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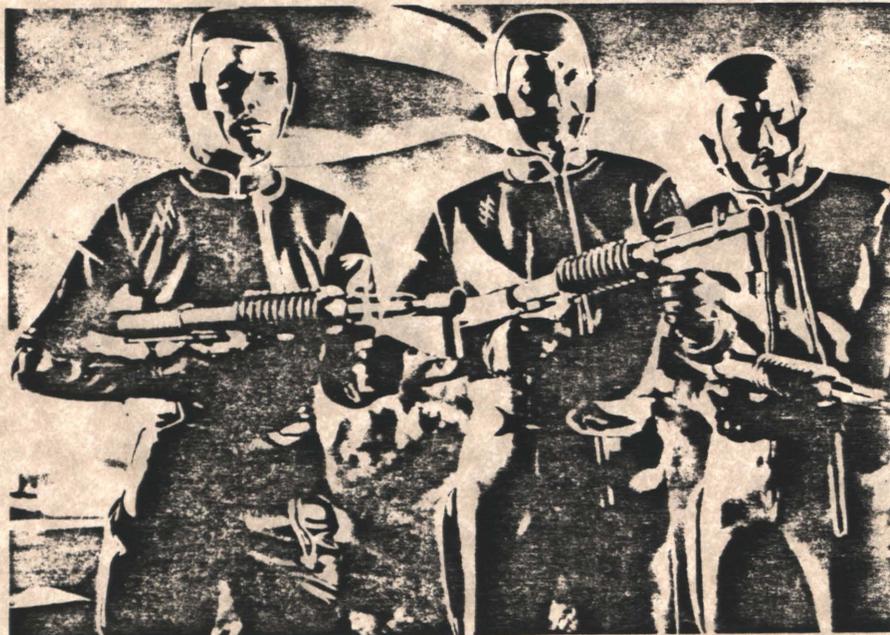
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From PLANET OF THE VAMPIRES

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"The Mystery of Jack the Ripper" from Mystery of the Skymen © 1979 by Alvin E. Moore. The front cover (from Yoel Rak, The Australopithecine Face, NY, Academic Press, 1983) depicts the skulls of *Homo habilis* (lower) and *Australopithecus africanus* (upper). The former is thought to be ancestral to modern man, while the latter may have give rise to the vampire of legend. The back cover photograph is from Queen of Blood. Although I failed to specify the cover illustration for last issue, my discerning readership nonetheless recognized the figure as St. John of Patmos receiving a revelatory vision of the Apocalypse.

Editorial

Welcome to a new year of the Journal of Vampirology. Discussed in this issue will be the intriguing premise that vampirism has an extraterrestrial origin. Supplementary articles by Commander Alvin Moore (on Jack the Ripper) and Dennis Stillings (on viscera suckers) extend this premise to other areas of equal interest. I wish to express my gratitude to both men for allowing me to reprint their material.

Pending articles for this coming year will include a resumption of my "Epidemiology of Human Vampirism" series with features on the plague, porphyria, pernicious anemia and nightmare deaths. Other articles scheduled: a lengthy critique on contemporary forms of vampirism, an exposé of John George Haigh, mysterious blood flows and a serious examination of flatulence among vampires. Starting with this issue, 1985 should prove to be a most promising one.

In response to the appearance of the Murder Exchange last issue, some readers wrote me concerning the availability of the preceding issue. Actually, the first issue was published as an experimental venture and sent out to only a handful of individuals to test their reactions to it. Although the response was a favorable one, I decided not to issue it as a separate publication. Nor can I guarantee its subsequent publication in the future. Ideally, I hope to publish MEX twice a year as a supplement to the JOV.

Added cost was the major factor behind my decision not to publish MEX on a regular basis. Unfortunately, the only way I could guarantee that each issue of MEX represented a nationwide cross-section of bizarre crimes would be through engaging the services of a press clipping bureau. Lacking the necessary subscribers, the monthly expense would prove prohibitive after awhile. Ideally, I would need 120 annual subscribers at \$12 each for bimonthly publication, or 60 subscribers at \$20 a year for monthly publication. (A bargain, actually. Compare this to the subscription rates of the UFO News-clipping Service which are \$5 an issue or \$55 a year.) Even then, this might not be sufficient to cover costs. I would love to publish MEX on a more consistent basis, as its potential as a resource tool is enormous. It is disheartening to think of all those local instances of crime which remain inaccessible to the researcher, particularly at a time when animal mutilations, satanic practices and serial murders seem to be on the increase. And, what perhaps represents the height of irony, I have received more requests for copies of MEX, both here and abroad, than I have for the JOV recently.

Some of you may have noticed that the term "hemophilism" appears on the business card enclosed with this issue. Before you consult your dictionaries, let me say the word was specifically coined by me. Strictly speaking, hemophilism is a characteristic of individuals who, for whatever reason, crave, consume or use blood in some manner, yet personally lack the supernatural trappings of the traditional vampire. Hemophilism has the advantage of being a generic term broad enough to encompass all forms of blood-usage (as hemoeroticism, hemolongevity, etc.), while lacking the societal stigma inherent to other terms (as hematomania or blood fetishism). More importantly, it allows the researcher to readily distinguish between contemporary forms of vampirism (which, in the main, are strictly hemophilistic in nature) and more traditional forms of vampirism.

Before closing this editorial, I would like to thank Dr. Jeanne Youngson, Marlene Wood, Fern Miller and Rebecca West for sending me clippings of interest.

See you next time.

The Extraterrestrial Origins Of Vampirism

Much has been made recently of the possibility that aliens from space have frequently intervened in human affairs. Could it be that vampires, too, have an extraterrestrial origin, their presumed supernatural properties simply the characteristics (or technology) of a more advanced form of life? This premise is an intriguing one and will be the subject of the following article.

That vampirism has an extraterrestrial origin is, in actual fact, only one small aspect of an even greater issue. Did certain (or all) lifeforms thought indigenous to earth have as their source of origin an interstellar one? An early scientific proponent of this theory (known as Panspermia) was the Swedish astronomer, Svante Arrhenius. He believed that seeds or spores were continually being swept into space whence, undergoing many privations, some hardy few eventually landed on neighboring planets where they found favorable conditions of growth. According to Arrhenius, "It is thus probable that germs of the lowest organisms known to us are continually being carried away from the earth and the other planets which they exist. As seeds in general, so most of these spores, thus carried away, will no doubt meet death in the cold infinite space of the universe. Yet a small number of spores will fall on some other world, and may there be able to spread life if the conditions are suitable. In many cases conditions will not be suitable. Occasionally, however, the spores will fall on favorable soil. It may take one million or several millions of years from the age at which a planet could possibly sustain life to the time when the first seed falls on it and germinates, and when organic life is thus originated." (1) In this manner, "life may have been transplanted for eternal ages from solar system to solar system and from planet to planet of the same system. But as among the billions of grains of pollen which the wind carries away from a large tree -- a fir-tree, for instance -- only one may on an average give birth to a new tree, thus of the billions, or perhaps trillions, of germs which the radiation pressure drives out into space, only one may really bring life to a foreign planet on which life had yet not arisen, and become the originator of living beings on that planet." (2)

Although the theory of Panspermia has failed to gain wide acceptance in scientific circles, it still has its champions. One of its most outspoken proponents over the years has been the noted British astronomer Fred Hoyle who, along with his colleague, Chandra Wickramasinghe, has written three separate books on the subject (Lifecloud, Diseases from Space and Evolution from Space) and one of his own (The Intelligent Universe). (3) Not only does Hoyle believe that life as we know it received its initial impetus from outer space, but he considers this process of "seeding" as still ongoing. Comets are seen as the main vehicles of transport for these cosmic lifeforms. Most convincingly, in his Diseases from Space, Hoyle demonstrates how the emergence of new viral forms of infection, such as Swine Flu and Legionnaire's Disease, represent not so much virulent mutations of existing forms but heretofore unknown diseases introduced from outer space. Periodic outbreaks of the plague and flu are thus seen as representing a radical influx of disease spores into the earth's atmosphere over a specific duration of time. (4) Therefore Hoyle speculates that the Black Death of 14th century Europe and the flu pandemic of 1917-1918 may have been extreme examples of this interstellar invasion.

Hoyle's association of such interstellar disease spores with major outbreaks of the plague is of extreme interest. In chronicles dating back to the latter part of the 14th century vampirism, too, has long been associated with similar manifestations of the plague. (5) Indeed, according to numerous authorities, occurrences of vampirism were believed to be the direct source of the disease itself. This disease-causing facility of the vampire was attributed to the foul exudations the undead corpse was said to emit. The miasmatic fetor thus given off subsequently infested the surrounding atmosphere with its deleterious stench and thereby spread to others ignorant of its true source. Is it no wonder then that victims subject to vampiric attack invariably died within 24 hours?

Could it be that, in the past, microscopic spores from space have descended on earth and sought residence (either by preference or random) in human corpses? Once installed, these interstellar organisms would then proceed to live parasitically off their hosts like some fungoid species, ultimately consuming the bodies to fulfill their nutritional needs. This might explain why corpses reported as making masticating sounds in their graves or found half-eaten when exhumed were considered an ill-omen, a precursor of some dread epidemic. (6) Once their current host ceased to provide the necessary provender, these organisms simply transferred their attentions to another corpse and resumed their necrophagous habits. (Or the parent organisms simply produced more spores which, when the opportunity arose, found residence elsewhere.) The belief that victims of vampiric attack sometimes became vampires in turn might have resulted from the organisms' preference for newly deceased bodies (which lacked as well the ability to produce anti-bodies, the human body's last defense against foreign organisms). Thus someone suspected of dying from such an attack would shortly find itself host to these interstellar parasites. The association of vampirism with outbreaks of the plague can also be readily explained within the same context. The more deaths that resulted from this disease the greater the opportunity for exploitation by these extraterrestrial carrion-feeders. The putrid smell given off by infested corpses simply nothing more than the organisms' ability to produce gas as many other bacteria do. Or it could be these organisms (again, like other bacteria as well) produced a compound similar to that of hydrogen sulphide, a colorless, but ill-smelling toxic gas which, when inhaled, can have fatal consequences for humans. It could also be that these exo-parasites produced a carbon derivative that, when combined with the hemoglobin in the blood cells, effected that ruddy appearance commonly reported of corpses suspected of vampirism and similar to that "cherry red" appearance so characteristic of carbon monoxide poisoning. The near lack of oxygen in the coffin would further encourage such an effect. (However, it could be that such organisms, due to their extraterrestrial origins, produced an alien gas so foreign to earthly analogues that its presence could not help but prove toxic to those unaccustomed to it.) Consequently, the traditional practice of exhuming the suspect corpse and cremating its remains may have proven to be the only infallible method by which a district rid itself of such a potential menace, whereas driving a wooden stake through a vampire's heart conversely proved ineffective at times. (7) For instance, these organisms might have been primarily anerobi in nature, exposure to oxygen retarding their growth or killing them outright. By thus allowing the mortally wounded vampire to be reinterred in its oxygen-depleted coffin, the organisms escaped serious destruction.

The premise that interstellar seedlings (or spores) have found earth a fertile ground for growth is chillingly portrayed in Jack Finney's science-fiction classic Invasion of the Body Snatchers. In a manner similar to that outlined by Arrheinus, their source of origin is described thusly by one of their kind: "As you surmised, the pods are, in a sense, seed pods, though not in the sense that we know seeds. But in any case, they are living matter capable, just as are seeds, of enormous and complex growth and development. And they did drift through space, the original ones, anyway, over enormous distances, and through milleniums of time, just as I told you." (8) Gifted with the ability to adapt "to any and all other life forms," these alien seedlings represent "the perfect parasite," possessed of "the ability to reform and reconstitute themselves into perfect duplication, cell for living cell, of any life form they may encounter in whatever conditions that life has suited itself for." (9) Having thus found their way to earth, not all their initial efforts to establish themselves were crowned with success: "(T)heir first efforts were merely a blind duplication of what they encountered first: an empty tin can stained with the juice of once-living fruit, a broken handle of wood. It's a natural waste; the waste of any kind of seed spore falling in the wrong places. Others, though, a few of them -- and as a matter of fact, it would have taken only one success -- fell, or drifted, or were blown, or carried by curious people, into the right places. And then those who were changed recruited others, usually their own families," and so on. (10) Eventually, these alien simulcra succeed in subverting all lifeforms ("It's everything living; not just men, but animals, trees, grass, everything that lives); then once the planet's resources are

exhausted the cycle repeats itself elsewhere. In a chilling denouement to the above, a seedling-cum-human points to the moon and tell its human captive: "Look at it, Miles, it's dead; there hasn't been a particle of change on its surface since man began studying it. But haven't you ever wondered why the moon is a desert of nothingness? The moon, so close to the earth, so very much like it, once even a part of it; why should it be dead? Well, it wasn't always. Once it was alive ... And the other planets, revolving around the same life-giving sun as this one; Mars, for example. Traces of the beings that once lived there still survive in the deserts. And now ... it's the earth's turn. And when all these planets are used up, it doesn't matter. The spores will move on, back into space again, to drift for -- it doesn't matter for how long or to where. Eventually, they'll arrive ... somewhere. Budlong said it: parasites. Parasites of the universe, and they'll be the last and final survivors in it." (11) It might be inferred, then, that corpses suspected of vampirism in the past were not those of the recently deceased but alien changelings possessed of a diabolic life all their own. Thus, in laboring under the mistaken belief that said bodies represented dead souls attempting to return to life, the village peasantry unknowingly provided mankind a signal service far beyond that intended when any such remains were destroyed beyond possibility of retrieval.

Although the exact source of its origin is never mentioned as emanating from outer space, one should not neglect to mention Richard Matheson's I Am Legend, in which a major epidemic of vampirism unaccountably develops and spreads throughout the world, infecting all its inhabitants and converting them to a like state. The lone survivor of this plague, Robert Neville, eventually discovers the true nature of this disease bacillus and speculates that it might be a mutated form of that which caused the Black Death in Europe. (12) One might also readily speculate that this disease was brought to earth by some comet or planetoid passing closeby, as Hoyle suggests could have occurred in previous pandemics which gripped this planet. This would account for the disease's rapid spread among humanity, as no one (save Neville) possessed the requisite immunity to combat the subsequent infection.

George Romero's film Night of the Living Dead (1968), inspired in part by Matheson's apocalyptic novel, clearly suggests such a possibility. In a novelization based on the screenplay by John Russo, the inexplicable resurrection of the dead is explained thusly in a newscast: "Explanations for the causes of this incredible phenomenon have not been forthcoming from the White House or from positions of authority, but speculation centers on the recent Venus probe, which was unsuccessful. That rocket ship, you remember, started for Venus more than a week ago -- but never got there. Instead, it returned to earth, carrying a mysterious high-level radiation with it. Could that radiation have been responsible for the wholesale murder we are now witnessing?" (13) Although more properly cannibalistic than hemophilistic in nature, these reanimated ghouls are in other respects no different than the vampire of legend. Not only is it recommended these creatures be dispatched in traditional methods generally reserved for vampires, such as cremation or decapitation, but that "anyone who dies from a wound inflicted by the flesh-eaters may himself come back to life in the same form as the aggressors themselves. The disease that these things carry is communicable through open flesh wounds or scratches, and takes effect minutes after the apparent death of the wounded person. Anyone who dies during this emergency should be immediately decapitated or cremated." (14)

In an odd combination of fact and speculative fiction Robert Dickhoff's Homecoming of the Martians interprets accounts of vampirism in an highly unorthodox manner. In an imaginary conversation between father and son set sometime in the future, the former tries to convince the incredulous son of his belief that the universe is governed by a consortium of immense brains, "nightmarish Gorgoneums" similar in appearance to the mythological Medusa, who by "remote thought control" dictate the behavioral patterns of humans. Omnipotent in every respect but one, these beings "must have to live like a vampire" subsisting on constant supplies of blood. The father further explains this need: "Apparently the blood does more than supply life, it seems to activate or hypnotize the

brain-cells, of which there are several million in an average human brain, where the stimulant, blood, makes the brain give off its own electronic impulses, vibrations, which formulate into thoughts, to become the impetus and the power before the deed ... In this manner, and in our analysis of the brains, they were able to successfully supervise humans and their destiny, as being like their kept cattle (15), here and elsewhere, so as to behave themselves, to be obedient unto death or be ready for shipment ..." (16) Belaboring the point, the father continues: "It is a bit revolting and nauseating, is it not, to know that we are like cows that supply milk to the mouths of hungry earthling children, and to adults as well. This hunger for blood must be tremendous, if not outright beastly." (17) Spaceships driven "by robot crews" regularly visit earth and kidnap selected victims to be transported back to those worlds on which the brains reside. Once there, the human hostages are exsanguinated, the collected blood then fed to the waiting brains. The father thus concludes: "(I)t must have been long known to them, since even we humble mortals know the truth, that the life is in the blood indeed." (18) Indeed is right! The Fortean belief that earthlings are often "fished" for receives a novel treatment in the following account.

Vampires on the moon? In Everil Worrell's short story, "The Hollow Moon," two couples are shanghaied from earth in a yacht-cum-spaceship captained by the mysterious Le Noir. Transported to the moon in this manner, the four humans are horrified to learn that their host is a vampire and that the interior of the dead lunar world is populated by "vampire-demons" and "monster ghouls." One of the human captive, Michael Sydney, speculates that this strange choice of homes certainly has its practical advantages: "You have read vampire stories? Then you have heard mild stories meant for children. Vampires, you know, inhabit dark places; the dirt in which they are buried; they live by the blood of the living; they walk abroad only in the night. But on Earth, there is always their enemy, the Sun. Men dwell on the Earth, and Earth's heavy atmosphere diffuses the sun's rays even into the deepest shadows on the sunward side. But even on the hemisphere of the moon's surface lit glaringly by the sun, there are utterly black shadows; inky crater-shadows in whose black depths no heavy air conveys the diffused sun-rays which are death to vampires; and you see that, day or night, there is no place on or in the moon where vampires may not find easy refuge." (19)

In his UFOs and Their Mission Impossible, Clifford Wilson promulgates the theory that UFO occupants are actually demonic emissaries of the Devil. The author briefly touches upon vampirism and has this to say concerning it: "The vampire is renowned in mythology for its blood-sucking from humans, and there is the serious possibility that UFOs also are veritable life-suckers from humans. Limited as to their power to appear in tangible form, they temporarily utilize the bodies of men and women, boys and girls, to aid their transmutation into humanoid or monster form. (20)

"There are many pointers to this, for it seems that when these beings enter the solid state which is necessary for humans to observe them, they utilize atoms from the world in which we live. Some ufologists even claim that this is also true for UFOs themselves. And that earth's 'material' substances are necessary for the 'manufacture' of these vehicles: and that this is the explanation for disappearing airplanes, and the draining of energy from power stations, power lines, and automobiles. It seems that they do actually take blood and other physical matter from human beings and animals alike. The theory is that in this way they are able to adapt themselves so that we limited humans will understand them, and ultimately be programmed by them." (21) Wilson further links those mysterious cattle mutilations which have plagued the United States over the past decade to these alien vampires as well.

However, Wilson was not the first to perceive this link between animal mutilations and interstellar vampirism. In Riley Crabb's monograph, Flying Saucers 1959-1969, this subject is expored in some detail. During the controversy surrounding the mysterious death

of Snippy in 1969, Crabb sought the assistance of a trance medium to determine the exact cause of the young gelding's mutilations. (22) An entity identifying itself as Myron of the Ashtar Command (a quasi-military space complex invested with the responsibility of patrolling the earth's atmosphere) spoke through the medium thusly: "To begin with we are not dealing with the Christ forces or entities that have our laws, motives or actions. We are dealing with an opposite quality, one which you would term evil. These small beings are vampirish in nature. Though of the low 4th dimension, they find both human and animal blood to their liking. It is with great haste and precision that they stun, kill and eat animals that are in an open and accessible area ... In this instance (Snippy) they wanted a large quantity of blood and flesh, if possible, without attracting attention to their activities. The dissecting of the flesh is done with rays from their ships, and these hunks of meat are often eaten raw or are used in experimental labs of which they have many ... The rays used to dissect these beasts are the same ones that are used to stun and kill. This is where your extensive radioactivity comes in these cases. These forces are becoming increasingly bold in their operations and they draw much added energy from the violent outbursts that humans all over the earth are subject to now. As this momentum accelerates these evil forces shall be manifesting in all manner of fiendish ways." (23)

However, some of these exo-vampires disdain the consumption of flesh and blood, preferring instead distilled life forces to satiate their needs. In Colin Wilson's The Space Vampires a derelict spaceship is discovered orbiting the earth. Two of its presumably dead occupants are retrieved and brought back to earth. One revives and begins to drain all humans with which it comes in contact of their energy. Following the autopsy of its first victim, one doctor speculates: "So you see why I am so fascinated by your discovery -- these space vampires? It follows logically from my theory that there must be certain creatures who can completely drain the lifeblood of fellow creatures -- or rather, their vital forces. I am convinced that is the meaning of the old legends of the vampire -- Dracula and so forth. And you must have noticed very often that certain people seem to drain your vitality -- usually rather dreary, self-pitying people. They are also vampires." (24) In support of this conclusion, the doctor cites a criminal case that once came to his attention: "This is something I first came to suspect when I studied the case of Joshua Pike, the Bradford Sadist. You remember -- some of the newspapers actually called him a vampire. Well, it was true, literally. He drank the blood and ate parts of flesh of his victims. I examined him in prison, and he told me that these cannibal feasts had sent him into states of ecstasy for hours. I took his lambda readings (i.e., energy levels) while he was telling me these things -- they increased by more than 50 percent. And cannibals too. Cannibal tribes have always insisted that eating an enemy enabled them to absorb his qualities -- his courage and so on ..." (25)

In passing one might mention such movies as Planet of the Vampires (1965), Queen of Blood (1966) and It! Terror from Beyond Space (1958) as cinematic examples of interstellar vampirism. Mario Bava's Planet of the Vampires is especially recommended.

Although I remain a skeptic when it comes to the extraterrestrial origins of vampirism, my research into this matter did uncover an alternate possibility. There is growing scientific evidence to indicate that the sudden extinction of many lifeforms at the end of the Cretaceous period, most notably the dinosaurs, was due to some comet or planetoid striking the earth. (26) The impact of this dramatic collision would have thrown up immense clouds of dust particles, perhaps 100 times greater than that of the largest volcano. Known as the Krakatau Effect, such quantities of dust would then be widely dispersed throughout the planet's atmosphere and shroud the earth in near-perpetual darkness. This effect might last for decades. Plants, dependent on the sun's life-giving rays, would soon wither and die. Thus animals who were reliant on plants for their continued existence would shortly die as well. In turn active predators who prey upon the latter for their livelihood would equally be fatally effected. Consequently, those animals small in size, omnivorous in diet and nocturnal by nature possessed any lasting advantage in weathering through this catastrophe. One such survivor was undoubtedly the lowly tree

shrew from whence, it is now believed, some distant ancestor gave rise to the monkeys, the great apes and man himself. With the rotting carcasses of animals great and small so readily abundant, it could be that some enterprising member of this species developed a predilection for flesh or, more properly, carrion. As this wholesale extinction of numerous lifeforms may not have occurred abruptly but over a period of millenia (a mere nothing in terms of geological time), this fondness for rank flesh may have spread to others and passed down from one generation to next. In some this appetite might have evolved into something more specialized in time, as that of blood-drinking. (It is possible that the vampire bat evolved in a similar manner.) Having thus successfully diverged, at least in terms of diet and digestion, these carrion-feasting tree shrews may have ultimately given rise to hominoid lines independent of but parallel to that basal stock of shrews from which humans ultimately evolved. Indeed, we now know that ancient man co-existed with several species of near-men.

Of these, *Australopithecus africanus* was the most prominent. Once thought to be ancestral to modern man, this species is now considered by paleoanthropologists as representing an evolutionary deadend, evidence of its existence abruptly ceasing at about a million years ago. Some have conjectured that *A. africanus* was a victim of genocidal warfare carried out by *Homo habilis*, the forerunner of modern man, over competition for territorial privileges. But what if early man had other reasons for this programme of mass extermination? What if *A. africanus* was the vampire species of its day?

Blessed with a native cunning characteristic of all active predators, these proto-vampires may have already made the transition from carrion to living flesh and blood. Their large canines may have allowed them to shred meat or drink blood with equal facility, while their preference for hunting during the nighttime was both strategic and natural. Strategic in the sense that it afforded them the element of surprise and natural because their ancestors had led equally nocturnal lives. Likewise, the ability to see in the dark may also have been inherited from their nyctalope ancestors. They may have led very solitary existences, preferring small family units and choosing to live in caves as did the cannibalistic family of Sawney Beane in more recent times. Their overall numbers were never very high due, in part, to their nocturnal existence, as this possibly meant the female's reproductive cycle was intimately linked with the cycles of the moon and thus limited her sexual receptivity to once a month. Yet, in lacking the chronic pregnancies that beset her human counterpart, the female then was at liberty to hunt with her mate and double their efficiency in making successful kills. (27) In due time, however, these early advantages turned out to be liabilities. (28) Their terrorization of man's ancestors may have obligated the latter to band together in large groups for safety. Lacking in that native cunning and cursed with self-effacing canines, early man soon developed the ability to fashion crude tools out of bone and stone. Apart from their practical worth as weapons, their daily use helped foster increased manual dexterity in our ancestors, which in turn increased the complexity of their brains. (Fossil evidence indicates that *H. habilis* had a greater cranial capacity than *A. africanus*.) Furthermore, since the human female was not bound by the cycles of the moon but remained sexually receptive year round, this encouraged the possibilities of successful impregnation and a consequent growth in numbers. Lastly, the discovery of fire, which more than any one factor helped dispel the terrors of night for early man, ultimately proved to be the most significant. In overcoming this final obstacle, there was now nothing to prevent *H. habilis* from exterminating his age-old nemesis.

Not all were killed by the marauding humans. Some may have resettled elsewhere, eventually giving rise to the vampire of tradition. Still others may have been kept as hostages and, in time, allowed to interbreed with their human captors. (29) This might account for those rare instances when persons inexplicably develop an all-consuming urge for blood, a possible atavistic expression of this ancient commingling of races. Peter Kürten, the Düsseldorf Vampire, once stated he craved blood as others need alcohol. Following his execution by decapitation, an autopsy was performed on his brain

by some of Germany's leading pathologists. Expecting to find obvious abnormalities which would account for his homicidal behavior and lust for blood, the doctors were nonetheless frustrated in this attempt. Their neurological probes revealed nothing more than that Kürten's brain was apparently no different than that of the average person. Perhaps the good doctors failed to realize the problem lay much deeper, the product of an age only dimly remembered by modern man ...

Australopithecus africanus vampirensis.

1. Svante Arrhenius, Worlds in the Making, NY, Harper & Bros., 1909, p. 226.
2. Ibid.
3. Lifecloud, Diseases from Space and Evolution from Space, London, J.M. Dent & Sons, 1978, 1979, 1981. The Intelligent Universe, NY, Holt, Rinehart & Winston, 1983. For an opposing view, see Nigel Calder, The Comet is Coming!, NY, Viking Press, 1981, pp. 103-118.
4. But see the chapter "Plagues Past and Present" in Diseases from Space, pp. 119-138.
5. "In his chronicle under the year 1343 Sebastian Moelers relates that during the terrible visitation of the Black Death cases of vampirism were numerous in the Tyrol, and the Benedictine abbey of Marienberg was much infested, one at least of the monks, Dom Steino von Netten, being commonly reputed to have been slain by a vampire." Montague Summers, The Vampire in Europe, New Hyde Park, NY, University Books, 1968, p. 160.
6. But see Summers' translation of Philip Rohr's Dissertatio De Masticatione Mortuorum, 1679, in ibid., pp. 179-206, for numerous such examples.
7. "But a Bohemian vampire, when staked in this manner in the year 1337, says Mannhardt, merely exclaimed that the stick would be useful for keeping off dogs; and a strigon (or Istrian vampire) who was transfixed with a sharp thorn cudgel near Laibach, in 1672, pulled it out of his body and flung it back contemptuously." W.R.S. Ralston, Russian Folk Tales, NY, R. Worthington, 1878, p. 326. "Again in 1345, in the town of Lewin, a potter's wife, who was reputed to be a witch, died and, owing to suspicions of her pact with Satan, was refused burial in consecrated ground and dumped into a ditch like a dog. The event proved that she was not a good Christian, for instead of remaining quietly in her grave, such as it was, she roamed about in the form of divers unclean beasts, causing much terror and slaying sundry persons. Thereupon she was exhumed and it was found that she had chewed and swallowed one half of her face-cloth, which, on being pulled out of her throat, showed stains of blood. A stake was driven through her breast, but this precautionary measure only made matters worse. She now walked abroad with the stake in her hand and killed quite a number of people with this formidable weapon. She was then taken up a second time and burned, whereupon she ceased from troubling." E.P. Evans, The Criminal Prosecution and Capital Punishment of Animals, London, William Heinemann, 1906, pp. 196-197.
8. Jack Finney, Invasion of the Body Snatchers, NY, Dell Publishing Co., 1978, p. 172.
9. Ibid.
10. Ibid. So, too, does the vampire of legend prey on its close relations first.
11. Ibid.
12. "And what of the Black Plague, that horrible blight that swept across Europe, leaving in its wake a toll of three-fourths of the population? Vampires?" Richard Matheson, I Am Legend, NY, Berkley Publishing Co., 1971, p. 87.
13. John Russo, Night of the Living Dead, NY, Pocket Books, 1981, pp. 123-124.
14. Ibid., p. 125.
15. Robert E. Dickhoff, Homecoming of the Martians, Mokelumne Hill, CA, Health Research, 1964, p. 15. (Editor: this should be footnote #16.)

16. "And us?" Marsh demanded. "If you're the people [i.e., vampires], what are we?" Joshua hesitated briefly, and Valerie spoke up. "The people of the day," she said quickly. "No," Joshua said. "That is my term. It is not one my people use frequently. Valerie, the time for lies is past. Tell Abner the truth ..." Leaden silence for a moment. And then, softly, Valerie said, "The cattle. That's what we call you, Captain. The cattle." George R.R. Martin, Fevre Dream, NY, Pocket Books, 1983, p. 154. (Editor: this should be footnote #15.)
17. Dickhoff, op.cit., p. 14.
18. Ibid., p. 15.
19. Everill Worrell, "The Hollow Moon," Weird Tales, May 1939, p. 13.
20. It should be understood that Wilson considers such creatures to be essentially spiritual in nature and lacking corporeal form. Fallen angels, actually.
21. Clifford Wilson, UFOs and Their Mission Impossible, NY, Signet, 1975, p. 168.
22. But see Coral Lorenzen and Donald Merker, "The Appaloosa from Alamosa," FATE, March 1968, pp. 34-54, for the salient details.
23. Riley Crabb, Flying Saucers 1959-1969, Vista, CA, Borderland Sciences Research Foundation, circa 1970, p. 24.
24. Colin Wilson, The Space Vampires, NY, Pocket Books, 1977, p. 59.
25. Ibid.
26. But see Michael Allaby and James Lovelock, The Great Extinction, Garden City, NY, Doubleday, 1983.
27. "My race was very long-lived, but few in number. The mating urge is curiously absent in us, while in you human it rules as surely as the red thirst rules us. Simon told me, when I asked him of my mother, that the males of my race feel desire only when the female enters heat, and that happens but rarely -- most frequently when male and female have shared a kill together." Martin, op. cit., p. 172.
28. "It is no wonder we thought little of you at first. But you bred, and you built cities, and you learned. You had minds, even as we did, but we never had cause to use ours, so strong were we. Your kind brought fire into the world, armies, bows and spears and clothing, art and writing and language. Civilization, Abner. And civilized, you were no longer prey. You hunted us down, killed us with flame and stake, came upon our caves by day. Our numbers, never great, diminished steadily. We fought and died, or fled you, but where we went your kind soon followed. Finally we did as we were forced to do. We learned from you. Clothing and fire, weapons and language, all of it. We never had our own, you see. We borrowed yours ..." Ibid., p. 173.
29. Assuming, of course, the genetic differences between the two species were not so great as to preclude successful interbreeding.

NEWS FOOTNOTE

USA TODAY (9/26/84):

ANCHORAGE, AK -- Man acquitted under insanity plea: Brian Dussault became the first person declared innocent by reason of insanity under a new stringent state mental illness law. He said he killed his wife, Boonyeang, because she had been taken over by small, square, red-crystal beings from another planet.

The Mystery of Jack the Ripper (by Commander Alvin E. Moore, USNR.)

In a standard pattern of horror, from August 31st to November 9th, 1888, "Jack the Ripper" mysteriously killed and mutilated five women of East End, London. He chose to murder on weekends, when the East End was crowded with people, and a great many of Victorian London's 90,000 prostitutes were there, walking the streets at night. The whores were easy prey; and his alleged hatred was a cover-up for a terrible blood-collecting by an evil man from the sky.

The first known murder by this monster was in Buck's Row, a back alley near a slaughterhouse. At 3:45 a.m. of August 31st, a policeman found Mary Anne Nichols lying there, dead. Her throat had been neatly slashed from left to right by one knife stroke. He did not see any signs of other injuries. Apparently, there was little or no blood on the lower half of her long dress. But in later examination of her body, the police surgeon saw that the murderer also had slashed the right side of her abdomen, partly withdrawn her intestines, and taken out her bladder. The police thus had one good clue -- about the only one they ever did have. The direction of the throat slashing showed that the murderer was left-handed.

Eight days after this murder, in a backyard, an aging prostitute of 47 years, poor Annie Chapman, was similarly, horribly, killed and mutilated. Her throat was deeply slashed with swift, surgical precision; her womb and vagina were removed and taken with the murderer; her intestines were over her shoulder; her skirt was over her face; and her pitifully few possessions, including three copper farthings, were laid between her spread-apart legs.

By now the East End was heavily patrolled by policemen, but neither they nor volunteer vigilantes ever saw "Jack the Ripper." But on the night of September 29th, in cold, nighttime drizzle, a peddler named Diemschutz, driving a pony cart into a narrow court, almost but didn't quite see him in the act of another murder. Suddenly, the horse reared almost straight up on hind legs. Diemschutz got out, lit a match, and, horrified, he saw a woman lying there with her throat slashed, and blood spurting out. In the meantime the murderer went past him in the narrow way. Diemschutz had heard no scream. Yet the woman had just been killed.

Obviously, the murderer had gotten little or no blood from the corpse. So in less than an hour he struck again. In Mitre Square, frequented by whores; and a night watchman sat there, guarding nearby property. Also the area was checked by a policeman every fifteen minutes.

Constable Watkins was there at 1:30 a.m. When he returned at 1:45, he was horrified to see, within a few yards of the watchman on guard, a horrendous mess that had been a woman. Silently, and in less than fifteen minutes, the slashing monster had: throat-cut and killed Catherine Eddowes, a street-walking prostitute, neatly cut off her nose, lips and ears, with super-surgical precision taken out her kidneys and liver, cut out her intestines and wrapped them around her body. Blood stains were on her dress -- apparently not many -- and a few blood stains on a nearby sink.

What earth-surface man could have done all these things within fifteen minutes, and so silently that the nearby guard heard no noise? Doesn't it seem reasonable that only a skybeing, with ability to appear and disappear quickly, and silently to kill, mutilate and take away the blood of animals and men, could have perpetrated this crime? "Jack the Ripper" apparently was a skyman of the all-too-common evil type.

I believe his numerous letters to the press were part of the cover-up of his blood-taking activity. But in one of these letters, he seems to have slipped and given a hint of

this nefarious purpose. In a letter to the Central News Agency, he wrote: "I am down on whores ... Grand work, the last job was ... I saved some of the proper red stuff in a ginger beer 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!" Thus he admitted taking blood once; did he take it in nearly all his murders?

In the Victorian age, what a cover for blood extraction: killing only prostitutes! And how convenient for his human-hunting, for numerous poor whores walked the streets of the East End at night, pitifully unprotected!

"Jack the Ripper's" last murder also might have been part of his cover-up. For in it, he apparently took little or no blood. This one was inside the shabby, locked quarters of the prostitute Mary Kelley, an Irish brunette, still voluptuously beautiful at twenty-five. Her pathetic price for each "trick" was a shilling (about twenty-five cents); and sometimes she stole from sex-hungry half-drunken men who rode her.

At 1 a.m. on 9 November 1888, Mary, then pregnant for three months, had her oil-lamp lit; but apparently she later put it out, and the killer murdered in darkness. On the next morning Tom Bowyer arrived to try to collect the back rent she owed. When she didn't answer his knock he looked inside, and received a terrible shock. Mary lay on the bed, naked, her young body opened and emptied from her head to her crotch. Cut out with devilish expertness, and laid on a table in a circular arrangement of horror, were her breasts, womb, the fetus of her child, her kidneys, lips and nose. Her liver was on her left leg. Part of her intestines was around her ankles and the other part on wall nails. In this evilly-expert, super-surgical precision, the killer had operated in the dark! Except for this factor, the murder looked like the work of a deft maniac, and maybe this impression, in cover-up, was what "Jack the Ripper" wanted to leave in this, his last recorded murder. But what earth-surface man of our kind could operate like this -- especially in the dark?

In addition to this strangeness, some clues concerning the nature of a gigantic evil influence of which "Jack the Ripper" possibly was a part may lie in the following facts: (1) The slashing monster struck in times of the new moon (and the moon's gravity apparently is a factor in visits of skymen -- as part of combined gravities of planets and other spatial objects.) (2) Part of the cover-up, meant to indicate a maniac, might have been the fact that the five murder sites were arranged in a cross. (3) Six days before the "Ripper's" last recorded murder, in an area of about two hundred square miles, near Reading and nearly due west of London, numerous flocks ("thousands") of sheep simultaneously at about 8 p.m. broke out of their folds in uncontrollable stampede. In a great number of alien-skycraft sightings there has been proof that animals -- for instance, the cart pony that reared nearly vertically on sensing the presence of "Jack the Ripper" -- are extremely sensitive to skymen and skycraft. Those sheep were acting in instinctive wisdom, in a vast attempt to survive. Probably some of them were captured, or bled, or killed and taken away by skymen.

In the next morning most of the animals were found, still cowering in terror, beneath hedges, and in crowded field corners. One writer said that "a thousand men" could not have terrorized those thousands of sheep in two hundred square miles into their stampede. But skycraft and skymen could have done so. It was only six days later, and only 40 miles east of the sheep panic, that the "Ripper" killed and mutilated the sexy, Irish-born Mary Kelly. In that last half of 1888, there were some indications, other than the sheep panic and the strange murders at London, of vast sky-island influence over Europe and Great Britain: On July 5th, one of the so-called "mirages of Sweden" was seen in the sky from Hudiksvall -- of a stormy sea, a ship on it, and a small boat departing from the ship. And on October 8th, during the period of the "Ripper's" crimes, at the Baltic town of Mørexull, Russia, people saw a city in the sky for about an hour. It, of course, was called a "mirage," and someone said that some of its buildings were similar to those

of St. Petersburg, over 200 miles away. I do not believe that a mirage can be projected two hundred miles. Many times, over many years, there have been reports of a "phantom city" in the sky over Alaska. L.B. French wrote in the New York Times of 20 October 1889 of such a spatial city in the sky over Alaska, seen from near Mt. Fairweather: "We could see plainly houses, well-defined streets and trees. Here and there rose tall spires over huge buildings, which appeared to be ancient mosques or cathedrals ... It did not look like a modern city -- more like an ancient European city." How could these witnesses in the western hemisphere have seen a mirage? The nearest city of this general type was many thousands of miles away.

(Republished by permission from Mystery of the Skymen, Clarksburg, WV, Saucerian Press, 1979, pp. 213-214. Commander Moore informs me that copies of this book are available to my readership at half their cover price. Cost is \$6.25, plus \$1.50 for postage and handling. Write in care of Alvin E. Moore, 2321 Greenway Drive, Alexandria, LA, 71301. I recommend its purchase.)

Viscera-Suckers and UFO's (by Dennis Stillings)

There have been some 10,000 cases of cattle mutilations. (1) Although UFO activity has been associated with these horrors, no one or no thing has been observed actually performing these remarkable operations. The hypothesis of mutilation as part of the rituals of some weird cult is untenable: no tracks are ever found, though many mutilations have occurred in open areas of very soft ground or even snow. The carcasses of the unfortunate animals are frequently drained of blood, and there are puncture wounds in the throat. Scavengers avoid the meat. Lips, ears, tongue, reproductive, and digestive organs are removed. In one case reported in Canada, an unborn calf had been removed from the mother and mutilated without the placental bag being broken. (2) In all cases, the incisions made are remarkable for their laser-like precision, evidence existing that the cuts are actually made intercellularly (3); that is, there is no cell damage around the cuts.

One of the least improbable of a host of improbable theories about the cattle mutilations is that of Tom Bearden. Bearden sees these phenomena as exteriorized psychokinetic effects arising from the collective unconscious due to cold war tensions. He believes that the nature of the mutilations is highly symbolic, reflecting the intention of the Soviet Union to invade the heartland of the United States. (4)

Stopping at the point of "exteriorized PK effects" (as against interiorized PK, where you mutilate yourself!), and leaving aside political considerations, we find, by investigating comparative material in folklore, that forces of mutilation have already been intuited and developed by other cultures.

George Andrews, in his book Extraterrestrials Among Us, draws attention to "the killing ones" of Scottish folklore who "drained cattle and humans of their blood." According to this bit of lore, in ancient Scotland the "killing ones" had not been allowed to dominate. However, with the advent of Christianity came the idea that nature had to be perfected and surpassed. As humans lost respect for nature and ceased to believe in the effectiveness of magic, it left them wide open to exploitation by these killing ones, who are responsible for the suicidal error of our creating a technology that actively attacks our biosphere. (5)

Andrews goes on to describe a particularly grotesque accident that involved a carload of Mexican workers on their way to an evening party. As they drove along, a heavy object crashed through the windshield, landing in the laps of the front-seat passengers.

It was the upper half of a human body, neatly severed at the waist, with no blood or dangling intestines. The "injuries" could not possibly have been caused by the collision of a human body, even with a speeding automobile. It was as if the body had been dropped from the sky. Later investigators discovered the lower half of the body near the scene of the accident. George Andrews presents this as a possible example of a human mutilation by whatever forces it is that also do the cattle mutilations. I believe it may be otherwise.

Shortly after reading George's manuscript, I stopped by Walter Uphoff's, on my way to Chicago. Walter showed me a rare copy of a thesis done at the University of the Philippines by Maximo D. Ramos, titled Creatures of Philippine Lower Mythology. (6) I discovered, in this work, an extensive discussion of a particularly disgusting creature called the Viscera-Sucker. This demon, which is of human form, flies forth at night, after detaching the lower half of its body, to suck out the entrails, body fluids, and fetuses of its victims. The Viscera-Sucker is also possessed of a thin tongue, of extreme fineness "like a thread of cotton," with which it extracts the organs and fluids.

Unfortunately, we know no additional details of the "flying torso" affair. However, we might hypothesize that the Mexican vehicle actually struck a flying Viscera-Sucker as it rose up from its detached lower self.

Let us go further. The cultural backgrounds of Mexicans and Filipinos have certain similarities. The most general, relevant one is that they are not as given over to technology as we are, and they are still in the habit of peopling nature with their demons, rather than the dark corners of their psyches, as is the wont of Western Man.

Western Man is, of course, tired and uncertain of his technology. According to Jung, "... the lore about Flying Saucers [is due to] our dimly felt but none the less intense need to reach a new physical as well as spiritual basis beyond our actual conscious world." (7)

Jung and others have pointed out the need of unconscious spiritual reality to attract our attention by appearing in the technological form represented by UFOs. Jacques Vallee, in his Passport to Magonia (8), shows that many reported activities of UFOs, Bigfoot, ect., are technologicistic reworkings of ancient folklore. These things are palatably disguised versions of vampires, goblins, elves, fairies, and the rest of the Little People (and big ones).

But a breakdown of this technical guise is in progress. With the ascent of "eco"-consciousness, and the influx into the United States of Third World peoples (an influx that coincides roughly with the period of the cattle mutilations), an increased exteriorization of our internal demons is occurring. In addition, the "spacecraft" manifestations are being biologized; that is, they are becoming more organic. UFOs are being sighted in conjunction with Bigfoot. In the Mexican Visera-Sucker incident, the technological aspect has been completely eliminated, due to the cultural base.

Now perhaps those "non-existent" demons, who have lived so comfortably among our soft nervous tissues these past 300 years or so, will once again lurk in groves and rocks, glowering at specimens of their lost human host, and setting their snares as in days of yore.

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1. Regular newsletters are being published dealing with these phenomena. Conventional explanations range in quality from the absurd to the highly imaginative. So imaginative, in fact, that Viscera-Suckers seem more likely! Tom Bearden's brief discussion is worth reading (in his Excalibur Briefing, p. 96), and George Andrews' soon-to-be published work Extraterrestrials Among Us contains enough information so that the reader can get as involved as he cares to.
2. George Andrews, op. cit.
3. Ibid.
4. Tom Bearden, op. cit.
5. George Andrews, op. cit.
6. University of the Philippines Press, 1971.
7. C.G. Jung, Letters: 1951-1961, Princeton, NJ, Princeton University Press, 1975, p. 593.
8. Passport to Magonia: From Folklore to Flying Saucers, Chicago, Henry Regnery, 1969.

Corrections

1. Page 2, line 30: read "astronomer" for "astronmer."
2. Page 3, line 33: read "anerobic" for "anerobi."
3. Page 4, line 16: read "service" for "servic."
4. Page 5, line 21: read "captives" for "captive."
5. Page 9, line 23: read "humans" for "human."
6. Page 11, line 11: read "Kelly" for "Kelley."

196 An invasion of the undead from a far planet was the theme of Frank Belknap Long's 'The Stellar Vampires' from *Science Fiction Stories*, July 1943. The artist is the now much admired Hannes Bok.



