C.O.M.E.N.T.A.R.I.V.M.

Ab luce noctiluca, Veni, Venias Tenebrae. Oh Agerona, Oh Mutae Tacitae.

In me the night never ends

The man who chooses to use this bullettin, must take full personal responsibility for both the decision to do so, and for any events resulting from its use.

will to be, rather than to survive. It is a matter of evoking in an instant of total concentration, the same will, forgotten by most in the millennia of civilian life, which allowed the human race to survive the Palaeolithic glaciations and the infinite accidents, wars, plagues, migrations and famines, which have accompanied the journey, up to the present day. This power of survival through the "impossible", the power of the imagination. It is the same god Mithras, saying: "the noble God thought the Unthinkable". Acito 'Cetayad Aryo Devá. For this first type, the normal order of a secuthe Providence, according to which, in the face metaphysical category, even ontological, in which all future "perfect" citizens will be leveled.

The boldnessess, the Arditism, regardless of The opposite human type, curious and sinful, is the people who practice it, has two roots. The that of those who act on the basis of what we first is related to the objective need to improve can call "moral fantasy", or "autonomy of conor resolve a tactical situation through an act science," which is obeyed on the basis of an of "pure madness". The second root is much ethical imperative, often breaking conventions, more difficult to identify, because it resides in ignoring the quiet life and denying the pseudo the depths of the human nature, where the logic of collective suggestions. This second hupowers of the imagination are combined to the man type is the one that intuitively thrives on courage and invention, in the sense of the Latin "inventio", that is, the "will to find", "to discover". His way of knowing and operating is the imagination and, as already mentioned, the imagination is to think "what has not been thought". And the courage, for which you live a life based on imagination, is to do what you imagine keeping faith with the purpose, witout repenting, making yourself irresistibly "attracted" by what this ability to see the result with the eyes of you want to do. This is the raw material of the spirit, even before starting the action, is which the daring, the Ardito, is made. In ancient Rome, when the priest "Feciale" had thrpower that the Vedic Aryans attributed to the own the bloody javelin in the field bought by a probable enemy, the gods called to witness and the auspices grasped, the war ceased to be a transgressive act: it entered the sphere of the lar state, is the negation of the miracle and of "sacer" and the accompanying destruction became a sacrificial modality (spolia epima). Why of, we are all "sinners" and future "repentants," so much sacredness? It is, of course, a concrete admitted to the forgiveness and contrition, a experience of the "threshold". Every man is aware of the fact that he, by killing, is abusing a power that does not belong to him.

The death and pain which a man inflict, have a reason to exist, when they can give existence and life to what transcends them, to the nation, to the civilization. | Pio Filippani Ronconi.

The count Umberto Amedeo Alberti of Catenaia, of the Florentine nobility, was a brave officer during the first war world. He transmitted a teaching reserved for traditional couples, that is to say indissoluble, a way of love and realization for two, but very dangerous because the couple must be "real". This Order was able to blend in, infiltrating the various magical, esoteric groups and Masonic lodges, so as to be unrecognizable in its true identity. This type of esotericists make sacrifices to absorb the energy necessary for the celebration of the bloody sacrifice of a couple during the act of love, just before coitus. The teaching left by Count Umberto Amedeo Alberti of Catenaia, (Erim) to whom Arthur Edward Waite was also an admirer of his teachings, all categorically based on bloody rituals, Thus they understood that the true human sacrifices including the removal of anatomical parts from the victims, fetishes that became the Host during a celebration similar to the Eucharistic celebration of the Catholic religion; or they were used to procure the best human fat, indis- the mysteries therefore constitupensable for making candles for

purpose of the parts, the fetishes, removed from the female victims. In recent times, in Perugia, a very famous doctor who never stopped his profession, was actually a Grand Master of the Hermetic order, and studied in depth the doctrines and rituals of Arthur Edward Waite and Alberti di Catenaia, until he was himself the author of the Manuals of Sexual Magic. People from the "bourgeoisie and aristocracy" turned to him, with predominantly sexual problems. The doctor, Professor Brunelli (whose jeronym is Nebo), at his office treated and arranged the subject with esoteric tools for an initiation within the rite and the maximum po- the Order of the "R.R. and the C. tential of energy is released by d'O I. and R", in order to move on to the practical therapy that would be carried out in the Temple, near Florence. [...] The ancients, soon realized that the germ entrusted to the earth perishes if placed in the light of time.

generations of nature occur in the occult, and they deduced that to know this occult nature it is necessary to discover its secrets starting from the external manifestation of things. The experimental similarity to investigate tes the basis of the science of black masses. This is often the natural secrets which is to be

whose fundamental law is 'ana-repeated for each of the Archons. the culmination of this blasphemagna sexualis is accomplished, an itinerary through the major ar- Arcana of the Erim tarot). cana of the tarot cards, imagined as "hieroglyphics" that metaphori- Thus seven hundred and thirty cally depict a sexual ritual made passages were added up (twice up of fellatio, irrumatio and sodomy, which can serve as a sure only then could the celebrant say reference to all those who want of himself: "I am the Christ". The to be zealous for Christ and his interesting thing about all this Mysteries and, as Christians ini-congeries of teachings is that the tiates, animated by the illumi- celebration of the evil Archon nation of faith and the courage of coincides with his transcendence. the apostolate. A similar path of abjection is found in the works of In this sense, Erim's work exthe French writer and essayist Georges Bataille.

The Gnostikoi Epiphanius spoke of sacrificed three hundred and sixty-five Archons, one for each darkness. The crossing of this day of the year. The ceremony included an interrupted coitus followed by a spermatic commu-

called with a single word bccult, nion, in a cyclical ritual that was logy! [...] Count Umberto Amedeo The paradox is that by doing so, Alberti di Catenaia, a worthy the Great Archon was celebrated, descendant of the family of Leon the murderous and ignorant De-Battista Alberti, patrician of miurge maker of this world, a Florence, was one of the purest purpose reflected in the invirepresentatives of that Italian tation formula that the man adaristocracy, spiritualist and war-dressed to the woman: "Have sexrior. The teaching that Erim's de- ual intercourse with me, so that I liberately cryptic and baroque can lead you to the Archon! Thus language seems to want to con- began a sexual journey, similar vey is that the female body is a to that proposed by Erim, which body of profanation. Sodomy is had to bring the soul of the telete first upwards and then downmous work through which the ars wards, retracing the entire scale of the Archons downwards (the

three hundred and sixty-five) and

plains the continuous, obsessive, referring to diabolical or "kakodemonic" works, a reflection of a hypogean religiosity that has its founding trait in the cult of dark area is accomplished through a "ground operation" (the alchemical nigredo), going backwa-

rds what had happened at the beginning: "The Differentiation decomposition of Light, (Operatalgia for the original element, sophers (even if it can be called a chimera to deduce it from the few surviving fragments).

In the passage of Erim it is the Light, the "Fire" of Heraclitus that represents the initial element, according to a fluid model of the cosmos in which the soul is placed in a rhythm of perennial zed by the emergence of the ulexchange between the elements, which in turn represent mutations of fire in a sort of "Magic of fire, which centuries later will put on the mouth of an apocryphal Hermes, that is, Trismegistus, the famous verses on "that the "horizontal," worldly diffusion which is above and which is iden- of energies, gathered in the intical to that which is below." The stant of a luminous "verticality." myste thus passes from one stage of existence to another through [...] The text "The Celestial Achie-"tests" and purifying mutations vement" better explains what of its physiological secretions, in ancient avataric magic is: "all the a sexual scenario with strong initiation and magical work (of evocative contents. There are Baroque texts such as "De nefando lamiarum cum diabolo coitu, by Johann Heinrich Pott, which se- of flesh fixing it to the mummy

em to recall precisely these atmospheres celebrated by Erim. of Light, and the differentiation The nerve center is the search for of force, are equivalent to the a substitute sacrificial material to offer to the great Archon, the tion Ground), in fact they gene- "Lord of this world": it is the rated the earth in embryo." Nos- principle of vulgar Satanism, here covered with mythographic considered to be the source of and philosophical ruminations. everything, seems to be an obses- What is sought is the couple to sion shared by pre-Socratic philo- dedicate to darkness, as a welcome offering to the underworld powers. An iridescent and phantasmatic universe that ancient (pagan) religion had already confined to the realm of the nonbeing. The practice taught by Alberti would try, with this stratagem, to "kidnap" transcendence: the couple would be violently seitimate reality, without however it being possible to materialize this phenomenon permanently.

> The chasm would then open to the canvases of the dispersion, in

> Egypt) was reduced to benefiting from the top of the pyramid, Pontiff or King, of the Emancipation

In this vision, Christianity becosiological functions disappear. It can be animated, like a body by of Consciousness is a volitional act based on ancient magical ferentiated energy, the individual violent death, are the most con-count of Catenaia. fused, they find it hard to detach themselves from life: they are full of anger, and will to live again, they want to continue living, they delude themselves. And these souls remain in the kama loka all the period of life that had been established for them (Kama loka in Sanskrit means: the place, loka, of desire, kama. It could be compared to the Purgatory of Christians), let me explain: if a person he dies before the age of forty, and has not completed his Karma, which was seventy, remains in the kama loka all the

under the hyperphysical form of years left to complete his karma. a permanent vampire, to the de- Then another thirty years. What triment of the base of the pyra- if these black magicians, of mid constituted by the pariahs." whom certain occult texts just mention, kept these cursed souls mes an esoteric code of ancient prisoner in the kama loka, binmagical traditions dating back to ding all these souls to them, as in the priests of Egypt. There is in a magnetic chain, offering them the body of matter a 'vital ele- what they crave most? Or the dement, which decays when the phy-sires and dreams that these souls were unable to fulfill in life? But to do this, Black Magicians must blood, by Subtle Energy, and the- have souls who have not finished refore in its vampiric form the their life karma, and who are energy is given by the vulgar, by still morbidly attached to life giother 'bodies', souls. The survival ven their violent death, suicide or murder. These souls become damned, victims forever of their exknowledge. The universe is undifecutioners, to the point of being devoured, engulfed by these monmakes it Conscious. The souls of sters. | Paolo M. Virio, M. Fersuicides, or those who have died a rante, Umberto Amedeo Alberti

MACABRE RITES.

Macabre (Italy) was formed in 1986, starting as Necrophagy, by two founder members: S. (early as bassist; later bass, voice and lyrics) and P. (on drums). During 1987 they change the name of the band in Macabre. In the first year, various guitarists and sin-gers have followed one another over time, due their inadequacy to the occultistic dimension of the band.

rehearsals of the group were held area, as soon as you enter, on the in a garage of a founder member. right, hidden from a first glance, Soon the noise and screams and therefore, guaranteeing even alarmed the neighbors who pressed for everything to stop and sed to make that project possible, return to the usual afternoon the electricity connection was cretranquility, which the suburbs of a ated. A dark carpet was spread, provincial village demand.

Thanks to a series of vicissitudes like a window into the abyss. at the end of the year, they obtained permission to use a house Soon the paint ran out, only manot too far away, stories of rela- naging to stain the ceiling where tives who do not speak to each the natural mortar emerged. other, therefore abandoned for years. Work began to clear the A structural projection of conpassages and bring the instru- crete, ran along the perimeter of ments. Right next to it, there the room, creating a continuous were open fields, harbingers of sitting, where friends, friends of stories and legends hidden in the friends and onlookers, alternated stratifications of those lands. Medieval coins, Etruscan fragments, and some bones.

Then, following the works that were taking place in the building, it was not possible to access it for room. Mixer and a special selfa while. At the end of the con-made speaker were collocated solidation, the access to an un- under a wooden case, inside whiderground floor was freed. It was ch there were plates of lead and conquered by freeing it from bo-foam to attenuate the resonance. ulders and debris. A fairly solid It created a natural, uncontrollastaircase was created, which ma- ble but dense reverb. de it possible to easily reach that underground place, and defini- Two large and thick inverted wotively place down the cumber- oden crosses, posed at the corsome instrumentation. A trap do-

[...] During the 1986, the first The natural access was in an greater privacy. A few weeks pasfastened with bostik, a synthetic and cheap mantle, soon blackened Walls painted in black enamel.

> during the days of rehearsals. A gaunt, dark, damp womb. In contact with the earth all around. Visited by spiders and mice. The voice amplification system was the altar, at the far end of the

ners, made it possible to involunor was created on the upper floor. tarily break the bounce of the

censer, were part of the relics comes from the centuries old cemetery of the mads, as necessary setting, to explore an introspective imagery of macabre horror during the rehearsals. On some sound became more real, it was palpable, making every note, every vibration, physical.

Perhaps the humidity helped to slow down the rumble, perhaps the wind that passed in tortuous turns from the grates to breath in important italian magazines abothe basement, made the atmosph- ut Heavy Metal in that years. «I ere even more arcane. From an am writing to your column, beopening in the back of the room, cause I have to vent for the many by bending over on all fours, it complaints also reported in your was possible to move and see a magazine, regarding the attitude small part of those dungeons th- of many metal bands, I am at surrounded the room, still left talking about Bathory, Venom, unsafe and unexplored. There so-Slayer, Possessed, Sodom, Hellmeone had placed the metal and hammer, Celtic Frost, Bulldozer, marble icon depicting a Madon- Morbid Angel, Sarcofago, Sepulna. That corner had become the tura, Infernal Majesty, etc. They urinal.

that combined distortion with that they can live better days,

sounds in the room, attenuated iconoclasm, inner alchemy with the reflections and reverbs of the instrumentation, music with neamplifiers and the drums, toge-cromancy. It also happened that ther with the numerous cushions, Mortuary Drape stopped by to that slowly populated those seats, visit that home crypt, in a votive lights, urns, marbles and provincial town, on the outskirts. For the group it was as if Lucifer had materialized to consecrate that work. At that time, also began a correspondence of admiration and enthusiasm with the Sagatrakavashen, with the cowet and windy autumn days, the founder of Death SS of the early years, Paul Chain (and his esoteric activity in the "violet magic"), and years later with their fan clubs.

[...] Extracted from a letter wrote from Macabre to one of the most are despised because their songs have satanic references or prai-[...] In those years the first ex-ses, as it isn't a crime to believe changes of cassettes began, the in certain things, as surely it is first letters of admiration and not a crime to sacrifice young support among the few groups souls in the name of Satan, so

control and dominion of the Holy otherwise we will let you drown Roman Catholic Church, prohi- in mud. Satan bless you all!». biting all that our body needs. As a practitioner I can assure you that evil does not exist, but typewritten press releases to the evil is you, that you do nothing but destroy humanity, following your own false and indifferent beliefs, held up by strings like puppets for the eternity. Starting with the interviewers, who slate this kind of bands, teasing them, mocking them like mad dogs in hysterical panic, you have been warned, change your attitude! Many groups that use these themes in their compositions experience this in everyday life until they pour into music. These artists are pushed aside, behind a tro), Necrolust, Blasphemer (Soveil of silence. There are many Italian bands that are not considered, with one or two exceptions, but who does it tell us what happens to the demo tapes and the efforts of groups like Macabre, Mortuary Drape, Sagatrakavashen, Massacrator, Morbid Doom, etc.? They are mistaken for mad people, hoping that lefting them to their occult and ne- become one of the group's places cromantic arts, in the darkest of inspiration, an old graveyard places of our Italy, the audience abandoned for centuries, which can forget them. This kind of housed the remains of the service also comes from your patients of the nearby asylum. magazine who snub this music. I Stems of gaunt concrete crosses, have made my complaints. Who without names, burnished with wants to understand, can under-rust. Stones encrusted with

than those lived here, under the stand and join us on our side,

... Those were the days of rare Italian fanzines interested in such a particular scene, of cassette covers made by making copies of photocopies, using dry transfer lettering, clippings, cheap cassettes and portable hi-fi stereos, as a recording studio.

[...] With this kind of equipment, Macabre have realised two demotapes during 1987: "Macabre Rites" and, later, "Necronomicon". The songs composed in these years was titled: Daemonicus (indom cover), The eclipse of total necrophagia, 13 Candles (never recorded), Burial, Necronomicon, Ex-mortis (never recorded), ...13 Candles (outro), Voices from the past (outro). Today the whole recordings are completely lost.

[...] 434163, 10.8754. At that time the cemetery of the mads had

underground.

[...] It must have been autumn when, working on the song "13 Candles, it was clear that, this idea, start to open a fissure in our dimension as a band. The dles": song, did not have a specific duration, was divided into three parts, the central part was a real black mass. The lyrics marked the score. The slow, heavy beginning pushed blasphemies and spells. Then, slowing down to a murmur of drums and cymbals, the rite began, in which the bassist singer directed the office, and the other members took turns alternating between their instrument and the altar, until one of the musicians, coming out of the background noise that accompanied the rite, between the whistles of the microphones and amplifiers turned on, resuming playing the initial riff, recalling all the others who conclusion of the piece. Perhaps two rehearsals were made of the instrumental part. It worked. The rite of the central part, an

lichen. Consumed marbles. Black- evocation and its transubstanened with ocher earth. They form tiation, had been constructed by a corridor to the ossuary. The putting together, in a peculiar catacomb. Once the chapel is urban syncretism, grandmothers' opened, and just inside, on the tales of rural magic, the evil eye right, a trap door returns, which and fascination's secrets, magnestill leads down there, in the tism, magical bonds and spells of separation, books on hermeticism, spagyric alchemy and ceremonial magic. It had to be just as effective, it had to be experienced. These are few fragment remains of the lyrics of "13 Can-

> «Venite Lucifer! I call you to scrying the deeps of alpha et omega. Great Daemon of the body of glory, I call you to possess this Aves. We summon thy breath, which change the circle of principium in finis. To show the path of conjunction in separation. Come, Lucifer».

... In those hectic days, everything was about to change. But for a couple of weeks everything was pending. Three robes were prepared without symbols, without ornaments; they was conceived to increase the "suspension of the disbelief", to psychically channelling into this abstract resumed their parts, up to the action, that had long been planned.

> ... It was November perhaps, the group joined together with some

of the closest friends. They got down. Below. Down there. There was no music that evening in the build up that wasn't there before, underground room, a period of someone broke the silent rhythm effort and research, of passion of those gestures in the shadows. and will, was sancited. The black walls and the stained ceiling, From the back of the room, I silently, absorbed the thoughts. don't remember who, began to Everyone knew what it was im- move, throwing himself against portant not to do, and so the the cage, kicking it, cursing at office started. A white dove, in a that "Aves" who had just opened cage, was brought in the after- the dimension reached with such noon. Dishes in antique silver, ox- an enormous effort of perseveidized brass bowls, cemetery can-rance and will. That door was dles dangling alight, almost no signs to engage the sight, except those of the hands, together with the footsteps, the incense, the room, the cage went up the stairs black carpet, the presence of that kicked up, ended up on the street, earth above the heads and all around, that dense air, that interrupted, the group broke up, breath of wind that kept time in suspense, down there.

Already during the summoning was in the middle of the room, in ing about it anymore. the upper right corner, behind a sort of corner column in the room. The first part was tacitly concluded.

[...] The [omississ] was [omississ] obtained from a goat's leg. The

cup had made its rounds, from hand to hand. A tension began to

open. The office was interrupted by the screams and the violence that suddenly overflowed into the everyone went out, the chain was between quarrels and personal crises; on the way back, turned on the lights, everything had ended up on the ground, everything, office, the electrical voltage of everything down there, was brothe system made the intensity of ken. The days that followed pasthe red spotlight wobble, which sed away, upset, but without talk-

[...] Since the end of the 1980s, around that time, even that small suburb began to have an occult shadow hovering in the background. It was the time when you with a [omississ], made by a walked through the cool winter serpentine blade, and the handle pine forest you could see beyond the thick of the bush, rows of transubstantiation began. The cemetery lights to delimit a long

surfaced all too often on the banks of the city river and then dozenocturnal processions in aban- band activities to stop. doned brick factories along the river. Vandalism at the municipal [...] Macabre have a definitive cemetery. Remains of voudoun rituals at the gates of the sepulchral chapels.

[...] The village priest had long been informed of the existence and musical activity of that group of boys, some of the girls who frequented the members of tholic Scouting organisation, which linked the activities run by the local church with the interests of some of those boys and above all of those girls. Thus began a whole series of gossip, rumors and to spread, in the meeting places of the group some friends and companions began to lack, beca-

path that seems lost itself in the use the family had started to darkness of the night. Plastic ba-control them, organizing patrols, gs containing dead cat kittens mobilizing the police forces, and in this way the messages from the priest to the community about ns of bags full of lemons pierced the group began to have more with rusty nails or glittering and more weight. Slowly, the pins. They weren't jokes, they we- musical and artistic efforts of re too many. Perhaps some revi- the band will be compromised ved village witch, inhabitant of due to the intensification of the the hills around the town, per-chronicles spread by the newshaps some superstitious fool. papers al local television, so both Then the facts began to be even internal members of the group more disturbing. As the finds and the profane community of continued, there was talk of the country, will press to push the

split-up in the beginning of 1988.

[...] After various line-up changes, during the same year, was founded "Sacramental Ceremony" as one man band, by the former bassist and singer. In summer 1988 Sacramental Ceremony find new line-up with the return of Macabre were part of the Ca- the Macabre's drummer: in these days they recorded a sonic ritual in VHS format (nowday its missed a part of the recordings) including a revisited and transfigurated version of the unrealised song by Macabre, originally invented tales. As in the "chinese" titled "13 Candles", here credited whispers game, the rumors began as "13", which was originally the ritualistic long-piece, conceived by the bassist-singer the year before, never recorded in the

original form, performed only in the unique legendary rehearsal, that, due some small-town scandals and rumors out of control, around the band activities, have und, Sacramental Ceremony.

...] Also Sacramental Ceremony split-up in early 1989.

...] In the next year, after the split-up of Sacramental Ceremony, the rehearsal room was definitively abandoned. Full of occult memorabilia, everything was early destroyed or made to disappear, due the insistents rumors substances of the Macabre's chamand problems which have followed ber of reflection. the band in those days. A lot of audio cassettes was forgotten for [...] After many years from the a while in this sort of crypt. facts narrates, the plot of the his-After the split-up, the owner of tory of Macabre's band, begins to the house, where was sited our define itself beyond memories hypogeic room, have rebuild the and lived experiences. house and used the underground spaces as cellars.

[...] October 21st, 1990. More then something had managed to survive at that insidious suspicious around the band activities, and their related tryals of make desist them. Around that time, the group had tried to organize a concert in a nearby town. Maca-

bre dreamed about to have opened for Mortuary Drape, with a short live set, but the final recent breakup of the band das not allowed to do anything other, than then led them to the separation. leave behind any opportunity of The songs composed under this that kind, and use this occasion mark in this very short period of to strengthen the support for the time was titled: 13, Burial Gro- legendary occult metal band, leaving the last relics, of that controverse time, in their skillfull hands, aware, perhaps, of having, dared too much. Fortunately for those who attended that legendary concert of the time, the band used those, as ritual scenography during that show. Venerabled fetishes, hundreds years old, had been for that sonic time, the most emblematic alchemical

At that time, start to emerge the suspicious which someone else were try to depistate on the band, their responsability, related to police's investigations files on vandalism, effractions, ritual abuses, and homicides; but the development of the following events, will bringing out what really happened in all of those years.

- [...] Around 2005, a ruined old bers, doctors, advocates, profes-
- sette tape.
- ... That guy was a son of a victim of a pseudo-satanic sect.
- [...] During the years 1994, 1995, also the grandfather of one of the founder member of Macabre was tim of sadistic ritual abuses, from the sect called "Patar Tuan".
- trials, both there, as offended parties.
- tively near to the area of the ba- closest collaborators. nd members, but its strange name seems to annoverate a descents from east indo-asiatique beliefs. A lodge of mid-class mem-doned silo of the former factory
- cassette tape, with three tracks sionists, minors and children acfrom the Macabre era was find companied by parents; the same and provided by the personal story made by who want to specollection of an early era devotee. ak with the devil, hiding behind their power in the society. The [...] The guy was a friend of some leaders insted was inexplicably people who frequent the band. He sub-ordinary citizens, deranged had received (who knows how, minds, without any particular mayebe as a tape to record new charisma or social status. For things to exchange), and collect, this reason it was immediately the only survived Macabre's cas-assumed the presence of a higher level capable of directing the activities that emerged in charge of this sect, and capable of controlling and managing and directing the capital stolen from the victims who were entertained by binding encounters, between sexual magic and necromancy. The circumvent, kidnapped and vic- sect was specialized in extortion against elderly widows who wished to be reunited with deceased husbands and avoid disease. [...] The casual encounter with Armed with skulls, chains, bones, that guy, after so many years, stolen, in the same period of tiwas in the local tribunal, during me, from that same cemetery of the last phases of the criminal the mads. They was early charged of extortion, violation of the tombs with the removal of corpse remains, fraud, circumvention of [...] I Fratelli di Patar Tuan (the the incapable, and these were Patar Tuan Brotherhood), was a only the first charges formulated sect with its basis in a city rela-against the leader and his two
 - [...] Wendsday. June 2th, 1995, the militaries broke into an aban-

bones, chains and a tombstone.

The holy man was arrested: in inverted five-pointed star; on the the search the police found a vertexes of which five names wecheck for 200 million paid by a re written. The members of the the accusation, had asked for the years old, most of them females intervention of the Satanist to and all quite well-known in the is that the locals had never no-doctor and a father of a family ticed anything, at least so they who carried his minor daughter. said: from time to time, in the late hours of the night, a few cars passed on their way to the abandoned factory, but no one paid nity and the holy man translated. attention to this movement. The The symbol of the community headquarters of the "followers of was represented by a large blue the Devil" was located in a kind of turret above an abbandone officine, in the most isolated pointed star. At the center of the point of the area near the river. It star stands the inscription Patar was a room five meters by five Tuan which, according to what meters large, it had no windows the followers said, would mean and was accessed by an internal "father and son". For the holy wooden staircase, all rough and man, the symbol contains very creaking, with the nineteen steps specific meanings: the moon that made it up rotten and symbolizes light, knowledge; the crumbling. Inside the room hung cloud, on the other hand, repre-

of the town, following some in- black drapes with writings that human, unspeakable, demonic ri-summarized the maxims of the tual screams. Inside they found sect such as: "Whoever fails to the holy man, forty-seven years follow the rules will pay with old, lying on a double bed sur- blood. Human skulls and bones, rounded by a dozen people, men chains, padlocks, rings, ropes, deand women. They were sitting on consecrated hosts, were scattered the floor of a room festooned around the room. Then a tombwith black drapes, skulls, human stone, a broom, a bed, a sheet and a bottle containing blood. In the middle of the room was an psychologist who, according to sect, ranged in age from 17 to 50 heal the elderly mother and had area: professionals, entreprenebeen forced to pay the figure fol-urs, traders and two doctors well lowing threats. The strange thing known in the area, such as a

> [...] Patar Tuan was the demon; the demon spoke to the commumoon topped by a gray cloud with a triangle and an inverted five

through two blue lights, which can only be glimpsed in the dark.

This is why our prayers are held in the dim light. Only in the darkness we can see the light». white sheet stained with blood The connection between the two had been placed. Nothing more, tombstone reported information the stolen bones were buried regarding an elderly patient in again in the cemetery. the old psychiatric hospital, the same tombstone that the agents of the police station, found a year earlier, in 1994, inside the mortuary chapel adjacent to the small cemetery of the so-called ever being found again. The chil-"cemetery of the mads". It was a fundamental discovery, the two stone inside the brick factory countries breathed a sigh of relief suggested that the sect initially in seeing many sacrilegious the-operated in the other city, precifts in churches, desecrations and sely in that abandoned chapel. symbolic writings of dubious tas- The coven acted undisturbed unte, completed in a logical design til the discovery made by the hatched by the sect. Better late Police Commissioner, which forthan never. The Bishop, Monsi- ced the followers to move to the gnor V. [omississ] also spoke abo- new country, perhaps considered ut it during the solemn celebra- calmer to act undisturbed. Imtion of Pentecost. Also because at the time they did not come to came six years later from the

sents human ignorance; the star the head of anything, except to represents life that can tear consider the story as an esoteric through the clouded veil of the practice. During that first inscloud. The blue and light blue co-pection, local agents found the lors also have a meaning: «When tombstone, a broom, human bothe Master reveals himself he nes and strange "equipment"; the does so through his voice, but mortuary chapel was in a state then indicates the way to follow of disrepair with a glass door forcibly tampered with, obscured with a few sheets of black painted plywood. Beside the tombstone, on an old litter for the coffins, a large table covered with a localities, was later clarified thr- neither names nor guilty; having ough the cemetery plaque found nothing else to do, after long inby the militaries in the room. The vestigations, the gravestone and

> On the second inspection, however, both the tombstone and the bones were no longer there; stolen again they disappeared without ling discovery of that same tombportant information on the case

and was often being treated.

[...] September 11th, 1995. A corpse in the woods. The lifeless they were literally detained, dehywoman, who disappeared from alone without anyone inside the home 5 months ago, a testament, structure for days. This facts will black masses, a dense forest that be only a small part of the truths hides everything. M. [omississ], is that will emerge during the an housewife who disappeared trials. from home on March 3th, 1993. Her body was found in the [om- [...] This is how, this first, ruined ississ scrub by a mushroom hun- and incomplete "Macabre Rites" ter. The meager remains have be-demo tape, was returned to the en identified with difficulty. How-light. ever, there are some disturbing details. The victim was the sister [...] Around 2009, the original in law of the holy man, consi- Macabre's composition "13 Candered the head of the Patar Tuan dles, like an eggregora, continue sect, whose followers were surpri- its metempsychosis, transmigrased by the police a few months ting into a new corpse through ago, while they were celebrating a the avataric magic and sound black mass. According to a reliable source, the victim, would have left a considerable sum of money to her sister, the wife of the holy man.

[...] Only at the end of the investigations, was possible to define Drapel. more markedly, the contours that delineated these vicissitudes: the leaders of the sect was able to Sub rosa dicta velata est.

affair, when the first sentence escape to the attention of the with an abbreviated rite for the police, for too many years, holy man arrived. It turned out thanks also to the social coverage that his victims were lured right that was guaranteed by more into the hospital environment, than someone, which allowed where the holy man had worked them to expand their cover-up, by creating also a nursing home for elderly and disabled, in the suburbs of the small town, where body of a forty-seven year old drated and undernourished, left

mumification process, becoming "Grimoire XIII" by the Acousmatic Black Metal ensemble Tele.s.therion, a piece for enharmonic electric bass, shortwave radio receivers and voice, with Wildness Perversion [Mortuary

Postscript.

Extract from the secret archives of a local reporter:

2017. It has been a long time since the facts narrated, now we can take for granted that certain devil worshipers, intent on slaughtering goats convinced that they are pleasing the Dark Lord, do not exist. No?

[...] G. [omississ] welcomes me to 1986 - Necrophagy her candy shop, an island of color in the gray of the suburbs, at half past nine. She has a thin body, her uncovered arms tremble from time to time due to muscle spasms, but except for these details she has a calm and attentive gaze, veiled with a certain irony binded booklet. that comes out from behind her oblique smile. «Of course they exist. There was a group here in the area, even though it has now moved. If you take a walk on the hills nearby [omississ], on certain days, you will find the remains of their rites. Pentacles, dead animals, blood and so on. It's not the stuff I've ever cared about, I've met a few, but when they started talking about dead children, I cut the bridges. The Satanists, in this area, are like this: people who do not have scruples.». Walking around the campo santo, I find ourselves in front of a dilapidated house, invisible in the middle of "Sacramental Ceremony"

the vegetation. «Here, for example, this is the Black House. Place of unspeakable stuff, if you believe rumors. A 666 can still be seen there».

Timeline.

1987 - Macabre: "Macabre Rites" - C46, Xerogra-phyc 6 pages folded booklet,

1987/88 - Macabre: "Necronomicon" - C46, Xerographyc 12 pages

The songs composed in these years was:

- Daemonicus (intro)
- Necrolust
- Blasphemer (Sodom cover)
- The eclipse of total necrophagia
 - 13 Candles (never recorded)
 - Burial
 - Necronomicon
- Ex-mortis (instrumental never recorded)
 - ...13 Candles (outro)
 - Voices from the past (outro)

1988 - Conspiracy early they change their name in cassette.

The songs composed in this brun writes in his volume Univerperiod was:

- 13
- Burial ground
- Sacramental Ceremony

URU BURIAL

What ceremonies the worship of the Syrian divinity Belfagor (Bel-Phegor, Baal-Phegor or Baal-Peor) required to the visitors of his temple, will probably never be known. Origenes Adamantius writes that his name means filth, filthy filth. Salomon Ben Jarchi writes that offerings of excrement are given to him after having first offered them in front of his mouth. Already the ancient Pelusians, as in all of Egypt, venerated the flute, a fart deity, to which they paid a cult under the guise of a swollen belly.

In the Parsi tradition we find this cult explained also in the form of oblations: "the rule is that when a man or a woman holds a prayer within himself and a wind comes out of the anus or the mouth, it is the same thing." In Ceylon, since the island converted to Buddhism, the ancient traditions of Shivaism have turned into demons

(S. + C.), realising a live video and their worship into witchcraft, recording on a E60 VHS tape forbidden and secretly practiced only by initiates. Conrad Maltesal Geography, that the excrements expelled by the Grand Lama of Tibet are collected with sacred solicitude, to be then hung around the neck and used as holy relics. Frammann and Paullini tell how in West Africa human excrement had a particular importance as tools of power: in the food of the people who wanted to bewitch themselves, a mixture of human excrement, menstrual fluid and sperm, urine, blood, hair, nails, powders made from bones and skulls of the dead, and also the moss that grew on them.

> Human excrement and urine, burned with coal, were a powerful tool of magic. Australians also believe that their magicians are capable of numerous prodigies, ligaments and even violent separations, by burning what they call nabak, which can be translated into organic waste. Schuring confirms that in the rural West, the practice of burning human excrement continued in sympathetic magical practices. Those who practice magic expressly forbid anyone who is urinating to uncover the body in the direction of the sun or the moon, or even to spray their own shadow with

ferment and decompose, proceeding by sympathetic link to the of old burnt slippers came out. deterioration of the person.

There is a recording of the confession given to Boreaux by a young French witch, in which a and licentious actions and all the black mass is described in which follies inspired by the wildest imthe devil appeared in the form of agination. No more shame, no moa black deer with a candle bet- re modesty, no dam could stop the ween its horns. The holy water spread of madness and passions. was thus supplied by the deer, while urinating in a hole on the In the midst of the most blasground, the officiating witch spri- phemous noise, the blasphemies nkled the group, using a black and the most dissolute actions, sprinkler, burned with the dung some are seen undressing comfire of the coven.

Greek and Roman doctrines, that participants, climbing on carts lothrough the vapors of fresh blood aded with sewage, dung and garthe souls of the dead and the bage, amused themselves by throspirits of nature can acquire vi- wing all, like rain, on the tumsible form for a moment, if evo- ultuous orgy. I John Gregory Boked with magical ceremonials. urke.

their urine, or the shadow of During the celebration of the another being or any object. To sung mass, he describes Jacques cause the death of an enemy Antoine Dulaure in one of his person by means of a witchcraft, histoire, which was attended by all the magician obtains a certain the clergymen with their faces amount of hair, excrement and smeared with filthy black, or excrement, taking them with him covered with an ugly mask, some in a container specifically reser-danced in the middle of the choir, ved for items to be used in ma-singing obscene songs, the others gical practices. The excrements approached the altar and ate are subjected to a particular trea- intestines filled with excrement tment, during which they are bur- and black pudding, played cards ned on a drone until destruction, or dice, in the presence of the cewhile the excrements are left to lebrating priest, who was incensed with a censer from which the smoke

> After the mass, the priests ran and danced in the church inciting men and women to all the wicked

pletely, and others devoting themselves to acts of the most sha-Paracelsus taught, on the basis of meful libertinage, while some [...] In all the double murders (couples of young lovers, in the height of their effusions, secluded in their cars, in isolated spaces, deep in the countryside frequented by voyeurs, during the nights with total lack of moonlight), the killer (or killers) acted in the absence of the moon, not because it was precisely on the new moon phase, but because the moon was always hidden under the horizon and therefore its light was absent from visual perception.

In the secret ritual of the O.T.O., called De arte magica, reference is made to a "death in orgasm", called mors justi. Specific images are evoked and "fixed" which instantly become alive.

Havelock Ellis reminds us that: Only fourteen of the seventeen organic secretions known to Tantrics are recognized by Western science. The secretions are, in turn, related to the days and nights of the dark and bright fortnights that make up a lunar cycle.

The science concerning these areas is extremely complex and is communicated during initiation under the veil of secrecy. "Franz Hartmann wrote that the bodies

of violently dead, killed people have great occult powers. "They contain no life, but balm of life." Theophrastus Paracelsus also explains that the corpse of a person who died suddenly and violently, can be used by an expert occultist for the most diverse purposes.

One of the main rites of the cult of Isis, foresees the presence of the Master (therefore the Magician), a Priest equipped with lightning (today the gun), an adept equipped with a knife, another equipped with a magic sword (the pointed weapon), one or more passive assistants (which we could define poles). A sacrificial body must be killed in order to heal the person for whom the propitiatory rite was requested from the sorcerer (the symbolism of the lightning that sets fire to the tower causing its liberating collapse is taken again by to the 16th Arcanum of the Egyptian Tarot; see also Santa Barbara). The knife: the stabs are used to disperse any accumu-lation of unconscious energy of the sacrificial victims in the air. The sword (or any pointed weapon), serves to pierce the bodies of sacrificial victims to kill or coerce their ghosts, before they come out of the corpse and can become adverse forces.

had hypothesized the experts of psychic distortions who had in- ons, his signature. vented the lonely maniac with a double life.

Instead, it is "curative fecitism" he could turn himself in, and of an Egyptian nature. The variant of geometric signs. The pre-son, as a punishment, or turn sence of small circles (or other closed geometric signs: squares, rhombuses, triangles) on the body of the victims indicates a punitive or vengeful "invoice", black ing, he must to survive, but the magic. It means transferring the reasons for his actions must be ghosts of one's client (the night-renewed, and he must explain mare of an illness, of an incest, them to us. After all, he it is not the pain of infidelity, the pain of the only one who can explain to a deformed child or the fear of us what is happened, but we can giving birth to another similar also help him, to understand. one) into the dead bodies, imprisoning them inside a "magic circle", together with the ghosts and blood of the sacrificial victims, so that they are translated by the client to the corpse of the sacrificial body.

[...] Follow the logical-psychiatric reconstruction of Professor Abraham, the "monster" has been equated, if I may say so, to an ar-

The fetishistic removal of pubis tist, in a worse sense, in the deteand breasts, established for the riorated sense of the word, but above that we are in the field of we can see him just as an artist, an anomalous "curative count- and to this artist, Professor Abrerfacture" (an Egyptian exorci- aham asks to him to put, under sm), it is evident that the annex his own "painting", under that pacannot be of an adorative, vin- inting which he has been able to dictive or oedipal type, as they build in nineteen years, with his own hands, with his own weap-

> [...] Coming out into the open, his work would acquires meaning, so spend the rest of his life in prihimself in, to reveal the spring of his personality, and write his memories. This man is now in a tight spot, psychologically speak-

CHATHAGOCIC OPERATIONS

One of the things that distinguish Christianity from Christian Esotericism is the belief in Metempsychosis. This idea is justified in the survival of the thought of the ancient philosophers (often initiated into the mystery cults) and in