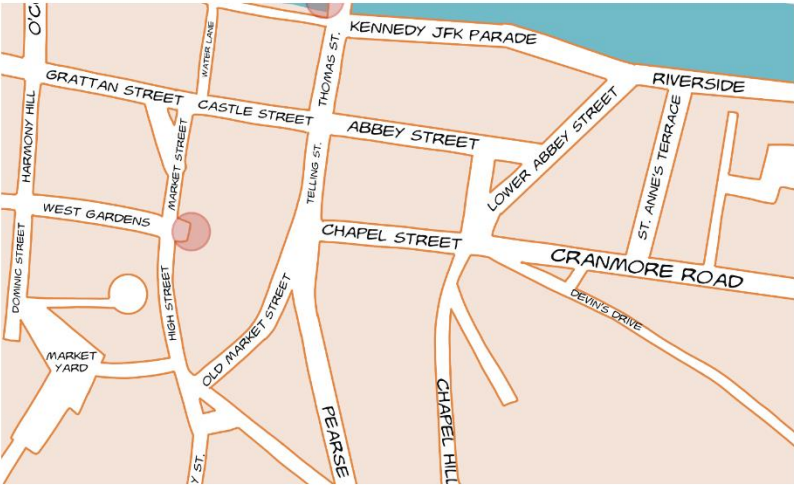


The remnants of a once lively cinema stand at the foot of High Street, seeming to dream of better days. However, rumours persist that after an horrific accident in the 80s, more than dreams may haunt this building...



A PRIVATE SCREENING

by Technopagan

The Savoy Cinema is closed. It has been for many years and likely will be for many more. It stands now in ruin, at the point where Market Street becomes High Street, an ugly blemish on the town. Crumbling, rotting, no longer even fit for squatters. If it ever is reopened as a movie theater, it will only be after it shakes off the ghoulish shadow that hangs over it. Only when all memory of what happened in 1986 has faded completely from our town's memory.

22 Raptured, Spool Spinning. No Trace. No Conclusions.

On the 17th of November 1986, a private movie screening was held in a 3rd floor meeting room at the front of the old Savoy. 22 guests were in attendance, including the evening's host, Henry Muldoon. Mr. Muldoon was sharing some holiday footage he had taken earlier that year while in Bali. The film was recorded direct to VHS on a JVC video camera (JVC BR-S411E) that Muldoon had purchased earlier that year. The footage reportedly included scenes of everyday life within various indigenous communities, with a specific focus on religious rituals and customs. Some time during the screening, which staff at the cinema confirmed did indeed take place, all 22 guests disappeared without a trace. To this day, not one of them have been found. Several independent police investigations were unable to determine what, if anything, happened to the guests during the screening. Though technically no crime had occurred, and nobody was directly to blame for the disappearances, the cinema closed its doors soon afterwards.

Journals found in the home of Henry Muldoon were unable to lead investigators in any meaningful way towards understanding, though they did provide valuable insight into Muldoon himself. An obsessive personality, Muldoon spent much of his life studying religion, spirituality and occultism in their many forms. His trip to Bali was seemingly the culmination of years of work. He wrote extensively about Balinese mystics, followers of an ancient Animist religion, who pre-dated the followers of Agama Tirta (Holy-Water Religion) in Bali. Animist religions believe that there is a spiritual essence in all objects, places and creatures. Muldoon was particularly fascinated by the similarities he found between the Balinese Mystics and the Ancient Celtic

worship of nature. He found parallels between many Celtic and Balinese deities, and noted a shared reverence for forests and waterways.

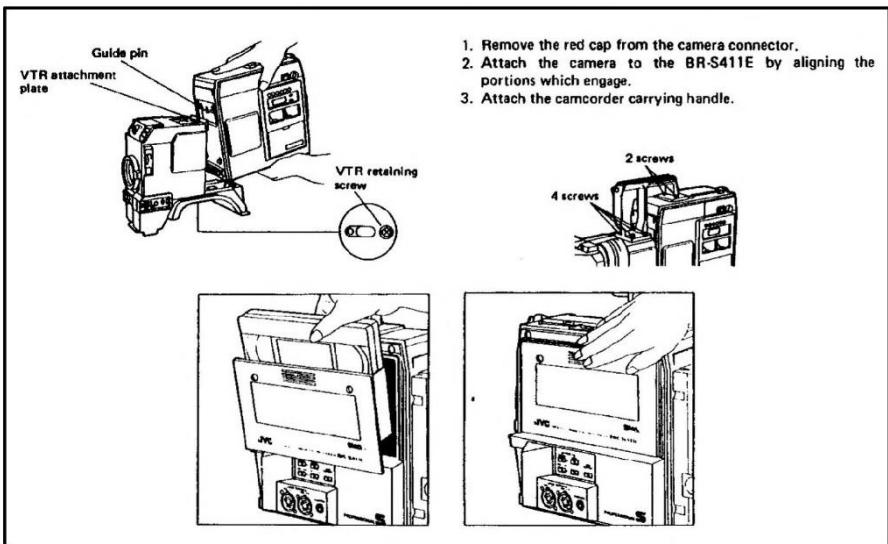
Muldoon spent years learning Indonesian in preparation for his trip to Bali. Though not the language of the indigenous peoples, he hoped there would be at least a few among them who spoke it. Dozens of textbooks, guides and dictionaries were found in Muldoon's apartment. Based on his own written work, it is believed he had developed a strong understanding of the language and would likely have been able to communicate comfortably while travelling. Among these documents were several Ancient Celtic myths, translated to Indonesian by Muldoon. He clearly hoped to engage in a cultural exchange of sorts. Most intriguing of all were passages of what appear to be ancient spells which Muldoon had translated. Did he hope to perform these spells among the mystics of Bali?

berdoalah kepada mereka yang menangis, yang terbakar
berdoalah kepada yang mendorong, yang berputar
di antara rumput liar
dan pada sayap gagak
matahari perak bersinar

pray to the weeping, the burning
pray to the wheeling, the turning
among the weeds
and on raven wings
the silver sun, shining



It is not known what exactly was captured on film by Muldoon during his time in Bali. Though investigators did review the footage as a matter of procedure, there is no concise record of what is shown. Anecdotally, there are friends of friends of investigators that recall hearing stories of mad witch dances, frenzied processions and animal sacrifices. Most often stories recall the soundscape of the film, a cacophony of ritual bells, drumming and chanting that plays relentlessly throughout. No ill effects were reported by any who watched the tape, save for feelings of uneasiness and mild headaches. Despite my requests, and rumours of a connection to the disappearances, this footage remains unavailable to the public.



When the Savoy closed its doors late November 1986, it was thought to be a temporary break, but the owners never returned. It is unlikely they would have found much success either way. People were wary of the building after what had happened. They would cross the street to avoid standing in its shadow. In fact, much of High Street seemed to be consumed by the negative feeling. Many businesses within the vicinity closed in the following months. Even to this day, the street feels depressed, worn down by the burden it carries. But while the Savoy is indeed the scene of the disappearances, it is the camera and the tape within it that remain the most intriguing piece of the puzzle. It can be seen, gathering dust behind the permanently closed shutters of a now closed business at the top of High Street.