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
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burned in the middle ages, or the worshipper of Thor and Woden he persecuted and crushed in the early centuries of the Christian era. It was only *magic of another kind* which he apposed, not because he did not believe in the reality of this other magic, but because in the one case he considered this other magic to be harmful, and in the other case it was the magic of *another religion* which he wished to eliminate. But in either case he fought rival magicians, for inasmuch as the people sought the services of other magicians (or sorcerers), they did not seek his or those of the church. It may sound somewhat strange to some of my readers to call the modern priest a magician, but that he is one in the commonly accepted sense of the word, I shall show later on. These remarks are not made in any antagonistic or vicious spirit, or in utter disbelief of the magic of the church, but because in a discussion of our subject we cannot talk about one kind of magic and neglect another.

"Analogy has always been the forerunner of scientific thought, and as experience corrected and restricted it into real effectiveness, from age to age whole branches of what was magic passed into the realm of science. The vague and misleading parts which could not be thus transformed were left behind as occult science, and thus the very reason why magic is almost all bad is because when any of it becomes good it ceases to be magic."

From this point of view the intellectual position of magic is well expressed by Adolph Bastiañ: "Sorcery, or, in its higher expression, magic, marks the first dawning consciousness of mutual connection throughout nature, in which man, feeling himself part of the whole, thinks himself able to interfere for his own wishes or needs. So long as religion fills the whole horizon of culture, the vague groping of magic contains the first experiments which lead to the results of exact science. Magic is the physics of mankind in the state of nature. It rests on the beginning of induction." The nature-spirits and demons with which the magician has so much to do represents indeed the notion of physical cause in the rudimentary science of the lower

ances, while the association of ideas on which his sorcery and divination is based has much the same relation to the scientific induction which succeeds it. That this view is sound is best shown by noticing the great departments of science whose early development is known to have taken place through magic. Astronomy grew up in Babylon, not through quest of mechanical laws of the universe, but through observation of the heavens to obtain presages of wars and harvests, while even in modern times Kepler's discoveries in physical astronomy were led up to through mystic magical speculations. In Alchemy appears the early history of chemistry, which only emancipated itself in modern ages from its magical surroundings. Lastly, the history of medicine goes back to the times when primitive science accepted demoniacal possession as the rational means of accounting for disease, and magical operations with herbs originated their more practical use in *materia medica*."

Thus magic gives way at every step of man's progress to science. I shall attempt to lead the reader step by step into the higher science of man's being and his true relationship with nature. I shall try to the best of my ability to make him acquainted with himself and his powers. I shall endeavor to show him how he may develop his powers and accomplish results which to the more ignorant may, indeed appear magical, but which will be regarded by the student himself, or herself, as a scientific demonstration of newly discovered laws and principles. All I ask of him is patience in following me as I shall unroll before him a most wonderful picture, in which he will discover himself to be an integral part, reaching up to higher levels of existence, mastering, as he proceeds on the path, all that from the new point of view seems inferior or undesirable. To become a *Master* or a *White Magician* is surely worth striving for, and worth all the time, money and energy we may spend in the accomplishment of such an exalted purpose.

THE MAGIC OF THE OLD TESTAMENT.

The magic of the Old Testament is for the most part theurgical magic, that is magical phenomena that are supposedly produced by special divine acts, either of God or gods. All other magic, such as prophesying by the aid of familiar spirits, foretelling by the stars, etc., was for the most part held in bad repute by the Jews. If divination by lot was resorted to it was justified on the supposition that God directed and controlled the falling of the dice.

Prophecy holds a most important place in the magic of the ancient Jews. It enters largely into the political life as well as into the life of single individuals. But the prophet always claims to be inspired by God himself. He is simply God's mouth-piece, and in the absence of this divine overshadowing he is a cipher prophetically.

The interpretation of dreams also was in favor. Joseph interprets Pharaoh's dreams. Daniel, the dream of Nebuchadnezzar after "the wise men . . . the magicians, the Chaldeans, the astrologers and soothsayers" of the realm had failed in the attempt.

But besides the theurgic magic which was recognized as legitimate, it seems that other kinds were practiced among the people, more or less openly, but generally discouraged and condemned by the priesthood. We read of Saul who in his distress consults the witch at Endor, "a woman who hath a familiar spirit." The woman reproaches Saul for having "cut off those that have familiar spirits, and the wizards, out of the land." She is afraid that Saul will punish her, but on being assured that no harm shall befall her, she does her visitor's bidding, and "brings up" Samuel, who speaks to Saul.

Then we find accounts of *spirits* who communicate, often in visible form, with mortals. Sometimes these spirits are angels, an "angel of the Lord," and at other times it is the Lord himself who appears and speaks to his servants. He even eats with them. But when the spirit or spirits, are not the Lord himself,

they are generally his messengers. The communion with ordinary ghosts, the spirits of deceased mortals, was on the whole discountenanced by those in authority, but I suppose then, as now, there were those who disregarded established laws and ordinances.

Abraham entertains three angels, and Lot two. Jacob sees many angels descending and ascending the ladder that reaches from earth to heaven, symbol of the close relationship which exists between the world of men and the world of spirits. The "angel of the Lord" appears to Moses. Later this angel of the Lord is identified with God himself. An angel stands in Balaam's way when he goes out to curse the Israelites. This brings us to another phase of magic, that of "blessing" and "cursing." The words, the will, or the wish of him who blessed or cursed were supposed to possess a magical potency, but generally it was the Lord who made either blessing or curse effective. Thus he becomes the servant of his servants, who does their bidding.

Then we meet with references to the magic of atonement; rites, sacrifices and offerings which are supposed to procure for the petitioner through the kind offices of the priest, or priests, forgiveness of sins. Once a year there was offered a sacrifice for the forgiveness of the sins of *all* the people, when they (the sins) were loaded upon the scapegoat, and the latter driven out into the wilderness. Then there were the burnt offerings, the meat offerings, the sin offerings for various occasions, when after defilement through sickness, childbirth or sinful acts, the individual was required to appear with offerings before the officiating priest of the tabernacle or temple. The mere physical act of offering the creatures, or articles, for a sacrifice according to the statutes and rites of the church, was supposed to obtain for the petitioners the forgiveness, the favor, or blessing of the Lord. Such a method of atoning suits the mentally and morally undeveloped. It has been a source of revenue to the priests, for out of all the good things brought by the people they retained a generous share for their own use and enjoyment. Only a compara-

tively small portion of all that was offered was actually "sacrificed unto the Lord" himself.

Among the many good things specified as legitimate offerings were gold, silver, bullock, rams, goats, lambs, turtle doves, pigeons, bread, flour, wine, oil, incense, frankincense and spices,—all of them things which *men* enjoy. "Holy" oil was oil prepared by mixing it with certain spices. It was kept for religious uses, such as anointing men, altars, etc. There was also instituted by Moses the giving of atonement-money for the service of the tabernacle and the atonement of the souls of the children of Israel. All this reminds us very vividly of the sacrifice of the bread and wine (bread signifies the *flesh*, and wine the *blood* of Christ) in the Catholic Church for the good of the souls of the living and the dead. This sacrifice is also a sin offering, and if any of the faithful desires its magical potencies for himself or his dead, he has to pay for the holy mass. The Catholic is, indeed, very much on Jewish ground. We meet also with "the confession of sins" in the Old Testament, and with *trespass* offerings. Note among other things chapters V and VI Leviticus.

Moses sanctifies the altar "to make reconciliation upon it" with the sin offering. Both, the blood of the animals slaughtered for sacrifice, and the "holy" oil were supposed to possess cleansing and sanctifying virtues. The Christian church borrowed this idea from the Jews. "And he (Moses) poured of the anointing oil upon Aaron's head, and anointed him to sanctify him." Lev. VIII, 12. Moses takes the blood of the "ram of consecration," and puts it upon the tip of Aaron's right ear, on the thumb of the right hand and upon the big toe of the right foot. On other occasions the holy oil is used in like manner, which bears a strong resemblance to the use of the holy chrism, or oil, in the ceremony (or sacrament) of extreme unction, by the Catholic priesthood. The use of the purifying "holy" water in the Catholic church is also foreshadowed in the Old Testament, which is proved by the following passage: "Sprinkle water of purifying upon them." Numbers VIII, 7.

Thus we see that the uses of substances according to ritual, and accompanied by the prayers of the priest, (and sometimes those of the petitioner also) are supposed to procure invisible graces of a moral, psychic, or spiritual nature, and sometimes visible blessings, such as health and plenty. The idea underlying the whole is this, that God's intentions, His will and His laws, may be influenced in our favor through material offerings or sacrifices, and that His wrath and His punishment may be stayed. It is the same notion which induces the savage to make sacrifices to his gods, only among the Jews we find a splendid temple, an organized priesthood, and an elaborate ritual for the express purpose of regulating and controlling these offerings and sacrifices. The primitive medicine man re-appears on the scene as the well-fed and splendidly robed priest of the temple. The priest is, indeed, a step in advance of the medicine man, but he still ministers to the spiritual needs of people who are as yet children intellectually, morally and ethically. It may be that he is the best that his people and his age could produce, but it is well for the progress of the race that he and his childish religious notions should remain with us always, or shall a race grown to intellectual and moral manhood be allowed to frame its own forms of worship?

The priests and initiates of some of the older religions are supposed to have been in possession of a higher knowledge than was vouchsafed the common herd, and consequently we meet with higher magical claims and demonstrations on their part. Thus we see that King Solomon is a master of wisdom and occult knowledge. Wise as he is made to appear in the Old Testament, the teachings of Free-Masonry make him appear wiser still. This, however, is not the place to go into details concerning Masonic teachings. Sufficient only to say, that there are indications even in the Old Testament which lead to the belief that there were master-magicians among the kings, priests, seers and prophets of old. I refer here to Melchisedech, solomon, Elijah, Elisha, and Daniel, if we ac-

cept the accounts concerning them literally. Note a few things said of Elijah and Elisha.

Elijah brings to life the dead son of a widow. He is fed by the ravens. He draws fire from heaven to consume his offerings as a proof that his God is mightier than Baal.

Note that the priests of Baal, in their mad frenzy cut themselves with knives and lancets till the blood gushes out, a custom of magicians of a certain class (like the dancing dervishes) not yet extinct. The object is, as in many other methods, the intensification of the spiritual senses through the weakening and numbing of the physical organism and the rational mind, a process which is a source of danger to the individual, in whatever form it is practiced.

Elisha increases the widow's oil and brings to life a dead child.

It may be of interest to note the identity of procedure of Elijah and Elisha in bringing the two children back to life. In the first case the account states that Elijah "stretched himself upon the child three times and cried unto the Lord" without giving any further details as to the manner of stretching himself upon the child, while the account of the second case states that Elisha "went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and . . . the flesh of the child waxed warm . . . the child sneezed seven times, and . . . opened his eyes." (Please note what I say in a later article on Magnetism with reference to the mouth, eyes and hands acting as 'escapes' for human magnetism in a concentrated form. They are therefore splendid conductors, and in cases where a complete separation between the physical and spiritual organisms has not yet occurred, it is possible to re-unite the latter with the former by "magnetizing," warming and manipulating the physical body.) Even today we *rub* the hand and feet of persons who have swooned, in order to equalize a congested circulation of the blood.

Elisha heals Naaman's leprosy. The prophet sees

clairvoyantly when Gahazi runs after Naaman to beg a talent of silver, and afflicts him with leprosy by cursing him. "Went not my heart with thee, when the man turned again from his chariot to meet thee?" Elisha prays God to smite the Syrians with blindness, which God promptly fulfills according to the account in the Bible.

The prophet prays that God may "open his servant's eyes" (spiritual vision) and the young man saw "the mountain was full of horses and chariots of fire round about Elisha."

Daniel's stay in the lion's den reminds us of some of the Indian adepts who are reputed to be proof against attacks from wild beasts while alone in the most dense jungles.

Who, now, is, or was this god of Moses, this wonderful conglomeration of absurdities, incongruities and inconsistencies? Although an improvement upon the gods of primitive man, he was still very little removed from the old tribal chieftain. He was still endowed with human appetites, failings and passions—merely a human personality possessing super-human powers. He is a partial god, who becomes severely unjust in his favoritisms. Sometimes he relents and forgives, and at other times he maintains a stony heart for ever and ever. He can be confined in the "ark of the covenant" and shut up in the temple, and thus allows himself to fall into the hands of the enemies of Israel, he, the high and mighty Lord. In a somewhat modified form He reappears later in the sanctuaries of the Roman Catholic church, where He is at certain seasons exposed to the faithful, or carried around in procession, in the form of a waifer.

The god of Moses commands his faithful not to kill, yet he slays those who are disobedient, or his enemies, according to his pleasure or at the instigation of some favorite petitioner. He commands his people not to steal, not to covet their neighbor's property, yet he sanctions the killing of the original inhabitants of the promised land and the appropriation of their lands, cities and property, by the Israelites, as he sanctioned the stealing of the gold and silver from

the Egyptians. He tells the Jews to love their neighbors as themselves, yet he himself is a wrathful, an angry, a revengeful and jealous god. He is also vacillating and changeful. He blesses or curses at the instigation of his worshippers and often does their bidding, when not to do so would be more dignified and moral. He also delights in slaughter and bloody sacrifices, in the smell of wine and burned offerings, as "a sweet savor unto the Lord."

While the morals and ethics which he teaches his people through Moses are in the main very good, there seems to be something wrong with his own moral status. He becomes angry on the slightest occasion, such as a slight mistake or disobedience as to rites and ceremonies, and he kills the offenders. His delight in material offerings, such as the flesh of animals, good bread, wine and oil, as well as his jealousy and other bad tempers beget a suspicion that he is some deceased and ambitious tribal chieftain (whose love of earthly fleshpots has followed him over into the other world), and who now masquerades before Moses and his people as "the Lord of Lords."

Indeed, the modern spiritualist, who is familiar with spirit control, cannot be persuaded that this Lord was ought but a deceased mortal, for he knows that spirits often masquerade as erstwhile distinguished personalities, as Napoleon, Julius Caesar, Rameses III, the Blessed Virgin and Jesus not excepted. This invisible ruler of the Israelites whose instrument Moses was, may have been an adept in the Occult Sciences and known how to "materialize" substances, disintegrate and integrate them, etc., but to the unprejudiced reader of the books of Moses it is difficult to believe that he was the great ruler of the universe, the creator of all things, the universal intelligence. One who has an exalted idea of the Deity will be disappointed in the god of Moses, and it is just this that is causing so many people to leave the churches. The old god idea, much as it satisfied people while they were in their intellectual childhood, will not satisfy the advanced intelligence of our age. It is the persistence of the churches in preaching this Jewish god that is

driving away its most intelligent members, and oblige them to seek affiliation with religious, philosophical or metaphysical organizations that present to them a more noble and expanded God-ideal.

When men die, we suppose—and reasonably so—that they take with them their mental, moral and psychic characteristics, peculiarities, capacities, powers, passions, desires, ambitions, etc. From analogy we reason—and “those who know” confirm the statement—that as men may progress or degenerate in this world, they may do so in the other. The scientist finds evolutionary forces at work in the universe, which seem to be cosmic and universal in scope. The men and women who lived on this earth and left it thousands of years ago, must today have reached a very high degree of wisdom and power in the spiritual world, provided they led a life that brought them into a harmonious relationship with the *constructive* principle in the universe.

There must, then, exist in the other life as in this, *degrees* of individual unfoldment. There must be those who are more moral, more intellectual, more intuitive, more conscientious, more wise and more powerful than others, which are looked up to as the natural teachers, counsellors, or *leaders* of those who are in sympathy with their ideals and purposes. There must be also “leaders” among the evil disposed. The intuitive and impressional people on earth have ever sensed this, and the independent clairvoyants or seers have confirmed the impressions of earth’s sensitiveness.

There are hierarchies, societies, churches and nations, invisible to the average mortal, in the spiritual world.

These maintain relationships with those on earth who are in harmony and sympathy with them. They try to reach men on earth at all times, but there have been historic epochs, when certain societies under the direction of their leaders have made greater efforts to reach men in order to accomplish certain purposes on earth. There has been a veritable “war in heaven” for the possession of mankind among the more ig-

norant and selfish societies in the spaces, while the true masters of wisdom and power have ever striven to free men from the unwholesome influence of the more ignorant and vicious elements. The same struggle is still going on today.

At times certain movements would be more successful than others. This depended largely upon the organized efforts made from the spiritual side of life, the particular leaders in control of the movements, and the calibre of the leaders of men on earth that could be reached. The latter came in more or less conscious contact with personalities in the spirit world, and we find them laboring in the interests of the cause as revelators, teachers, prophets, statesmen, generals, kings, etc. While the latter contacted forces and personalities in the spirit world, they were not always able to understand or explain them. The leading personalities contacted frequently styled themselves "the angel of the Lord," or even "the Lord." But that some of these lords were not the Great God of the Universe himself will be seen by every independent thinker who reasons upon the internal evidence of the "revelations."

On the other hand there are a few historical instances where the particular leader on earth was not a mere medium or tool in the hands of pretending "lords," but was a real master, capable of contacting the spiritual world and its inhabitants in a perfectly conscious and independent manner. Thus we find Jesus in consultation with Moses and Elias concerning the future of the new movement.

I do not wish to assert that *all* movements, or all acts of individuals, are inspired by the inhabitants of the spirit world, but there are undoubted evidences recognized by occult students, that some movements have been inspired and directed by strong personalities in the other world through competent leaders in this world. Again, there are acts committed by individuals in this world that seem to be the result of a temporary control of one individuality by another.

In reading the history of the human race it will be well for us to keep the above facts in mind, and calm-

ly and dispassionately weigh all claims presented to us in the light of reason and experience—even those claims that supposedly rest upon “divine” authority and inspiration, be they advanced by Moses or Dowie.

THE MAGIC OF THE NEW TESTAMENT.

It is not my intention now to explain the nature or the causes of the miracles recorded in the New Testament. Some I will not attempt to explain at all, as they are outside the field of my knowledge, and an explanation of others will be given in later chapters. While I cannot explain some of the phenomena recorded, I will not deny the possibility of their occurrence, but we must never lose sight of the fact that the average degree of intellectual development of men in those days was lower than it is today. It was an age of faith, in which the trust in authorities, personalities or institutions amounted often to blind credulity. Scientific methods of investigation were unknown. Authority in matters of belief and doctrine overshadowed the dictates of reason and conscience ever. Under such circumstances it would not be surprising to find all records of events mixed up with much that is legendary and mythological, especially if the scribes were not eye witnesses themselves of the occurrences which they record. Read the newspapers, or go into the court room, see how the accounts of eye witnesses even differ according to personality, degree of culture, personal favoritisms or antipathies. But let some important events that happen today be handed to posterity by word of mouth only, and an attempt made a hundred or two hundred years from now to put them down in writing, and see how much that is false has crept into the account, even barring partisan coloring or willful deceptions. Then, unless you insist on a special divine inspiration or preservation of the gospels—read the New Testament and make allowances. But I will not quarrel with my orthodox readers on this point. As stated before, I do not deny the possibility of any of the phenomena recorded, and there is so much of that which agrees with the psychic experiences of others, that I am inclined to look for

agreements rather than disagreements, and while I personally do not need the records of the Bible to strengthen my belief in certain phenomena, a brief examination of the same may help us to recognize the universality of both principle and manifestation. The chief figure of the gospel accounts is, of course, Jesus. Most of the Magic—or, if you will, the wonders—performed are wrought by (or thorough) him. Of course there are other prophets and magicians, but they are regarded as inferior or false prophets, or black magicians and common witches and sorcerers. Even his disciples are inferior in wisdom and power.

First, we have the wonderful happenings preceeding, accompanying or immediately following the birth of Jesus. The *angel* Gabriel comes to Mary and announces her immaculate conception. A *host of angels* appears to the shepards and they announce the glad tidings of great joy. Thus we see that visitors from the spiritual world appear to and communicate with mortals. An "angel of the Lord" rolls the stone from the sepulchre and informs the two women that Jesus has arisen. And "for fear of Him the keepers (of the grave) did shake and became as dead men (became unconscious?)" That the proximity of highly developed spiritual intelligencies is overwhelming to the senses of lesser developed men on earth, or to men not in harmony or sympathy with the spiritual visitors, is also attested by what happened to the apostles on the mount of transfiguration, when Moses and Elias came to Jesus and talked with Him. Paul on his way to Damascus is stricken blind because the radiance which proceeds from Jesus is too great for him to bear.

Angels also come to Jesus and strengthen Him on the Mount of Olives. Jesus Himself appears to, and disappears from the sight of His disciples, and is finally caught up into heaven. Cornelius sees "an angel of God coming to him in a vision." Cornelius most likely is in the subjective state while he comes in contact with this spiritual intelligence. He says to Peter: "Four days ago I was *fasting* until this hour; at the ninth hour I *prayed* in my house, and behold,

a man stood before me in bright clothing and said," etc. It will be seen that fasting and praying have been used in times of old consciously or unconsciously, as means to produce a more or less subjective state, in which condition psychic experiences could be had. But the subjective state is the lower or inferior road to contact with the spirit world, as I shall show later on, and it should not be cultivated by occult students of today.

An angel comes to Peter in prison, raises him up, and leads him forth through the gate "which opened to them of its own accord," that is, by the use of spiritual forces. Peter did not realize the reality of the phenomena until he "comes to himself," for he "thought he saw a vision" (or dream). Peter must have been in a subjective state until he "comes to himself," i. e., regains his normal consciousness.

An angel of the Lord "smites Herod, because "he gave not God the glory" when the people call him a god. Herod "was eaten of worms and gave up the ghost."

Accounts like this and the punishment of Ananias and Sapphira mar the beauty of the New Testament, as the notion of a vengeful God "mars the Old Testament. Is it possible that God or His angels are capable of revenge, and of inflicting such terrible punishment for acts which do not seem to justify the severity of the same? Let every one answer this question for himself.

The Lord appears to Paul a second time and informs him that as he has testified of him in Jerusalem, so must he bear witness also at Rome.

In some cases the spiritual visitors are seen by mortals "in a vision," that is, in a more or less subjective manner. At other times the seeing seems to occur when the seer is in his normal consciousness. In other words, he sees objectively while all the faculties are under his own control. Let us remember this distinction.

* In a few recorded instances no spirit is seen, but a voice is heard. Thus, when John baptizes Jesus "a voice came from heaven, which said, 'Thou art my

beloved son; in thee I am well pleased.' ”

Again a voice is heard saying nearly the same thing at the transfiguration of Christ.

Peter, while thinking about his vision, *hears* “the Spirit” (whose spirit?) speak unto him to receive the men (gentiles) sent by Cornelius. It is also recorded several times that *unclean spirits* (or devils) cry with a loud voice, but the New Testament writers fail to state whether these spirits speak independently, or through the speaking apparatus of the unfortunates which they obsess. The belief in devils and in obsession was very general among the Jews of Christ's time. The gospel narratives allude to obsessed people repeatedly, and the cures of obsession effected by Jesus and His disciples filled the people with wonder and surprise, if not awe.

But so far as I know there is no mention made in the New Testament of the seeing of evil spirits, with possibly one exception, which is the appearance of “the devil” to tempt Jesus. But the account is somewhat indefinite as to the *visible* appearance of the tempter. *The devil* may here signify the personification of the evil in man, and those who are controlled by their evil desires, impulses and passions, are devils for the time being, whether they are carnate or incarnate, the same as one who is good is *an angel*, whether he (or she) dwells upon earth or in spirit realms. And so it may be that the tempter of Jesus was nothing more than a last attempt on the part of his lower human nature to assert itself.

By far the greater number of miracles wrought by Jesus and His disciples refer to the healing “of all manner of diseases.” The obsessed are relieved from their tormentors or controls. The blind see, the deaf hear, the lame walk, the lepers are cleansed, the withered hand assumes normal shape and color, the issue of blood ceases, etc. Jesus also commands his disciples to preach the gospel, raise the dead, free the obsessed and cure all kinds of diseases. When they fail and ask him why they failed, he tells them it is because of their *unbelief*. “For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall

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