

***INVESTIGATING
THE VOODOO
RELIGION AND
VOODOO-INSPIRED
CRIMINAL CULTS***

A True-Crime Exposé

**An e-book by
Dr. Harrell Rhome**

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A FOREWORD.

Early in 2010, Haiti, especially the Port au Prince area, was struck with a devastating earthquake with bad aftershocks. Tens of thousands died. Christian televangelist and pundit Pat Robertson quickly opined something to the effect that when Haitians violently overthrew the French slaveowners, they did so because they sold their national soul to Satan. Oddly, neither the Voodoo religion nor its pantheon of Orishas and Loas, some of which are quite evil in appearance, were mentioned. Please understand. I am not proposing this explanation, but the question naturally arises and poses itself. If my articles – all of which were written well before the Haitian earthquake– contribute to the debate, then so be it. That having being said, I send light and love and healing to the Haitian people. What is more, this e-book is not intended as an attack on anyone's spirituality. Essentially, all belief systems have positive and negative aspects and everything in between. Nevertheless, much of what is generically called Voodoo seems to stand out as an inspiration to more than a few evildoers, criminal sects and gangs. I begin with a fair and balanced exploration of a group of ancient pagan faiths arising in West Africa. But as you will see, I soon found myself moving way beyond all of that! Read on and see where I ended up.

As some of you surely know, a search for truth can sometimes be a most elusive and confounding path, and may put you on a route never anticipated, making for a bizarre and curious journey. No matter how many maps consulted, you never know exactly what you will find. Sometimes when we arrive at truth it is like coming home to something resplendent and majestic. But truth is found at other junctures along the road. It should not surprise us, yet it does, that truth can spring forth in dark, often ultra-violent and hideous manifestations, from which we sicken and gag in primal horror – as well as ogle in morbid fascination. Yes, as a Palestinian prophet once said, sometimes the truth will make you free, but often as not, the reality of it may gnaw at you like a perpetually undigested bit of something you really wish you hadn't eaten!

WARNING!

This material contains descriptions of actual criminal acts which may be shocking, frightening and disconcerting to some readers. Hence this thoroughly explicit and frankly graphic true-crime feature, is not intended for children, the emotionally disturbed, the easily offended or the faint of heart.

But, if you seek truth by exploring and analyzing new ideas and concepts, even considering possibilities seen as outre' or bizarre by others, then please read on. But whatever the case, you have been warned. Proceed at your own discretion.

ANALYZING AND EXPLORING THE VOODOO RELIGION

This essay deals with the native African animist religions that came to the Americas with the slave trade. While they are often grouped under the well-known epithet, Voodoo, they had many names as they spread about the European New World colonies. I'll call these kindred faiths The Religion, also the title of Nicholas Conde's 1982 novel. It was the inspiration for the 1987 John Schlesinger film, *The Believers*, starring Martin Sheen. As some readers may know, the screenplay portrays a modern-day human sacrifice cult based on ancient Afro-Cuban traditions. The perpetrators are not largely African or African-American or Hispanic, but the deadly cult has mostly upper middle-class Caucasians as members. This violent and murderous scenario is played out even more graphically in the novel itself, with a very different ending. That being said, I intend not only to portray the dark side of this belief system, but to present a comprehensive profile.

This exploration begins with controversy, centered on the book which is the source of many illustrative quotations, so I'll address some key matters at the outset. In many ways, Voodoo and various associated sects are quite frightening, especially when your introduction probably came through a novel such as the one I cite or some even more garish comic book, fantasy magazine or horror movie. Practitioners of the Religion are mostly portrayed as part of a criminal class or as sorcerers practicing black magic and casting evil spells. But, in some ways, the overall image, the religious persona, has changed over of its centuries-old presence in the Americas. The public infatuation with Voodoo and related sects such as Santeria, if

anything, has increased. And for better or worse, the overall fear factor has lessened.

“Voodoo today is less frightening than it was. The Haitians look upon it more and more as ‘folklore’—which seems to dispel the harm those practices do to the reputation of their country. Has not every country its ‘folklore’? It is therefore normal and desirable that Haiti should also have its own. People in other countries say to their friends ‘Don’t go to Haiti: Voodoo is something diabolic, it is the worship of snakes and black magic’ are becoming rare. Distrust and disgust are giving way to curiosity which itself is gradually turning into indulgent sympathy. But prejudice is tenacious. Only Anthropology, in explaining the true nature of Voodoo and in throwing cold light on the facts, can make this religion emerge from its cloaking shadows and free it of the nightmares which it still inspires in many honest but misinformed people.” Alfred Metraux (Hugo Charteris, translator), *Voodoo In Haiti*, Schocken Books, 1972.

Some say the Religion is the oldest extant spiritual belief system in the world. This is a hard claim to verify, but it could be so. Voodooism is an eons-old tradition, mostly coming from West Africa, also at the heart of the slave trade. In some modern forms and in some ways – and as strange as it may sound in light of the ancient traditions of secrecy – certain factions of the Religion are an evangelical and proselytizing faith.

Unless otherwise indicated, the passages cited are from Nicholas Conde, *The Religion*, 1982.

THE ANCIENT HOMELANDS OF VODUN.

The ancient heartland of the Yoruba culture and religion lies on the seaboard of West Africa. This includes the present-day countries of Ghana, Togo, Benin (formerly the Kingdom of Dahomey) and parts of Nigeria. This lovely coastal enclave, called the Bight of Benin, was also a key location for the slave trade, transporting Yorubans and their Religion to the Americas.



“The Yoruba were the dominant tribe in the coastal region of Africa from which the slave ships drew their cargo. Having been given the task of bringing the religion across the seas, their dialect remains the special language of all Voodoo. ... Even the slave trade was seen as predestined. ...as another strategy of the gods to export the religion from Africa, a turnabout on the usual line about bringing the Word to the heathen. We live in times when people everywhere are confused, wracked by doubt about the future, about the very survival of this planet. More than ever we need to be in touch with the gods, to be able to call on their infinite power and wisdom. And the Way exists; our Way. But too many ignore it. Now the gods can no longer tolerate being ignored. They want the unknowing to be educated.”

No one knows how old the Religion really is. It springs from primeval epochs, countless eons ago. Its popular name comes directly from a West African tongue.

[Begin quoting.] The very word Voodoo had come from the Dahomean language -- *vodun*, an all-encompassing word meaning god, or spirit, or sacred object. ...

The rituals are held always at night in a cloistered place, shut off from the eyes of the profane. A priest and priestess take up their positions by an altar containing a caged snake. After various ceremonies, believers approach and tell the snake what they most desire. The snake is then put on top of the altar and everyone brings an offering. A goat or other large animal may be sacrificed and the blood, collected in a jar, is then touched to the lips of all present, in token of a pledge to suffer death rather than reveal anything of the ceremony, or even to inflict death on anyone who would break the vow. ...

The body of a believer was entered by the spirit of a Voodoo god. Not a devil, which many religions believed in, but a god. A benign possession, one that was good, and not to be feared...The explanation of the mystic trance given by the disciples is simple. A god moves into the head of a man after first driving out 'the good angel'—one of the two souls everyone is believed to carry within himself. The eviction of this soul is responsible for the trembling and convulsion which happens at the beginning of a possession." ...

Spirits are apt to communicate with the faithful by means of dreams. It would be hard to find a Voodooist who has not at some time or other been visited at night by a *loa*. In this respect priests and priestesses are particularly favoured. Spirits constantly come and give them advice and medical prescriptions, or talk over with them some new rite which they hope to see introduced. That is why people are always reluctant to waken a *hungan* or *mambo*. [End quoting.] Metraux, *Voodoo In Haiti*.

To be entirely fair, it should be noted that many Voodoo sects and its practitioners (such as New Orleans Voodoo) totally disavow animal sacrifices. Moreover, it is the Santeria religion and similar sects, not so much the Voodooists, who routinely sacrifice animals in their rituals.

THE RELIGION, AN INTERNATIONAL COMMUNITY.

"Vaudou is an extremely vast universe, an African religion indeed, but also a European religion: in a word, a syncretistic religion that has blended together not only different African cults but also certain beliefs from European folklore."

“One finds here Norman and Breton traditions, carried by the French colonists and adopted by the Blacks; one even finds Masonic rites. In short, this is a sort of conglomeration of elements of all kinds, dominated by the African traditions. This religion is practiced by ninety per cent of the Haitian people. ... At the same time, these people consider themselves Catholic, and while I affirm that nine-tenths of the population practice *voudou*, I do not mean that they are not Christian.”

“All *voudou* believers are in effect excellent Catholics, extremely pious. In their belief, there is no sharp break between the religion that they practice and in which they believe, and the Catholicism in which they are bound. Thus *voudou* does not reveal itself as a religion opposed to Catholicism.” Metraux, *Voodoo In Haiti*.

Most readers may already know, but in Haitian Voodoo and other traditions, the names of Catholic saints are assigned to various Loa. One might burn a candle dedicated to a particular saint, such as St. Barbara, but accompanying rituals would be dedicated to the corresponding Loa, in this case, Chango. Arising in slavery conditions, this Catholic facade somewhat deflected any persecution for practicing the old ways of the Religion. This was the common practice especially in Catholic areas like Haiti and Louisiana. This is now spread to other forms of the Religion as well as to eclectic Hispanic *brujeria y curanderismo* (witchcraft and folk healing) traditions. This is evident in Mexico and the Southwestern parts of the USA. I am not saying that these genuine Mexican-American folk traditions are the same as Voodoo and other forms of the Religion, but there does seem to be a crossover, especially with Santeria. In many ways, there is not all that much difference between a *Santero* (Santeria priest) and a *Curandero* (folk healer) or a *Bruja* (witch). They deal with essentially the same problems and requests from clients; they use occult rituals; they operate under a Catholic veneer.

Today, the Religion appears under many names. This helpful Wikipedia chart lists the major sects and has clickable links for learning more about them. As you see, the chart includes only religions in the New World, not those in Africa itself. Over there, the Religion has several names; one of them is Juju. The Religion is

growing. Some of the faiths listed below did not arise until the early twentieth century.

Afro-American Religions				
Religion	Developed in	Ancestral Roots	Also practiced in	Remarks
<u>Candomblé</u>	<u>Brazil</u>	<u>Yoruba</u>		Some elements of <u>Dahomey Vodun</u> (deities) and <u>Kongo nkisi</u> Also called <u>Batuque</u>
<u>Umbanda</u>	<u>Brazil</u>	<u>Yoruba</u>	<u>Uruguay,Argentina</u>	Indigenous elements added (Preto Velho, Caboclo). Founded in the early 20th century
<u>Quimbanda</u>	<u>Brazil</u>	<u>Kongo Witchcraft</u> <u>Brazilian Shamanism</u>	<u>Uruguay</u>	Veneration of ancestral spirits called <u>Exu</u> and <u>Pomba Gira</u>
<u>Santería</u>	<u>Cuba</u>	<u>Yoruba</u>	<u>Puerto Rico,USA</u>	<u>Catholicism Syncretism</u>
<u>Regla de Arará</u>	<u>Cuba</u>	<u>Dahomey</u>		
<u>Regla de Palo</u>	<u>Cuba</u>	<u>Kongo nkisi</u>	<u>Puerto Rico, USA</u>	Also called Palo Mayombe, Regla de Congo, Palo Monte
<u>Vodou</u>	<u>Haiti, Brazil</u>	<u>Dahomey mythology</u>	<u>Cuba,Dominican Republic,</u>	<u>USA</u>
<u>Obeah</u>	<u>Jamaica</u>	<u>Kongo, Dahomey</u>	<u>Trinidad and Tobago</u>	Similar to Hoodoo
<u>Winti</u>		<u>Suriname</u>		
<u>Kumina</u>	<u>Jamaica</u>		<u>Kongo</u>	
<u>Spiritual Baptist</u>	<u>Trinidad and</u>	<u>Yoruba</u>	<u>Jamaica, USA</u>	<u>Protestantism Syncretism,</u>

	Tobago			since the early 19th century
Hoodoo	Southern USA	Kongo, Dahomey, Togo	Currently practiced widely throughout the USA ; not a religion per se, as most practitioners are Christians, but the practice is rooted in the indigenous beliefs of Central and West Africa	
Abakua	Cuba	Ekpe	society of the Annang, Efik, Ibibio, Ekoi and Igbo	

VOODOO AND MAGIC ARE INSEPERABLE.

“Many Haitians, in their anxiety to clear Voodoo of the charges which have so often been leveled against it, oppose the cult of *loa* and magic with the utmost vigour. To make this distinction (between the worship of the *loa* and magic) is only possible if the word ‘magic’ is restricted to meaning black magic and sorcery. In other words, the Voodooist regards as ‘magic’ any rite accomplished with evil intent, with or without the cooperation of *loa*. This essentially moral criterion could hardly be adopted in these pages. We must take – and have taken – magic to include any manipulation of occult forces, for any use made of the virtues or properties immanent in things and in human beings and any technique through which the supernatural world becomes submissive to domination and exploitation for personal ends.”

“Taken in this sense magic is inextricably mixed up in what people are pleased to call ‘the Voodoo religion’. Public ceremonies of homage to the gods always include elements which really pertain to sympathetic magic and which neither prayers, offerings nor sacrifices are able to disguise.” Metraux.

ORISHAS AND LOAS.

In the older Yoruban traditions, the Spirits are called Orishas, and are godlike. On the other hand, in Haitian Voodoo and other sects, they are more often called Loa (Lwa or L’wha). In these traditions, the spiritual beings are not really gods, but intermediaries

between a distant supreme creator-god and humanity. Loa are sometimes compared to Christian saints or angels or a combination of both. But unlike Catholic saints, Loa are not so much prayed to as honored and served. At a ritual, the *Houngan* or *Mambo* (Voodoo priest or priestess) invoke the Loa and receive offerings. Each Loa has a distinct personality, desiring certain clothes, drinks, foods, cigars, jewelry, etc. Offerings are made, and then a Loa, perhaps more than one, will “mount their horses and ride”. The person selected is completely possessed by the spirit, acting as, speaking and appearing as the Loa itself. Sometimes this is a violent possession, but can also manifest in a quieter, gentler scenario, depending on which spirit comes to visit. This is an endlessly fascinating topic to explore, and resources are easily found. Before leaving this topic, one more manifestation of the spirits must be mentioned.

THE SEVEN AFRICAN POWERS.



“The Seven African powers are the most well-known and celebrated divinities of the Yoruban pantheon, and are common to all Yoruban faiths, although they are not always considered to be the same deities. In Macumba traditions (Candomble, Umbanda), they are

called Orixá; in Vodoun, they are called Lwas (Loas); in Palo, Nkisi. In all of these traditions, the Orishas have many aspects (*caminos*), which are often quite diverse.” Jennifer Emick, *Alternate Religions Newsletter*, 2009, http://altreligion.net/?page_id=242.



I cannot overemphasize the importance of the Seven African Powers in the Religion. This is a basic and central ancient Yoruban belief, an important part of many ritual observances. Believe me, there is much more to say, but here is a brief overview, describing the beginning of a ritual. As you see, the Seven Powers are addressed as gods.

“They began by setting out seven large ‘saint candles’ they had brought, one for each of the deities in the Seven African Powers. Obatala’, father of the gods, was represented by a candle of his favorite color, white. For Yemaya, daughter of Obatala’, goddess of all the seas and the waters, the candle was blue. Or’unla, the god who ‘owned’ and regulated the Table of Ifa [the altar], had a green candle. Elegua, messenger of the gods, who stands at all doorways

and gates and opens or closes the way of opportunity, was represented by a red candle. For Ogun, god of war and iron, the candle was brown. For Oshun, god of love and gold, it was yellow. And for Chango, god of fire and war and lightning, the color was black. An eighth candle, to be burned in tribute to the Seven Powers as a unity, was made of wax layered in all the colors.”

Voodoo is essentially polytheistic, but ultimately there is a belief in one god, a Unitarian godhead. In the Yoruban faith, the supreme god is called *Olodumare*, but also known by other names. An *Orisha* (or *Loa*) is the spiritual presence of the high god. The supreme deity in Haitian *Creole*’ is sometimes called, *Bondye* or *Bon Dieu*, the Good God. Talk with *houngans*, *mambos* and the common believers. Just as no one will deny Jesus, no one denies that God is One; hence modern Voodoo can interact with mainline religions as well as other alternative faiths such as Rastafarianism, Nation of Islam, etc. The gods are not inherently evil. They incorporate all aspects of life. Hence, Voodoo and its gods have no real moral code in the sense of Western culture and spirituality.

“The gods won’t grant malevolent wishes. In the religion, if you work a spell for evil purposes, then the evil gets turned back against you. Anyone who asks the gods for evil becomes the victim of evil. They’re the same gods who sink the Titanic and cause wars and drop bombs on Hiroshima. And who also give life and make trees grow and rainbows shine. They do all of it – the good and the bad. And they have their reasons, which we can’t always understand. But that’s what gods are. What kind of gods would you like?”

THE RELIGION, EVIL INTENTIONS AND ANIMAL SACRIFICE.

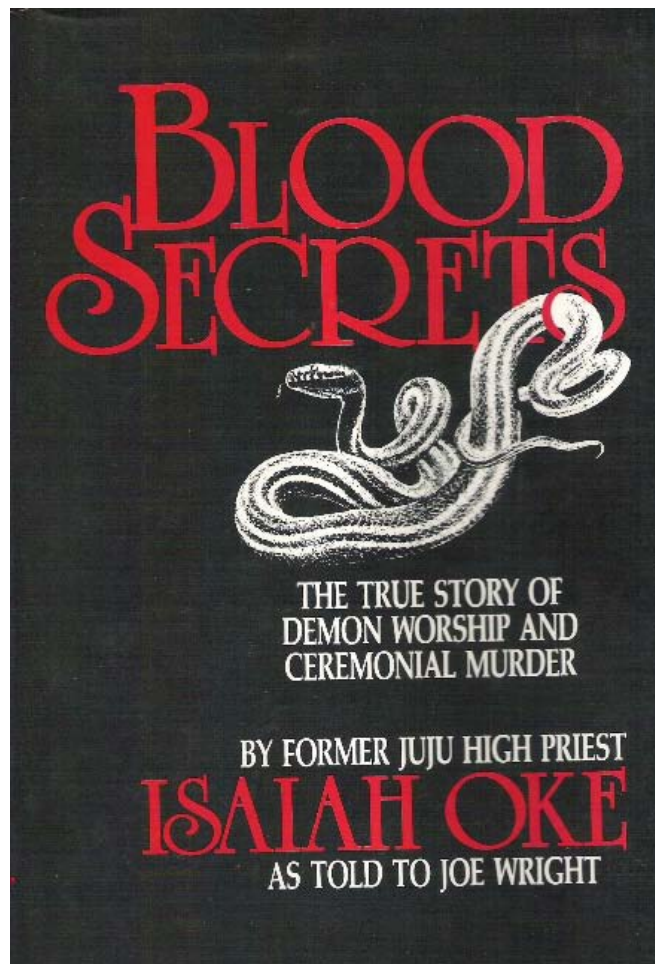
Certain dark rites and rituals are intended to harm others. The ubiquitous and well-known “Voodoo Doll” stands out as the most visible symbol. The intent is obvious and the malicious mindset readily transfers to other more nefarious activities. Forensic psychologists and psychiatrists agree that sadistic criminals and murderers often have a criminal profile that includes cruelty to animals. Animal sacrifice is a ritual archetypal phenomenon found in most world religions. Indeed, it was the central rite of the old Hebrew Temple in Jerusalem. Animal sacrifices were surely among the

earliest religious ritual ceremonies practiced by ancient humans. The growing Santeria religion has brought international focus to the issue, especially in Florida, where Santeria, Macumba and other forms of the Religion are successful Cuban imports. Of course, other extremist religions like some so-called Satanists do similar things with the helpless animals. In modern enlightened religions, the acts of animal sacrifice were given up centuries and centuries ago, as they should have been. As said, many Voodoo practitioners have given up the practice and disavow it. However, this has not happened across the board. In Africa, it is widespread, along with even worse ritual crimes.

IN SUMMARY.

How do we close a so complex and controversial a topic such as the Religion and its modern-day myriad of offshoots? Looking at the whole phenomenon, there are certain attractive qualities about the ancient African animist creeds that found a home in the New World after they were cruelly kidnapped and brought here in slave ships. Not only did the Religion find a home in the Americas, it gave birth to more than a few spiritual children, now with believers from all races and spectrums of society. On the other hand (and admittedly on the outer extremes) there is a dark and sinister side to all of this. While all faiths have outré negative aspects, the extremes seem particularly exaggerated in what we have called the Religion. There are many resources online and in libraries, not to mention practitioners and shops of all kinds in most cities, but be careful. Enter with open eyes. As in all spiritual explorations, Be Well, Be Blessed and Be Safe.

WEST AFRICAN FOLK RELIGIONS, BLOOD MAGIC AND RITUAL CRIMES



This is a book review, accompanied by explicit text material, from *Blood Secrets: The True Story Of Demon Worship And Ceremonial Murder* by Isaiah Oke as told to Joe Wright, Buffalo: Prometheus Books, 1989. It was reprinted in paperback, but as far as I can tell, Oke never wrote another thing. His photo which appeared on the hardcover first edition, seems to be his only extant image, and does not appear via Internet search engines. I'm sure there's a good reason for this. Nonetheless, and since it appeared as a cover photo, I'll make a contribution to the online history of this fascinating story by reproducing both the front cover and the photo. The later Christian convert is shown in his ceremonial attire as a Juju *Babalarisha* high priest. I hope Isaiah Oke is safe and well and I wish him all the best, wherever he may be. In some ways, I hoped he would write more, but as you'll see, perhaps he said just enough – or maybe much too much. You decide.



Cultic crime is, unfortunately, a strong and persistent tradition in West African traditional religions. Author Isaiah Oke now lives in anonymity (or so he hopes). While other countries are involved, the main action takes place in Nigeria. His tell-all true-crime book includes a chilling and grotesque description of an actual ritualized homicide, a true and graphic story of horror, torture and terror far beyond anything in a Stephen King or Clive Barker novel. The setting is Oke's initiation or ordination as a *Babalarisha* (like a High Priest or Bishop) of the Juju cult. He was groomed to succeed his grandfather in a transgenerational line. Isaiah was already a *Babalawo*, a local priest of the Yoruban animist cult. It is a lengthy segment and is not included here, but if you read his book, you'll not find anywhere a more frightening testimony to the very real existence of the powers of evil. As an initiate to his high office, he witnesses and participates in a human sacrifice. As is the custom in secret societies, Oke was subject to a death oath should he ever reveal the clandestine doctrines and horrendous rites. He later escaped the cult by converting to Christianity, then baring the diabolical secrets in print.

This African folk religion is called by many names; many call it Juju. Juju is a blood cult. Almost every ritual involves animal sacrifice and use of blood. According to Oke this does not stop with animals, ultimately moving to human sacrifice. The practice of ritual murder is an "open secret" in West African countries, but seldom addressed directly. As you will see, Oke links the widespread Juju blood rites to the overwhelmingly rapid spread of AIDS. This unique and shocking book truly reveals all about the primitive and cruel practices of a religion that is growing and thriving both in Africa and in the Americas through its derivatives such as Voodoo, Palo Mayombe, Macumba, Santeria, et al.

[Begin quoting.] There are two levels of Juju; one for all believers, and a special one which is only for those who have advanced training. One of the characteristics that all varieties of Juju have in common is the secrecy that characterizes Juju at the higher level of practice. I was undergoing the initiation to the higher level. Before an initiate undergoes any of the rituals, he is made to understand that death will surely follow if he should ever tell any of the secrets he learns. And,

as you will see, my fellow Jujumen would do their best to see to it that the prediction came true in my case.

The secrecy is so complete that one might say there is another religion, unknown to the outside world, inside the religion of Juju. For example, there are two kinds of sacrificial places. The Temple is relatively accessible and open. In our cities, there are big Juju temples that resemble Christian churches. Sacrifice of grain or of paper money or -- on some special occasions -- of a chicken or a pigeon. Temples are unguarded and unhidden; some even permit tourists to enter -- for a price -- and observe the Juju activities that take place there and which we refer to as ceremonies. But there is another sacrificial place, usually well out in the forest, far from prying eyes and ears, which we call the Shrine. It is usually no more than a hut in a hidden clearing in what we call the *igbo-awo* (the secret forest). What is performed here is not the innocuous ceremony, but rather the gruesome and bloody ritual.

Our rituals are designed to appease the most horrid of our gods. And -- because these gods are so fearsome -- so must be the rituals: We believe that nothing better appeases the fierce spirits of Juju than blood. We refer to this letting of blood as *ichu-aja*, a word which has been translated as sacrifice. But because sacrifice has overtones of charity and self-denial to Westerners, you might prefer to think of it as ritual killing, which would more accurately describe it.

Blood flows more freely than water in some shrines, but the modern Western world wants to remain oblivious to that fact. It does not want to know that we still appease the spirits of our gods with the blood of animals. And even less does it want to know that the higher spirits demand the blood of a higher animal -- the human animal.

Many in the West want to believe that all this -- Juju, blood sacrifice, ritual killing, human sacrifice -- is something from the distant past, a relic of darkest Africa from the days before it was 'civilized' by the white man. That belief is far more comforting than the truth.

[End quoting.] *Blood Secrets*, pp. 19-20.

A GRAPHIC DESCRIPTION OF AN AFRICAN RITUAL MURDER.

Warning: this material may offend and shock some readers.

Isaiah Oke includes a chilling and grotesque description of an actual ceremonial homicide. This is a true story of horror, torture and terror far beyond anything in a Stephen King or Clive Barker novel. The setting of this human sacrifice is part of Oke's initiation or ordination as a *Babalorisha*, or high priest of the Juju cult. He was groomed to succeed his grandfather in a transgenerational line of *Babalorishas*. Isaiah has already been named a *Babalawo*, a local priest of the animist cult. This experience with the "Doctor" leads him into far more than he had expected. You will not encounter anywhere a more frightening testimony to the very real existence of the powers of evil.

The victim is a white man living in Africa who has apparently seen too much of the dark side of Juju and who may have offended in some other way. He is part of the old British military establishment, some of whom remained to live and serve in the newly independent state. He has already begged for his life. Note that one of the perpetrators, the "Colonel" is a ranking military officer who wants to eventually rule his country. The "Doctor," Drago, is a *Babalorisha*, the highest order of the Juju priesthood. Isaiah, the narrator and initiate, is the author. He eventually broke free from the cult by converting to Christianity and writing a book exposing abominable life from which he escaped. For your consideration, here is some of the macabre "Ritual of Two Hundred Cuts."

[Begin quoting. Explanatory notes added.]

“He [the Colonel] grabbed up a scalpel and thrust it into the white man’s side to a depth of several inches. The white man screamed and flecks of blood flew from his mouth all the way to the ceiling. The Doctor grabbed the scalpel out of the Colonel’s hand and threw it to the tile floor with a clang. ‘Do you wish this man to go to the Orisha having died an ordinary death? Can you afford to indulge your anger if it creates such waste?’ he shouted. The Colonel instantly looked regretful and almost abashed.

Drago bent to study the wound. He examined it critically and made the kind of quick, competent judgment that only a man who has inflicted thousands of such wounds can do. He sighed. ‘Four hours. No more. We shall have to work faster than I’d planned.’

He went to a cabinet against the wall and brought back several packets with red crosses on them. Within minutes, he’d expertly cleaned and dressed the white man’s wound. Then he pulled a chair alongside the table and leaned to the white man’s ear. ‘Listen to me. You will go to the spirits in pain. They will hear you above all others because your pain will be so great. You will plead for good fortune for the Colonel. [This is the ritual purpose of the sacrifice.] If you fail him, he will burn your body and scatter your ashes to the winds. Is that clear?’

He snapped his fingers at the Colonel. The Colonel looked insulted, though I didn’t know whether it was because of the Doctor’s attitude or because he was obliged to do something for himself. But in any event, the ritual required the Master of the Slave Servant to bring forth by himself the vessel in which the remains of the sacrifice would be imprisoned. So the Colonel bit off his anger and went through the doorway into a small room in back that was always kept dark.

He returned puffing under the load of a portable clothing wardrobe. He set it down just beyond the foot of the sacrifice table, where the white man could see it. It stood almost as high as the ceiling, and was made of pressboard. It was the same color blue as a cloudless sky and it had a label on it: Sears, Roebuck and Company. Such cabinets were a common sight in Drago’s *ile-agbara*. There were probably a dozen or more just barely visible through the doorway to the darkened room. I’d always before assumed they were just

shipping cases for Juju, because sometimes one of the men with the fancy cars would take one of them away with him. I'd never looked in any of them because Drago had never told me to; it wasn't any of my business. Besides, it always smelled so bad back there.

Drago pointed to the cabinet. 'This is your Hostage home,' he said to the white man. 'Look upon it and know fear.'

But the white man was moaning and tossing his head from side to side, though whether from the pain of the wound or from the terror of what was to come, I did not know. Drago chose not to repeat himself to the white man. Instead he reached into one of the packets he'd brought from the cabinet and produced a little white cylinder wrapped in gauze, about the size of a peanut. He twisted it open in his elegant fingers and astringent smell of Ammonia spread instantly through the sacrifice room. But rather than simply waving the smelling salts some distance under the white man's nose, as would have been normal, he jammed the capsule up one nostril. The white man's head thrashed wildly in an involuntary attempt to escape the noxious fumes. His screams nearly drowned out the popping noises that came from his overtaxed neck muscles. If the stainless steel table had not been bolted down, I'm sure it would have been dancing in place from the white man's exertions.

It wasn't until the smell began to dissipate that the Doctor removed the capsule. 'Now,' he said calmly, 'you have had a lesson: You must understand all that will happen. You must pay attention to me and you must answer when spoken to. Do you understand?' The white man glared at Drago in defiant silence. The Doctor was still holding the broken Ammonia capsule, massaging it sensually between his fingers. When the white man failed to answer, he dropped it to the floor. With a sigh, he took a fresh capsule out of the packet. 'Yes!' the white man shouted, his eyes large. 'Yes, I understand!' Drago smiled and patted the white man on the head. 'That's good. Thank you for responding to me.' Then he broke the capsule anyway and shoved it up the white man's other nostril.

I looked around the room. The two soldiers seemed to be as shocked and unsettled as I was. But the Colonel was vastly amused by the incident. ... I was surprised to see an erection bulging under the

sharply creased pants of the uniform. ... He dropped the capsule on the floor and turned to look at his collection of scalpels on the tray. 'It is right that you should be afraid,' he said over his shoulder. 'That is the purpose of this ritual, to send you to the spirits in such a state that they cannot help but notice you. Only then can you be effective in pleading the Colonel's case. I will put you in such a state by using pain. Think on this and know fear.' He turned back to the table, his fingers stroking the handle of a gleaming scalpel. 'You are alone,' 'You are lost. There is nothing you can do. Think on this and know fear.' ... The first cut made by the Doctor was much more disciplined than the Colonel's wild stabbing. He set the blade just above the sternum and a bit to the left. He let it sink into the white man's flesh to a distance of perhaps a centimeter or so, just enough to separate the top layer of skin from the underlying tissue. He drew it downward evenly in a perfectly straight line until he got to the pubic hair. I could see the skin spread back behind the knife; it reminded me of plowing a furrow in a place like Georgia, where the soil is red, because a thin trickle of blood oozed up behind the blade as it passed. Without pausing, Drago went back up to the starting point. He moved his blade a little further to the left and proceeded to cut another track, as straight as the first.

Then he made a short cut up at the top of the man's chest.

[For the sake of brevity and not to belabor what is already a horrible and frightening account, I omit a rather long and painfully detailed description of the central portion of the ritual, where the victim is skinned and Isaiah is compelled to participate. If you must know more, you should get his book.]

'If it is the same,' [that is, skinning a man as one skin's an animal] 'there is no reason you should not continue to remove the strips while I make the cuts.' There were tears in my eyes, but he stood as cool as ever. He twined his fingers sinuously through my hair as he tried to comfort me just as though he were my grandfather.

'I do need your help ... there is much to be done and little time to do it. I know this ritual can be difficult the first time. But remember your

grandfather [a hereditary *Babalorisha*], do it for his honor if for no other....' 'Grandfather?' I said. 'Surely my grandfather could never have carried out this kind of ritual!' A smile cracked the Doctor's face. 'No? Who do you think taught it to me? Of course, the old man only did it for your village, because he thought it would bring your people power and good fortune [the basic magical goal of the ceremony]. I don't think he ever did it for a client, in fact, I doubt if he ever made ten *naira* in his whole life from his juju.' The vague air of sympathy disappeared and he became all business again. 'Now,' he said, 'let's finish the job. And remember Isaiah: You can no more change what will be happening here today than that poor white man can.' ... For the next three hours, the Doctor cut and I pulled. As we did, the Colonel talked to the white man, which was difficult at first. But it soon became easier: The white man screamed his voice hoarse and made very little noise after the first few minutes.

I don't remember much of what the Colonel said to the white man; I felt like I was in one of those dreams where you work all night and wake up tired in the morning. But I remember the Colonel's main objective because he repeated it to the white man over and over: to eventually take over his country. This the Colonel said again and again until at last, inevitably, the white man became the Colonel's *iko-awo* [a captive spirit who serves the cause of another].

It took a little less than the four hours the Doctor had anticipated. By the end, the floor was almost carpeted with the little capsules of Ammonia, as well as with empty syringes. They had contained the drugs that the Doctor injected into the white man as the ritual entered its later stages, when it became harder and harder to bring him back each time he passed out from the agony of his ordeal. I have always told myself that the unknown white man was probably dead by the time I administered the *coup de grace*. Or that he wouldn't have wanted to live in the kind of shape he was in and that I actually did him a kindness. These are the things I've always told myself about the 201st. cut, which I had to administer. ...

After a break during which the Doctor had coffee and the Colonel drank some French wine from a squat bottle one of his men carried, we removed the white man's entrails. That was a trivial procedure compared to everything else: a couple of quick cuts and done. The

Colonel saved the liver in a plastic box that had a blue flower on its side and had a matching top which snapped in place; it looked very festive. Everything else was discarded. The hollow, skinned corpse was much lighter than it had been in life. We washed it and shoved a big iron hook through its back. Then we hung it up in the sky blue wardrobe, like a butcher might hang a chicken in the window. The white man had been tall and his toes nearly dragged on the floor of the cabinet. The Doctor told the Colonel they'd need to be 'trimmed back' as the now-empty body stretched out over time. I have heard florists advise people on the care of houseplants in much the same tone of voice. The Colonel had his men carry the wardrobe out to the ambulance. I was detailed to carry the big box of spices and herbs that he would have to apply to the body weekly, to keep the insects and smell under control, until it was fully 'ripe,' which would take about a year or so. Then the motorcade set off for the airport and long trip back east, leaving me a day older. BLOOD SECRETS, pp. 106-112. [End quoting.]

MORE INNOCENT VICTIMS: BLOOD RITUALS SPREAD SEXUALLY TRANSMITTED DISEASES.

In addition to exposing the semi-covert ritual murder cult, Oke promotes yet another controversial theory. He says that the Juju blood rituals are a crucial vector in the spread of HIV and AIDS. This sensible theory was and still is ignored.

“The mystery of AIDS in Africa versus AIDS in the West is that women and men in Africa get it in more or less equal numbers, while in the West, it's more common among men. Scientists have concocted many elaborate theories to explain this discrepancy, many of which depend on bizarre sexual habits on the part of the entire African population, children included. But one of the things I've wondered about is whether there couldn't be a simpler solution: AIDS is a blood disease, spread by contact with infected blood. And who has more exposure to raw blood than a Jujuman? We cut ourselves and we cut others. We splash blood about. We even drink it. It's part of our ceremonies, part of our rituals, part of our everyday lives. Men, women, and even children drink blood -- human as well as animal -- as casually as Americans drink cola. Could this be how AIDS is

spread among us? How it was able to spread so fast and so far? And how it has affected our men, women, and children so universally?"

"I haven't heard of any Western doctors or scientists who have seriously considered the possibility that our Juju rituals are responsible for the unique pattern AIDS has made in Africa. In fact those scientists to whom I've mentioned the idea dismiss it because they refuse to accept that human sacrifice is as common in Africa as I say it is. I can't blame them; scientists no more want the gruesome facts of Juju to be true as laymen do." *Blood Secrets*, p. 191.

With one in every four persons either infected or carrying AIDS/HIV in Africa (higher in some countries), this theory takes on a special significance. In many ways, this creates a national security risk. In South Africa and other countries, the military forces are heavily infected. Moreover, younger Africans who would otherwise have served and led in the government and private industry are dead.

This brave man's insider testimony on all these matters is easily verified by online or library research. Yes, all religions have extremist sects, but that is not the point. In some sects of the West African faiths, evil, truly black magic and sorcery from the Dark Side seem to play essential and ongoing roles. I am sure many believers observe The Religion from a higher spiritual level. Unfortunately there is an overwhelming preponderance at the less enlightened levels, of truly evil and hideously cruel criminal types.

THE DARK SIDE OF “THE RELIGION” IN THE AMERICAS

The last chapter had to do with Africa, but this one is about events right here at home. Our focus is on the spiritual systems that arose in West Africa but came to the Americas with the slave trade. While not accurate, they are sometimes grouped under Voodoo. Previously we focused on the origins and practices of this rather unique and diverse group of African-New World blended belief systems that I and others have come to simply call “The Religion”. Among more than a few offshoots, the Afro-Cuban Santeria sect stands out. It and its various branches are a growing modern religious phenomenon. Santeria came to North America with Cuban immigrants, not only to Florida, but to other areas as well. Hence, like it or not, at this point in history, The Religion is a distinct part of American culture and society. Not only are all sorts of pagan and neo-pagan religions evolving and growing, our national scene is quite definitely and distinctively more diverse and multicultural than ever before.

Before beginning this exercise in true-crime journalism, I’ll provide some personal background behind my very speculative and admittedly rather provocative piece. In addition to investigating, researching and writing about a wide variety of topics, I have graduate degrees in both psychological counseling and theology, and practiced as a Texas Licensed Professional Counselor. I also served as an ecumenical Chaplain and pastoral counselor in both mental health and general hospitals. Moreover, I am a police academy graduate and served as a volunteer county officer.

A SAD AND SHOCKING TRUE-CRIME STORY.

My analysis of the AP news story below is tentative, but it seems worth considering that some elements of The Religion, in its darkest form, could have inspired this horrible infant homicide, complete with ritualistic dismemberment and cannibalism. My criminological understanding of this and other crimes of madness is that no matter how insane and irrational a person's crimes may be, there is always something that inspired them and deeply attracted them to the insane acts they commit. In light of my premise, it would be interesting to know just how much those close to this woman really knew about her beliefs and practices, and if Voodoo or Santeria paraphernalia like dolls, figures, an altar, candles, etc. were found. The atavistic primordial human sacrifice ceremony apparently plays a key role in the deeper and darker phases of The Religion. Occult crimes of this nature are routinely ignored or minimized by the carefully controlled "mainline media" but even alternative news providers mostly overlook this worldwide serial crime phenomenon. My purpose is to provide what is apparently a radical revisionist alternative view. But as always, I leave it to my readers to make their own informed decisions.

Let me say something very clearly right now. The overwhelming majority of persons who practice various forms of The Religion are upright and honorable folk. It is only perverted, psychopathic subsets that perpetrate criminal terroristic acts. Due to increased legal and illegal immigration, The Religion in all its various and sundry forms, is present all around the world. Read the AP news report; then compare this Texas horror story with the some earlier cases. As you'll see, as shocking a disconcerting as this may be, human sacrifice and cannibalism are the common ritualistic factors in this unique and frightening criminal profile.

EVEN THE SAN ANTONIO CHIEF OF POLICE IS SHOCKED BY 2009 CANNIBALISTIC CRIME.

"POLICE: WOMAN ACCUSED OF KILLING NEWBORN ATE BRAIN (San Antonio TX 7/27/09 AP). A woman charged with murdering her 3 1/2-week-old son used a knife and two swords to dismember the child

and ate parts of his body, including his brain, before stabbing herself in the torso and slicing her own throat, police said Monday. Otty Sanchez 33, is charged with capital murder in the death of her infant son.... Police Chief William McManus said the early Sunday morning attack occurred a week after the child's father moved out. The child's aunt and two cousins, ages 5 and 7, were in the house, but none were harmed. McManus, who appeared uncomfortable as he addressed reporters, said Sanchez apparently ate the child's brain and some other body parts. She also tore his face off, chewed off three of his toes and decapitated the infant before stabbing herself. 'It's too heinous for me to describe it any further,' McManus said. Officers called to Sanchez's house at about 5 a.m. Sunday found her sitting on the couch 'screaming that she killed her baby'.... Police said Sanchez said the devil told her to kill her son."

MOTHER OF THE ACCUSED DENIES DAUGHTER'S MENTAL ILLNESS.

"In May 2008, Otty Sanchez's mother, Manuela Sanchez, called police after her daughter didn't return from a trip to Austin, saying she was concerned about her daughter's safety. Manuela Sanchez told police she suspected her daughter was into drugs and specifically told police she wasn't suffering from any mental issues." AP.

This statement from her mother really begs the question of what, in addition to drugs, was this woman into? Who influenced her? There are plenty of drugs in San Antonio, so why did she go to Austin As you see, there are several questions that arise, but so far, few answers have come forward. As I have said, follow this crime yourself. Sooner than you think, neither the mainline nor the alternative media will pursue the matter.

The murderous mother is pictured at a happier moment with her child.



So according to the Chief of Police himself, even more could have been revealed, but was not. Reportedly, several officers are being seen by a police department psychotherapist. Naturally, as almost always happens with cases of occult crime, it is eventually ignored by the media, disappearing in either the court system and/or the mental health system with little further mention; particularly

nothing said as to any religious beliefs or rituals. Watch for such news items, especially if similar bizarre things occur in the same locale, in patterns and over a period of time. The killings and mutilated remains of pets and other small animals may be a harbinger, either to cult activity or that of a sole serial criminal. As you might assume, in a city the size of San Antonio, more than a few cases of occult crime are quite likely. As far as I can tell, The Religion, in all its various forms, is well established there.

The African Yoruban God-Loa-Orisha Chango is shown below. His image is a masculine warrior spirit, one of the Seven African Powers, sacred in the African Yoruba religion. Some Christians and others might easily describe him as the Devil. Did poor deluded psychotic Otty Sanchez think she spoke with the Devil? Or a Loa? The ritual shown below invokes Chango.

Look at the crime details again and note that Chango's two main symbols are a sharp ax and a sword. Again, this is purely hypothetical and perhaps coincidental, but for now, just read on. Nicholas Conde's 1982 book, *The Religion*, tells us more about the horrid human sacrifice phenomenon.

“But without it [human sacrifice] there would be no Religion. ... The gods expect it, demand it. Sacrifice represents mortal recognition of their divine right to ask for life to be taken, as they have given it. Deny them that and we break the contract within by which survive.... In our way of worship, ritual slaughter is absolutely essential.”



“To Chango, he intoned, god of war, god of lightning and thunder, god of passion and god of enemies, god of the sword, we make this offering. We have heard your command. We grant what you ask, we ask nothing in return but your blessing. Yours is the power of Olodomare, yours is the kingdom of Obatala, and yours is the strength. The congregation responded, Yours is the power and the kingdom, yours is the strength.”

AN 1863 HAITIAN CANNIBALISTIC MURDER.

Now, see if the elements of this nineteenth century Voodoo murder in Haiti correlate with the 2009 San Antonio case. French anthropologist Professor Alfred Metraux spent years in Haiti researching his unique book; he writes about “*le affaire de Bizoton*”. His studies were an important resource for Conde’s later work.

“Briefly the facts are as follows: a certain Congo Pelle’, whose sister was a *mambo*, made plans with two other *papa-loa*, to sacrifice his niece to a Voodoo god. He kidnapped the child who was eventually strangled and cut up at an end-of-the-year ceremony. Her flesh was cooked, with other eatables, and consumed by all who had taken part in the rite. A few days later another little girl was carried off and sacrificed on the Day of the Kings. The police were warned and they found the girl, who was due to have her throat cut, lying bound under a Voodoo altar; and at the same time they discovered the remains of the girl who had been killed earlier.” Alfred Metraux (Hugo Charteris, translator), *Voodoo In Haiti*, 1972.

It is tempting to just write all this off as relics of a bygone era or the insane acts of seriously sick people. Unfortunately, these horrible and gruesome crimes are not really all that isolated or rare. I’ll share one more true-crime story, about ritual murders related to Santeria and its numerous black magic offshoots such as Palo Mayombe, etc. Once again, please remember that only a small but persistent darker subgroup commits these heinous acts.

THE 1989 MATAMOROS MURDERS.



A clearly authenticated case, the exceptionally grisly sacrificial murders in Matamoros, Mexico made news all over the globe. Indeed, the crimes were so horrible, graphic and gruesome that they were impossible to ignore. Mark Kilroy, a 21 year old University of Texas premed student was visiting in Matamoros, just across the Texas border. To make a macabre story short, he was kidnapped by an occult psychopathic gang of drug dealers, all of whom were devout members of a ritual murder cult. It's possible they may not have known who he was and that his disappearance would attract unwanted attention. Whatever the case, a widespread investigation followed. Kilroy's body was found on a remote ranch along with remains of multiple sacrificial victims! The hideous discoveries included a cannibal stew pot, brewing with body parts when the compound was raided! Absolutely no one disputes the reality of the Mark Kilroy Case. If you feel compelled, investigate more and make

your own conclusions. While not pleasant to think about, this was not an isolated event.

In the passage below, the two persons named are the cult leaders, the *Mayombero-Santero-Brujo-Sorcerer* and his Priestess. Adolfo de Jesus Constanzo was of Cuban descent, born in Miami. In addition to her involvement in the cult, Sara Aldrete, was a university student just across the border in Brownsville TX. In the criminal gang/cult, they were called the Godfather and Godmother, *el Padrino y la Madrina*.

“The investigation into the disappearance of Kilroy had accidentally led authorities to a graveyard of people who were all recently missing as well. The bodies of dozens of people were found mutilated and sacrificed in occult rituals used for blessings over drug manufacturing.” ...

“Constanzo’s and Aldrete’s actions resulted from obedience to occult powers. Santeria’s all encompassing philosophy of Crowley’s motto, ‘Do What Thou Wilt,’ allowed them the liberty to snuff out the lives of innocents. In the occult and Satanism there is no overall value system, no universal rules concerning sex, drinking, drugs, lying, etc. Professor Mercedes Sandoval, of Miami-Dade Community College underlines this very point. She says: Santeria has no moral stance. It doesn’t make judgments in your life. It doesn’t say no to anything.”
Jason Kovar, *The Matamoros Murders*.
<http://www.hollywoodunmasked.com/thematamorosmurders.html>

DID LA MADRINA SARA ACT OUT A MOVIE?!

Maybe she did. If you’ve ever seen *The Believers*, you know the eerie similarities between real and fictitious events. Nichols Conde’s book, *The Religion*, was the basis for the later screenplay and film production.



“In 1987, director John Schlesinger made *The Believers*, starring Martin Sheen and Jimmy Smits. The film was about a New York City cult that sacrifices children to gain money and power and clearly bases much of its ritualism on Santeria. According to the confessions of the accused, their distinct style of religion had been based on the supernatural Hollywood movie. Occult researcher Carl Racshke confirms: It is not at all surprising that Constanzo and Sara Aldrete were infatuated with the movie *The Believers*. The magical practitioners in the film are portrayed as insuperable and almost all knowing. The Matamoros group used the principles outlined in the movie as a springboard for executing their occult beliefs.”

“Serafin Garcia, close participant with Constanzo and Aldrete totally succumbed to the message in the film. After being arrested, Garcia confessed to George Gavito the gravity of the situation. Gavito recalls: I remember I didn't understand what he was telling me. I said, 'Is it Santeria?' And he said, 'Yeah, yeah, Santeria, voodoo, man.' And then he kept on saying, 'The Believers, The Believers, The Believers.' Although unfamiliar with the ins and outs of Santeria, *The Believers* programmed Garcia and provided a mind-altering influence for his torturous slayings. Gavito adds: Elio made [Serafin] Garcia a priest,

but Garcia didn't really know what he was practicing because all he had on his mind was the movie. Sara Aldrete, called the most 'wickedly depraved' of the bunch by an interviewing officer, used the movie to recruit members into avenues of the occult."

"Rolling Stone magazine wrote: [There is] a story making the rounds that tells of the night Aldrete persuaded three male friends to screen a video of The Believers. After the film, say the students, Aldrete stood up and began to preach in strange tones about the occult. They had been drinking and they just thought she was trying to be spooky, says one student who knows the boys, but they look back on it now and think she must have been serious."

<http://www.davidicke.com/forum/showthread.php?t=21498>

ENDINGS AND BEGINNINGS.

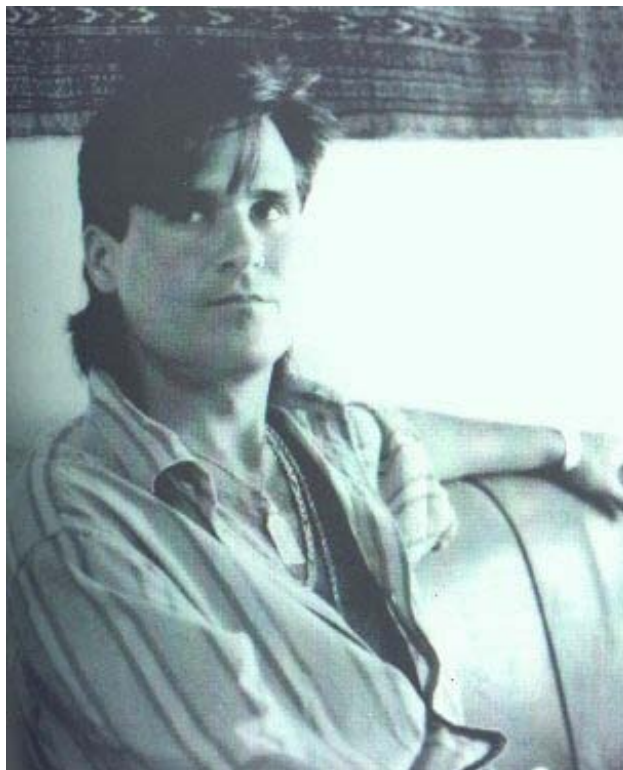
As discomfoting as it may be, I can't tell you that the Matamoros murders were isolated events. By the way, Adolfo Constanzo, *el Padrino*, escaped justice by having an associate shoot him. He was 27. Sara Aldrete, *la Madrina*, is essentially serving a life sentence in Mexico; or at least, as far as we know. Do you think she ever works an occasional spell now and then, perhaps for important people? She and Constanzo were already affiliated with the rich drug cartels. Until they pushed the envelope too far by seizing Mark Kilroy, they were ignored and tolerated by the authorities. Indeed, the investigation revealed that several high-ranking police officers were cult members!

Now over two decades later, *El Padrino* Adolfo is an immortal legend, the subject of songs and poems. But his high priestess, Sara, is still among us – somewhere. A woman with proven occult powers would still be utilized in an ultra rich industry within an extremist criminal underworld environment where perverted and psychopathic versions of Voodoo, Santeria, Palo Mayombe and various Satanic sects are greatly respected and highly valued. If you don't get it yet, some drug cartel gang members are among the most devout practitioners of the dark side of The Religion. And if you know anything at all about the convoluted and corrupt Mexican prison system, you know the answer to my query about the occasional activities of *la Madrina*. How many more sinister secret sects are out

there, right now, as read this feature? How many of the uncounted tens of thousands of past and present-day unsolved missing person's cases might be victims of a well-organized and well-funded occult crime operation? Read some very revealing statements; my comments are in brackets.

“Police in Mexico are still uncertain of Constanzo’s final body count [said to be at least 34, but probably more at other locations], some officers trying to clear every ritualistic murder on the books [probably committed by similar sects] by posthumously blaming Constanzo. On the other hand, in June 1989, [one of the original death cultists] Martin Quintanas’ sister told police that Adolfo’s first madrina was still at large, practicing her blood magic in Guadalajara. And from jail, before he died, [another cult member] Omar Orea said, I don’t think that the Religion will end with us, because it has a lot of people in it. They have found a temple in Monterrey that isn’t even related to us. It will continue.”

**[http://www.francesfarmersrevenge.com/stuff/serialkillers/constanzo.h
tm](http://www.francesfarmersrevenge.com/stuff/serialkillers/constanzo.htm)**





I can't call my final paragraphs a conclusion; not at all. Sadly, the voices above are correct. There is no end to this matter. These strange and deadly serial crimes continue because there is a cadre of willing and devoted believers who religiously and diligently carry them out. Or as could be in the first case, they inspire an unbalanced want-to-be cultist to act. In terms of ceremonial black magic, the ritual has been performed, regardless of who did it. Through knowledge of arcane cabals and secret societies, we know the sacrificial cannibalistic rituals are done to convey vast magical powers. By the way, it really makes no difference whether you "believe in magic" or not. If a black and evil spell creates a mindset aligned for worldly power and riches at all costs -- especially with the narco cartels and the uncounted billions they control -- then the "magic" has already acted on us all.

Their psychopathic desire and drive for power is the ultimate magical aphrodisiac that makes seemingly impossible things happen. We ask why people do evil. The answer is shockingly brief. Firstly, they do it because they can, thus achieving some degree of omnipotence. Secondly, they do it because of the virtually unlimited rewards it provides for them; at least as such things are seen from their black magic worldview. Their crimes are allowed to continue as their virtually unlimited narco-dollars buy a lot of silence, cooperation, collaboration and protection.

AN AFTERWORD.

So, call me a conspiracy theorist, extremist or alarmist if you want. My sole purpose is to provide information and insight on a form of homicide and a peculiar criminal profile most readers know very little about. These bloody events are part of a series of ritualized crimes often ignored by the general news media. Occult crimes are most often under-investigated or mis-investigated by the authorities as only a few investigators even remotely understand these events. Fear of the unknown is a powerful force. Would venturing into an uncomfortable and mostly unknown area really advance your professional career?

Notwithstanding all the factors working against us, I feel certain that some minds are open and receptive to new information and new ways of looking at things. This, of course, begins with those of you who have followed this far. But my feature also aims to open new vistas for bloggers and writers of all kinds, commentators, journalists, editors, publishers, radio hosts, community activists, neighborhood watch groups, parents, teachers, pastors and church members, social workers, physicians and health care professionals, public servants, investigators of all types, and especially police officers. Consequently, my target readership is anyone who closely watches the world around them and listens well. Don't rule out a possibility even though it seems too outré and bizarre to be true.

Well dear readers, whether you like it or not, if you've come this far, the material has a place in your memory. Perhaps you'll find out more about these things as you live your life, but actually I hope you do not. However, if you should ever come across this or that or the other, such as certain odd events and/or peculiar items, perhaps now you know a little bit more than you did before.

THE END?