -- are discovered blown up and inflated like balloons, and when they are thrown on the ground or rolled they sound like hollow drums, whence they are commonly called." (11)

Joseph Pitton de Tournefort, in his Relations d'un Voyage du Levant (1717), relates how he was present at a Greek exhumation of a "vampire." He describes the disinterred corpse as stinking "so foully that they were obliged to burn a large quantity of frankincense, (which) when the hot fume commingled with the bad gases that were escaping from this putrid corpse but served to augment and extend the fetor which seemed to mount to the brains of those who were intent upon the loathly spectacle." (12) Although de Tournefort witnessed nothing extraordinary about the corpse, the townsfolk present all testified to the fact that the tell-tale characteristics of a vrykolakas were evident. The Frenchman adds a telling commentary to his experience: "I am very certain that if we had not ourselves been present these folk would have maintained that there was no stench of corruption, to such an extent were the poor people terrified and obsessed with the idea that dead men are able to return." (13)

It would seem then that the presence of gas gangrene was a strong determining factor in distinguishing a corpse afflicted with the vampire taint. In contrast, though often described as bloated in appearance, Slavic vampires seemed to retain a suppleness of limbs not evident in their Greek counterparts. Furthermore, they were often described as possessing a red appearance, a feature once again lacking in Greek vampires. This carmine hue, attributed to the vampire's feasting on human blood, might actually be the result of excessive blistering, skin slip (in which the outer layer of the epidermis gives way, exposing the translucent layers of the inner folds) or generalized ecchymosis (ruptured blood vessels) due to the expanding pressure from within by the build up of gases.

If one accepts the possibility that vampirism has a bacteriological cause, the significance of garlic as a prophylactic measure takes on a new importance. As mentioned previously, *Cl. perfringens* is a major factor in the cause of gangrene. Prior

to the development of antibiotics, such infections were difficult to treat, often resulting in amputation of the afflicted limb or death. One method used since ancient times as an infallible remedy to prevent the spread of gangrenous infections was the application of garlic to the wound. In the Soviet Union, where it is still commonly used for such a purpose, it is known as the "Russian penicillin." The noxious herb's germicidal properties are specific to only 2% of its total volume and are derived from the presence of allyl disulfate (or sulphide). Ironically, this same ingredient which gives to garlic its medicinal value is also responsible for its pungent odor.

Apart from its use in averting vampiric attack, garlic was considered of supreme value in providing succor from the plague in times past: "Throughout Europe during the visitation of so many horrible plagues it became common knowledge that those who had made garlic part of their diet survived. This herb was also used to disinfect burial grounds, thereby helping to keep the pestilence from spreading." (14) The fact that garlic was used as a prophylactic measure against both the plague and vampirism suggests a strong link between the latter two. This association will be explored in a future article.

The vampire's odor of corruption and its fear of garlic are not the only factors which can be interpreted as having a bacteriological source. Numerous other examples can be cited, but I'm reserving them for a more detailed analysis in a pending article of the Journal of Vampirology.

The fourth and final category is the CANNIBALISTIC approach. Although cannibalism and blood-drinking seemed to be intimately related, implicit to the folk belief that werewolves often become vampires after death, this association has been completely overlooked by researchers. There exists the distinct possibility that, if vampires ever actually existed, they were more likely flesh eaters and only secondarily blood-drinkers, similar in nature to the ghouls of Arabic folklore. More properly, they were necrophagists, feasting on the remains of newly dead bodies. I base this on the supposition that, since *C. perfringens* is a putrefactive organism thriving on dead or dying tissue, it is only natural to expect that such dietary habits would continue in the undead state, assuming that traditional forms of vampirism have a bacteriological origin.

But whence the noxious smell? All mammalian predators exclusively carnivorous in their diet customarily develop a bad case of halitosis. This bad breath is due to the fact that decaying meat invariably lodges itself between the teeth. Humans mauled by large carnivores are as likely to die from this fact alone as from loss of blood. According to Jerome Clark: "A great many men who survive the initial mauling die of infection days or weeks afterward, infection (resulting) from the decaying meat lodged in the lion's claws and teeth." (15) Nor might it be the bite of the vampire that would ultimately prove fatal. It was sometimes reported that the vampire's fingernails were so large in size as to approximate claws in appearance. These were often described as black due to the congealed blood adhering to their inner surface. Consequently, they posed an equally serious source of infection. Once again quoting Clark: "In the old days a good 75 percent of people mauled by leopards died from infection caused by the rotting meat between the leopards' toes." (16) Therefore, assuming that vampires eschewed the social amenities of toothbrushes and fingernail clippers, the victim bitten by a vampire stood in the same imminent danger as a big-game hunter mauled by a lion or leopard. Technically, the resultant infection is known as septicemia, or blood-poisoning. Depending on the depth of the wound and the pervasiveness with which it invades the bloodstream, death can result in a matter of days. Thus, the foul smell of the vampire and the rapidity of the victim's death might be linked to the cannibalistic practices of the former and septicemia in the latter. The possibility that the vampire customarily feasted off putrefactive flesh would undoubt-

edly increase the virulency of the disease once it was transmitted to a human victim. That the vampire was commonly associated with cemeteries might only indicate its predilection for human flesh so readily available there than any compelling need to return to its gravesite before dawn.

This analysis of the odor of corruption is far from a complete one. Due to limitations of space, numerous other examples had to be omitted. Nor should it be assumed that the four theories outlined above represent the only valid solutions. For example, poltergeist phenomenon often manifest strong putrid smells. The demonological hypothesis might explain this, but none of the other three categories could reasonably account for this feature. Furthermore, what of the strong pestiferous odors which often accompany appearances of Bigfoot and UFO sightings? Obviously, this subject of foul smells, so long ignored by researchers, deserves greater attention, not only in terms of understanding the vampire legend but other forms of paranormal phenomena as well. (17)

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1. John (5:54): "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."
 2. As cited in Montague Summers, The Vampire in Europe, New Hyde Park, NY, University Books, 1961, p. 193.
 3. Summers, ibid., pp. 195-196.
 4. Summers, ibid., p. 223.
 5. Summers, ibid., p. 201.
 6. Montague Summers, The History of Witchcraft and Demonology, New Hyde Park, NY, University Books, 1956, pp. 44-45.
 7. Summers, ibid., p. 45.
 8. Summers, The Vampire in Europe, pp. 305-306.
 9. Clarence G. Strub and L.G. Frederick, The Principles and Practice of Embalming, Dallas, L.G. Frederick Publishing Co., 1967, pp. 120-121.
 10. Leone Allaci cited in Summers, op. cit., p. 224.
 11. Quoted in Summers, ibid., p. 239.
 12. Cited in Summers, ibid., p. 245.
 13. Quoted in Summers, ibid., p. 246.
 14. G.J. Binding, Everything You Want to Know about Garlic, NY, Pyramid Books, 1972, p. 19.
 15. James Clark, Man Is the Prey, NY, Stein & Day, 1969, p. 80.
 16. Clark, ibid., p. 122.

17. Dennis Passero, the editor of Conspiracy Tracker, has anticipated my article with his own analysis of this phenomenon. Entitled appropriately "By Their Smell," the feature appeared in issue #5 of CT. Ironically, he will be showcasing Saucy Jack in a future issue. Synchronism, anyone? For those of you who want to know more concerning the bizarre realities about us and the implications thereof, I strongly recommend a subscription to Mr. Passero's fine newsletter. Single copies are \$2.25 each and six issues for \$12.90. Write in care of the Conspiracy Tracker, P.O. Box 596, Paterson, NJ 07524. After reading a sample copy, you'll realize that it really is later than you think.

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Newspaper Watch

"Name Could Be Pain In The Neck" (USA TODAY 7/10/84)

Hayward (Calif.) State University, whose athletic teams are called the Pioneers, is considering a nickname that will grab the fans by the throat -- the Vampires.

"We'd be going from the comatose, nondescript Pioneers to an active, aggressive mammal that strikes fear into the heart," said university public relations director Dennis Lavery.

"We tried to think up something native to Hayward, but all we could think of was Zucchini."

Lavery said he hopes student leaders will approve the suggestion next week so the administration can approve it in time to order new basketball jerseys.

(Editor's note: Yours truly lives not far from Hayward and will keep his readership informed of any late breaking developments in this matter. Ironically, Transylvania University in Kentucky has as its nickname the Pioneers as well. As Lavery stated in a local paper, "It's an omen." Indeed.)

Tabloid Watch

"Cultists Kill To Join Club" by Jock Cooper (SUN 6/12/84)

A convicted mass killer sentenced to die says he belonged to a nationwide devil-worshipping cult that make its initiates commit a murder to become members.

The cult, called "The Hands of the Devil," is stalking innocent victims all over the country and ritually murdering them to bring about "a reincarnation of the Devil."

Henry Lee Lucas, 47, was convicted of four killings and awaits execution for the murder of a female hitchhiker in central Texas.

But Lucas himself has confessed to killing 360 people in several states between 1975 and his arrest in Texas in 1983.

"I belong to the cult," the twisted, hate-consumed murderer says. "It was a Devil's organization. For initiation, you would have to go out and kill a person."

Lucas said he joined the cult after he was approached in Shreveport, La., by a man who was a member. He said he regularly went to meetings attended by hundreds of people.

Now Lucas has converted to Christianity and is giving police and authorities details on the cult and says he hopes to destroy it.

The cult's deranged murders and crucifixions "all tied in with what the Bible is against," he says.

Lucas was converted to Christianity by a Catholic lay worker in the Williamson County Jail in central Texas, who is known as Sister Clemmie.

Lucas said the cult often set up contracts to kill people and would supply him with money and a car or truck to carry out the killing. He said he was not sure how the cult chose its victims, though.

Lucas has been charged with more than 20 other murders in six states. Authorities say his statements have led to more than 100 other unsolved slayings across the country.

Authorities say Lucas' recollections are extremely detailed and mesh with the facts of the other cases.

Lucas says Sister Clemmie has helped him understand that God gave him the memory to clearly recall details of murder scenes that happened years ago.

"We are aware of Lucas' story and it is being investigated by the proper authorities," confirms Texas Ranger Sgt. Bob Prince.

Lucas, a drifter most of his life, was recruited into "The Hands of the Devil" after he was convicted of killing his own mother, who was a prostitute. He served 10 years in jail and mental hospitals.

Lucas lived an unhappy childhood. He lost his left eye early in life and was ridi-

culed by the other children because of it.

Sometimes Lucas said he killed simply to fulfill his desire to have sex with dead women.

"The biggest majority were killed out of hate," he says. "I don't hate women, but I hate what they do. They put themselves in predicaments they shouldn't put themselves in."

Lucas frequently picked up female hitchhikers.

"But then they'd start in about sex and money and such, and that's something I don't go for. That's why so many of them ended up dead. They just didn't want to be treated as human beings."

Lucas says the cult often performed ritual cremations and crucifixions on the bodies of its victims. Often their bodies were marked with crosses or other symbols.

Lucas said he traveled around the country with another cult member who "participated in it worse than I did. He would eat human flesh and drink human blood."

One of his companions, Ottis Toole, has been implicated in other killings and will stand trial in Florida in connection with an arson death.

(Editor's note: As stated last issue, Lucas referred to this cult organization as The Hands of Death. Dennis Passero, of Conspiracy Tracker, confirms my choice of name. Further information on Henry Lee Lucas has reached by attention since the publication of last issue and are herewith listed: Jack Alexander, "Mass Murder Mania," Weekly World News, March 27, 1984; Ray Bell, "The Lucas Legacy," Dallas Morning News, June 10, 1984 (contains an extensive listing of all of Lucas' known victims); Cliff Line-decker, "Roadmap Killers Claim to Have Slain 165 from Coast to Coast," Examiner, Dec. 6, 1983 and "Mass Murderer Says He Killed to Satisfy Cult," Examiner, July 3, 1984; Reuben Moore, "We Had a Monster Under Our Roof," Globe, Dec. 13, 1983; Dennis Passero, "Henry Lee Lucas and the Hands of Death," Conspiracy Tracker, June 1984; and Franklyn Sharpe, "The Freaky Drifter Confessed to 157 Murders," Inside Detective, March 1984.)

Corrections

1. Read its for it's throughout "The Windigo" article.
2. Page 6, line 15, read street for streek.
3. Page 9, line 26, read epidsode for epidsode.
4. Page 13, line 28, insert (in The name).
5. Page 14, line 4, read metaphor for metaphore.
6. Page 14, line 36, read release for releat.
7. Page 15, line 18, read decomposition for decompostion.
8. Page 19, line 20, read Jail for Jain.

POLICE THE ILLUSTRATED NEWS

LAW COURTS AND WEEKLY RECORD



TWO MORE WHITECHAPEL HORRORS. WHEN WILL THE MURDERER BE CAPTURED ?

