"Magic and the Occult"

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Loretta Orion, *Never Again the Burning Times: Paganism Revived*, 1995
Raven Grimassi; *Wiccan Magick: Inner Teachings of the Craft*, 1999

- **Magic** = uses sacred and personal symbols to convey spiritual significance. Symbols provide a meaningful bridge between the familiar world and the much less predictable world governed by gods, spirits and unseen forces. In all phases of human history, we see that magic is most concerned with *will or intent*; the idea that one can bring about changes in awareness. The central aim of magic is to be one with the spirits, gods, and goddesses of the magical realism; to act like them and, at times, to gain mastery over them.” (Drury, *Magic and Witchcraft*, 2003)

“Magic, from the Greek word meaning ‘great’ can be employed to protect, to help, to enhance, and to destroy, depending on the desires of the magician” (Singer, *Divine Magic and the World of the Supernatural*, 1995)

- **Shamanism** = is a hunter-gatherer tradition, an ancient visionary practice or using altered states of consciousness in order to contact the spirits who rule the forces of the natural world. Most prominent is the “Spirit journey” or “journey of the Soul.” Claim that the Shaman is able to travel in his spirit-vision to other realms and that he is an intermediary between the earth and the spirit-realm.

“Shamans are the only beings able to straddle both worlds, to locate the powers they need and to influence them ... Whenever things are going wrong –illness, accident, poor hunting, bad relations with neighbors – the Shaman is the person who can put it right.” (Singer, *Divine Magic and the World of the Supernatural*, 1995)

In North America: Lakota Sioux of Dakota; Nez Perce of New Mexico and Arizona; Chippewa; Zuni; Chumash and many others.

- **Spiritualism** = Shamans are more concerned with the Spirit World and its effects upon the physical world; but the Spiritualist is more interested in direct contact with the dead. They created SEANCES in which the deceased were able to communicate with the living through a MEDIUM.

Some also claim that ghosts leave a visible trail: ECTOPLASM, or blobs of light. Today’s “ghost hunters” work in the field of the PARANORMAL in order to contact those who have “passed over.” They investigate “spirit photographs” and the sounds made by POLTERGEIST (angry spirits).
"There are common themes to magical thinking in different times and cultures. These were identified in the 1890s by Sir James Frazer, who in *The Golden Bough* made an exhaustive study of magic around the world. He realized that much magic relies on the sympathetic effects of similar shapes, colors, and properties, and on the feeling that things which were once in contact continue to act upon each other. Thus the ancient and widespread practice of making small images, dolls, or pictures of enemies illustrates the idea that damage done to the image will be reflected in harm to the real person. Spells upon individuals often involve clippings of their nails or hair, or items of their clothing - again pointing to the bond between objects and people. In Native American Navaho society a person's true name is very private and is not normally used, or, indeed, known to others. Possession of someone's true name would virtually guarantee the success of sorcery against them" (Singer, *Divine Magic and the World of the Supernatural*, 1995)

Select Subjects (according to texts cited)

- **Singer** Doing the Impossible; Making Things Happen; Placating the Gods; Hunting Witches; Thinking with Monsters; Seeing the Future
- **Drury** Shamanism—the Oldest Magical Tradition; Gnosis and Kabbalah; Medieval Magic and Witch Trials; Alchemy; Astrology and the Tarot; Freemason and Rosicrucians; Wicca and the Goddess; Contemporary Satanism
- **Orion** What is a Witch?; Contemporary Western Magic; the Craft of Healing; What Kind of Persons become Witches and Neopagans?
- **Grimassi** The Old Ways; Folk Magick in Wicca; the Herbal Craft; the Four Elements; the Astral Realm; the Odic Force; Lunar and Solar Consciousness; Wiccan Rites; Symbolic Natures; Dream Working; History of Western Occultism
The same thing may be true, and is certainly accepted by occultists as true, of the early Tarot itself, though its emblems, unlike those of the 'Mantegna' pack, do not fit readily into any simple or orthodox scheme. There are, in fact, several varieties of Tarot pack, with different designs and different names for the suits and trumps. What is now accepted as the standard pack has seventy-eight cards. The minor cards, or 'lesser arcana', consist of four suits of fourteen cards each—king, queen, knight, page, and the ten down to the ace. The suits are Swords (the Spades of an ordinary pack), Cups (Hearts), Wands or Staffs (Clubs) and Coins or Pentacles (Diamonds). It has been suggested that these suits represent four sacred objects of the Grail legends—respectively the sword, cup, lance, and plate. Much more attention, however, has been paid to the twenty-two extra cards, the major trumps or 'greater arcana'. Their correct order is disputed but they are usually listed as:

0  The Fool
1  The Juggler
2  The Female Pope
3  The Empress
4  The Emperor
5  The Pope
6  The Lovers
7  The Chariot
8  Justice
9  The Hermit
10  The Wheel of Fortune
11  Strength
12  The Hanged Man
13  Death
14  Temperance
15  The Devil
16  The Tower
17  The Star
18  The Moon
19  The Sun
20  The Day of Judgment
21  The World

Modern adepts, including A. E. Waite and Aleister Crowley, have produced Tarot packs of their own, altering the older designs in the interests of what they took to be the 'correct' symbolism. Probably the best-known pack, which is unfortunately singularly ugly, is the one designed by Pamela Colman Smith under the direction of A. E. Waite.

The Major Trumps

There are many different systems of interpreting the cards—Christian, gypsy, Jungian, Theosophical, Hermetic or Cabalist. Their richness of symbolism and suggestion is such that no two observers are likely to gain exactly the same impressions from them, and most students of the cards might agree that 'it may be that the deepest occult wisdom of the Tarot cannot be put into words at all ... in the end, the seeker is told only what he cannot find for himself' (197). Certainly the cards have a powerful fascination, a sense of some hidden and ultimately unfathomable mystery, an ability to open 'magic casements' in the mind.

The fact that there are twenty-two trumps has been a major factor in riveting attention on them, for in cabalistic numerology twenty-two is the number of 'all things', the entire universe, and the trumps are assigned to the twenty-two letters of the Hebrew alphabet and to the 'Twenty-Two Paths', which are lines drawn on the Tree of Life of the Cabala, connecting the sferioth together. In this form the trumps, paths and letters provide a plan of the construction of the universe and display both the emanation of Crowley's Magick and 777). Modern cabalistic interpretations also bristle with erotic symbolism. What follows is necessarily a very brief and rough indication of some of the principal ideas connected with the Tarot trumps in various systems of interpretation.

0  The Fool. The placing of this card is one of the chief problems of the Tarot, but if put at the head of the trumps it can be related to the hidden godhead of the Cabala, the ultimate source of all existence, the nothing from which everything proceeds; it is also man carried to the highest power, and the Fool's folly is a divine madness.

1  The Juggler (or Magician, Magus). The creative will of both God and man, the First Cause, the erect phallus: the infinite: unity and activity, the union of opposites: the Logos or divine Word, the life-giving Spirit of God hovering above the waters of chaos at the outset of creation.

2  The Female Pope (or Pope Joan, High Priestess). Woman, duality, the balance of opposites, the gateway of the Temple, the threshold of the Mysteries: the divine Thought, the spiritual Mother and Bride, the goddess Isis, the Virgin Mary: the gnost or 'knowledge' of the divine: the unconscious mind: the soul; the Jungian archetype of the anima.
3 The Empress. The divine evolving from infinite to finite in the creation of the universe: the fecundity and teeming life of nature, the Mother Goddess, the fruitful Earth impregnated by the Spirit: Venus, beauty, desire, pleasure, the earthly paradise.

4 The Emperor. The male principle corresponding to the Empress: God or man imposing form and order upon chaos: virile energy, intelligence and authority: the guardian of the Grail: reason, intellect: temporal power, leadership, government.

5 The Pope (or High Priest, Hierophant). Spiritual authority and power: traditional teaching, orthodox religion on its ‘outer’ side, the Church: the channel of divine grace, the bridge between God and man, the revealer of sacred things: the keys of heaven and hell, the knowledge of good and evil: inspiration.

6 The Lovers (or Marriage). Adam and Eve, the gulf between God and man crossed through the creation of humanity in God’s image, and conversely the crossing of the abyss between man and God: the union of opposites, love bringing unity, the two sexes transcended: innocence, free will, temptation: the choice between good and evil.

7 The Chariot. Triumph, mastery: ‘he is conqueror on all planes – in the mind, in science, in progress, in certain trials of initiation … He is above all things triumph in the mind’ (483): the vision of the Chariot in Ezekiel, Chapter 1: the dominance of animal passions, or dominance through the animal passions: the union of the sexes, the balance of opposites: God or man as master of the lower world: Plato in the Phaedrus pictured the soul as a charioteer (reason), driving two horses (the bodily passions and higher emotions).

8 Strength. Both Waite and Crowley transpose this card with Justice: force, occult power: ecstasy: self-confidence, the confidence of those whose strength is in God: the higher nature taming the passions: Crowley’s formula of ‘the Beast conjoined with the Woman’.

9 The Hermit. Wisdom, prudence, the Sage, the Adept: the attainment of the truth within oneself: isolation, self-reliance, uninvolve- ment with the world outside: the man who finds his way by the divine light in his own soul, and who is also a beacon to others: austerity, silence, conservation of spiritual energy.

10 The Wheel of Fortune. The cosmic rhythms of life and death, growth and decay, in their ceaseless ebb and flow: time, fate, Karma, actions have consequences, ‘as a man sows, so shall he reap’: movement and stability: reincarnation, and liberation from it.

11 Justice. Balance, equilibrium, the cancel- ling out of warring opposites: purgatory: a new beginning, a state of passivity in which the true self is conceived: divine justice, the weighing of the heart in the ancient Egyptian judgement of the dead.

12 The Hanged Man (or Judas). The most famous and enticingly mysterious of the trumps: sacrifice, martyrdom: in terms of erotic symbolism, the ‘death’ of orgasm, through which new life is created: the death of the outer self preceding the emergence of the true self: ‘after the sacred Mystery of Death there is a glorious Mystery of Resur- rection’ (483): the Messiah: the dying and rising god: the ‘vivification of nature by an exterior, spiritual agency’ (290): water, the depths of the mind: the Norse god Odin hanging in agony on the World Tree.

13 Death. Change, transformation, passage from one spiritual condition to another: death and new life: connected with ‘raising the dead to life’ in terms of phallic symbolism: the death of the old self, the ‘old Adam’, leading to rebirth in the Spirit: destruction and creation as part of one process: the manifestation of the divine on the physical plane: renewal of life, reincarnation: the dark night of the soul.

14 Temperance. Inspiration flowing from above: the descent of the Spirit into matter and conversely the soul mounting from a lower plane to a higher: the combination of active and passive forces, the union of positive and negative, male and female, spiritual and material: spiritual healing, the flow of vital force from the healer: ‘if attention is directed to the unconscious the unconscious will yield up its contents, and these in turn will fructify the conscious like a fountain of living water’ (256c).

15 The Devil. Lust: pride, ambition: unbridled passions: mastery in this world: power misused, nature red in tooth and claw, the god Pan: the animal nature of man: evil, black magic, the choice of the wrong path: the goat of the witches’ sabbath, the Baphomet of the Templars: Lucifer as both fallen angel and light-bringer: temptation: the ‘dweller on the threshold’, a personification of the evil in oneself.

16 The Falling Tower (or Tower Struck by Lightening, Tower of Babel, House of God). Confusion, ruin, the fall of man, the expulsion from paradise: the destruction of false doctrines and mistaken attitudes: discipline, cruelty, pain: sexually, a symbol of ejaculation.
The Tarot in Divination

Besides being used as objects of meditation and guideposts to the mystical and magical paths, the Tarot cards are also employed in fortune-telling. The same rules and methods apply as in divination with ordinary playing cards. The following is a brief list of meanings frequently attached to the cards, varying according to whether the card falls right way up or 'reversed', upside down.

Suit of Cups

King  An influential man of good character, responsible, helpful; a business or professional man. (Reversed: a dishonest man; injustice; loss.)
Queen  A good wife and mother. (Reversed: an untrustworthy woman; vice; a rich marriage.)
Knight  A romantic young man; a visitor or a message. (Reversed: a rogue; cunning, trickery.)
Page  A handsome boy or pretty girl; news. (Reversed: seduction; deceit.)
Ten  Happy marriage and family life; friendship. (Reversed: quarrels.)
Nine  Contentment, satisfaction. (Reversed: loyalty.)
Eight  Modesty, good temper. (Reversed: happiness.)
Seven  Fantasies. (Reversed: desire; determination.)
Six  Fond memories. (Reversed: an inheritance.)
Five  A disappointing inheritance. (Reversed: a reunion.)
Four  Sadness. (Reversed: a new relationship.)
Three  Abundance. (Reversed: an achievement; excess, an orgy.)
Two  Love, romance, friendship. (Reversed: passion.)
Ace  Love and joy. (Reversed: change, instability.)

Suit of Swords

King  A powerful, authoritative man; a lawyer or doctor. (Reversed: an enemy; treachery, cruelty.)
Queen  A widow; mourning; sterility. (Reversed: an evil woman; hostility; deceit.)
Knight  A handsome young man, chivalrous, brave, a very perfect gentleman knight; a gallant soldier. (Reversed: rivalry; extravagance.)
Page  A lively boy or 'tomboy' girl; watchfulness, spying. (Reversed: prying eyes, surprising news, illness.)
Ten  Pain, trouble, sorrow, an ill-omened card. (Reversed: temporary success.)
Nine  Death, failure, sorrow, an extremely ill-omened card. (Reversed: fear, doubt; prison.)
Eight  A crisis; bad news; scandal; uncertainty; illness. (Reversed: difficulties; an accident, something unexpected.)
Seven  Hope; a wish; possibility of failure. (Reversed: good advice.)
Six  A journey by water. (Reversed: an announcement; a declaration of love.)
Five  Pride and a fall; loss. (Reversed: a funeral, mourning.)
Four  A coffin; a will; a retreat. (Reversed: economy, forethought, precautions.)
Three  Antagonism, division, separation. (Reversed: confusion, loss.)
Two  Trickery. (Reversed: disloyalty, deceit.)
Ace  A death. (Reversed: defeat, a broken marriage or engagement.)

Suit of Pentacles

King  A successful man; profit in business; courage and intelligence. (Reversed: an old, wicked man; danger, corruption, vice.)
Eight  Falling in love; a journey. (Reversed: jealousy.)
Seven  Success. (Reversed: anxiety, indecision.)
Six  Good news. (Reversed: fear, a betrayal.)
Five  Struggle. (Reversed: disputes, legal actions.)
Four  Rest, peace and quiet. (Reversed: prosperity and happiness.)
Three  Efficient help. (Reversed: troubles at an end.)
Two  Wealth. (Reversed: a surprise.)
Ace  A birth, a beginning. (Reversed: a false start; things going wrong, disappointments.)

A card designed by Aleister Crowley
10 The Wheel of Fortune. Good luck, success, wealth, destiny. (Reversed: bad luck, change for the worse; instability.)

11 Strength. Health, strength, courage, dominance; a good woman's influence. (Reversed: tyranny, ill temper; illness; weakness; a bad woman's influence.)

12 The Hanged Man. Sacrifice, suffering; tests; an early death; patience, submission; unconventional behaviour. (Reversed: crime and punishment; pain; selfishness.)

13 Death. Death, destruction; force; change; transformation. (Reversed: a birth; long life; sleep; laziness.)

14 Temperance. Good management; good health. (Reversed: trouble; disputes; poverty; drunkenness; matters connected with priests and churches.)

15 The Devil. Sex; the arts; fate. (Reversed: evil fate; spite; weakness.)

16 The Tower. Violence, unforeseen disaster, an accident; sweeping change. (Reversed: change for the better; risks.)

17 The Star. Hope, good prospects. (Reversed: failure, bad luck.)

18 The Moon. Fear, darkness, danger; concealed enemies; illicit love. (Reversed: deception; blame.)

19 The Sun. Achievement, prosperity, happiness; a fortunate marriage. (Reversed: obscurity; trouble; a broken marriage or engagement.)

20 The Day of Judgment. Change, a fresh start; a reunion. (Reversed: mistakes, disillusion, suffering, loss.)

21 The World. Assured success; travel. (Reversed: failure, stagnation, despair.)

A preponderance of Cups in the layout is said to mean happiness and good news; of Wands change; of Swords bad luck; and of Pentacles wealth. The cards are often dealt out in the pattern of the Tree of Life (see Cabala), with ten piles of seven cards each. The cards left over are put aside but can be read after all the other if further clarification is needed. The ten piles are taken to refer to: (1) the divine, intelligence, idealism; (2) creative ability, wisdom, matters of fatherhood; (3) knowledge, matters of motherhood; (4) mercy, kindness, good qualities, virtues; (5) severity, conquest, physical or intellectual strength; (6) sacrifice, health; (7) love and sex; (8) the arts and crafts, children; (9) the imagination; (10) worldly matters, house and home, the body.

A simpler method can be used to give the consulter the answer to a question or advice about a problem. After removing the consulter's card from the pack and the usual shuffling and cutting, the reader turns up the first ten cards. The first indicates the general atmosphere surrounding the question or problem; the second, the factors opposing the consulter; the third, the basis of the present situation; the fourth, an influence that has just passed away or is now passing; the fifth, an influence which may be coming into operation; the sixth, an influence which will come into play soon; the seventh, the consulter's own fears, doubts and negative attitudes; the eighth, the influence of the consulter's family and friends; the ninth, the consulter's ambitions, hopes and positive attitudes; the tenth, the final outcome. R. C.


Telekinesis
Parapsychical movements of objects, frequently associated with mediums. Tables which tilt, sway about and rap out messages with their feet are familiar examples and there are many reports of the independent movement and even the levitation of tables and other objects, including some extraordinary cases connected with D. D. Home (see Spiritualism). In Spiritualistic theory, the objects are moved by spirits, but psychokinesis seems to supply the best explanation of genuine cases.

Telepathy
Direct contact between one mind and another; the ability to sense another person's thoughts and mental states, or to convey your own to other people, without the use of speech, gesture or other physical signalling; see parapsychology; twins; for its bearing on apparitions and the question of survival of death, see apparitions.

Teleportation
The mysterious transportation of people and things from one location to another; sometimes reported in connection with 'flying saucers' (see space) see apparition.

Theosophical Society
The Theosophical Society was founded in New York on 13 September 1875 by Helena Petrovna Blavatsky, Colonel Henry Steel Olcott and William Quan Judge. It was the successor to an earlier attempt to found an occult group, which Madame Blavatsky had called 'the Miracle Club', and the earliest Theosophists represented various strands of the occultism of the day. There was the spirit medium Emma Hardinge-Britten, Dr Seth Preece of Philadelphia, who was learned in the Cabala and an exponent of colour-therapy, a Portuguese Jew called dr Lara, who was probably also acquainted with the traditions of European occultism, and a collection of minor characters. The opening lecture of the new society
ley’s reputation ever since. However, it constitutes the type of hearsay evidence that would be heavily discounted if it ran in favor of a medium’s ability, and a similar discounting would seem to be appropriate in this case.

Further reading:

**ghost** An alleged spirit of the dead. The term “ghost” enjoys popular use, especially in connection with hauntings. Parapsychologists generally use the term “apparition.” Ghosts may be visible, though only a small percentage of cases involve visual images. Generally, a ghost makes its presence known through mysterious noises, smells, cold breezes and movements of objects.

In its archaic meaning, the term “ghost” refers to the animus or disembodied soul. After death, souls go to live in an underworld or afterlife, often at the bottom of a lake, across the ocean, in the sky or on the moon, or to the west where the sun sets. Beliefs vary as to what happens to the soul. For example, Melanesians believe the soul separates into a dual nature at death: adaro, the ghost which is the bad part of the soul, and aunga, the good part. Ghosts make their home in nearby islands or underground. Ghosts travel to their home by land or on a ship of the dead. Upon their arrival, they are segregated according to their good or bad nature by a ghost ruler. Beliefs vary by island. On some, the adaro eventually die, while the aunga live happily forever. Throughout Melanesia, souls of the dead are worshipped, as they are in other animistic societies. On San Cristoval in particular, the adaro are worshipped. The ghosts are distinguished from the figaro, which are spirits who have never had human form.

Similarly, the Chinese believe in at least two, and possibly three, aspects of the soul, which accounts for the fact that the dead can make their presence felt in more than one place. There are superior and inferior parts of the soul, as well as a third that dwells in an ancestral altar, where it can receive the blessings of its family. (See also the Egyptian concepts of ba and ka).

Virtually all cultures have believed at one time or another in the ability of the ghosts of the dead to return to the world of the living, either in solid form (the “walking dead”) or in sensory form (see revenant). When they return, they may have either benevolent or malevolent intent. In cultures where ancestor worship exists, the returning dead are taken as matter of fact; they are often assumed to dwell in the same house as the living.

In the West, the soul is supposed to depart for an eternal resting place with God in heaven or with Satan in hell (or perhaps in between in purgatory). Consequently, the returning dead are regarded as unnatural and frightening, and possibly demonic. Catholicism acknowledges that souls in purgatory might return as phantasmal, but not solid, ghosts to ask for prayers from the living. In earlier centuries, Protestants generally believed that the dead could not return, and ghosts were diabolical entities masquerading as the dead. This belief still continues in modern times, especially among Fundamentalist Christians. In Eastern European lore, the returning dead who assault the living may be vampires.

Followers of Spiritualism believe that ghosts are souls of the dead trapped on earth, either because they are confused, or because they don’t yet realize they are dead. Mediums believe they can communicate with ghosts and help them move on.


Many stories of the return of the dead follow motifs: the ghost returns to avenge its wrongful death (see GREENBRIER GHOST); to take care of unfinished business; to deliver vital information not given during life (see CHAFFIN WILL CASE); to punish living enemies; to protect loved ones or give advice; to reward the living (see GRATUITOUS DEAD); or simply to reenact its death. In folklore, ghosts are believed to take part in normal activities, such as eating and drinking, and seem so lifelike that they fool others until they vanish, or until others find out they are dead.

Every culture has superstitions concerning ghosts. In European folklore, for example, it is widely believed that one should never touch a ghost; that ghosts cannot cross running water (nor can witches, vampires, demons and anything with evil attributes); that ghosts only appear at night; and that ghosts have noticeable smells. Smells are the second most common characteristic of hauntings.

It is not true that ghosts appear only at night; many appear during the day. It is possible that filmy visual apparitions may be more readily seen at night, or that a person is more receptive to clairvoyance when relaxed or asleep at night (many ghosts appear in dreams, or awaken people from sleep). Conversely, the very same conditions may foster mere hallucinations of ghosts. Reports to have been seen at twilight in many cases are what American ghost investigator Dale KACZMAREK calls "bedroom episodes": people claim to be wide awake, when in fact they are drifting off to sleep or are already asleep. Many ghosts are reported under foggy conditions, and are probably tricks of light. Many also are reported in conjunction with thunderstorms, and may be caused by excessive electrical charges in the atmosphere.

And, contrary to popular belief, most ghosts are not seen in graveyards, but in structures—houses and buildings. In Hong Kong, the greatest number of ghosts are associated with buildings that were occupied by the Japanese during World War II. Many buildings were used as interrogation centers, and hundreds of Chinese were said to have been executed in them. After Japanese-occupied buildings, the second most common ghost sites in Hong Kong are hospitals.

Psychical researchers have found that the overwhelming majority of ghost reports that have been investigated in fact have natural explanations (see GHOST HUNTING). Still, the small percentage—perhaps as few as 2%—of unexplained cases continue to perplex researchers. In more than a century of scientific inquiry in the West, no one has definitive answers about ghosts and their natures. There is no consensus among psychical researchers as to whether ghosts have objective reality or are fantasies, or if they have intelligence and personality, or are psychic remnants of past events. Possibly, different types of ghosts exist that would fall into all theories.

Frederic W.H. MYERS, a founder of the SOCIETY FOR PSYCHICAL RESEARCH (SPR), London, defined a ghost as "a manifestation of persistent personal energy, or as an indication that some kind of force is being exercised after death which is in some way connected with a person previously known on earth." Myers did not believe that ghosts were conscious or intelligent entities, but rather believed they were automatic projections of consciousness which had their centers elsewhere. More recent researchers have disagreed, arguing that at least some ghosts may possess an awareness, perhaps within themselves.

Every society has procedures and rituals for dealing with troublesome ghosts. Exorcisms cast out ghosts who are causing bad luck, illness and misfortune (see also DYSBUOX). In Christianity, there are formal religious rites for the exorcism of demonic entities, blamed for possession, but not for mere ghosts. Nonetheless, clerics of various denominations conduct rites to "release," "lay" or "release" the ghost. See EXORCISM; RELEASMENT.

Further reading:

**Ghost Club** Private organization based in London devoted to psychical research and investigations of paranormal phenomena, including—but not limited to—ghosts, apparitions, mediumship, hauntings and poltergeists.

The Ghost Club is the oldest existing organization associated with psychic matters, and has had several incarnations since its origins circa 1862. It apparently was predated by another club known as the Cambridge Ghost Club, which is no longer in existence.

The Ghost Club was formed by a select group of London gentlemen with the idea of unmasking...
nonviolence. The Sioux began Ghost Dancing in earnest in the summer of 1890. Dancers wore magical shirts that supposedly would stop bullets. Whites took this as a sign of building hostilities, and banned the dance on all Sioux reservations in November 1890. The Sioux continued to dance.

The whites responded with a military presence on the Rosebud and Pine Ridge reservations in South Dakota. In fighting, some Native leaders were killed (Chief Sitting Bull among them) and others were arrested. Those who surrendered were ordered to camp at Wounded Knee Creek. On December 29, 1890 fighting broke out when a gun went off (it is uncertain which side fired the shot), and the result was a tragic massacre of Native Americans. The Wounded Knee massacre effectively ended the Ghost Dance movement, and also brought to a close the frontier wars.

Further reading:

**ghost hunting** Various methods of investigating reports of ghosts, apparitions and poltergeists to determine if the phenomena are paranormal or have natural explanations. Scientific investigations became well established in the late 19th century, as a result of interest in Spiritualist phenomena.

Ghost investigators estimate that 70% to 98% of all reports of haunting phenomena have natural explanations, such as tricks of light and shadow, hallucinations, peculiar atmospheric conditions, geological or electromagnetic influences, and animal noises. Some cases are exposed as tricks. Other cases seem to have human agents, especially poltergeist cases, in which phenomena are caused by unconscious psychokinesis (PK).

The Society for Psychical Research (SPR), London, has established guidelines for investigations of hauntings, apparitions and poltergeists. Effects are divided into five classifications: (1) unaccountable movement of objects; (2) unaccountable noises (including voices and music) and smells; (3) apparitions, mysterious lights and shadows; (4) unaccountable touches, pushes and feelings of heat and cold; and (5) feelings of fear, horror, disgust, and of unseen "presences."

The investigator must be an open-minded skeptic, and must look first for all possible natural causes. These fall into two classes, mechanical and personal.

Mechanical causes include machinery vibrations and lights, road noises, and the like. Personal are those effects caused by people, whether unconscious or deliberate, such as floorboards creaking when stepped upon, or tricks. Determining and eliminating these potential causes requires a thorough investigation of a site during daytime and nighttime to determine natural lights, shadows and noises. Maps are consulted to show fault lines; power lines; underground streams, mines or tunnels; or other features that might be responsible. Investigators evaluate their evidence for significant patterns, and to determine which effects are primary (the first to occur) and which are secondary. Effects that are "veridical," that is, possibly paranormal, occur when a percipient receives information unknown to him or her and not obtained by ordinary means, and which can be verified through research. Veridical experiences are the most valuable to the scientific community.

Investigators also must do historical research concerning a site, especially geological conditions and construction activity. Earlier press accounts of hauntings at a site are taken into consideration by some ghost hunters and not by others. Those who reject such reports feel that they are likely to contain distortions and errors.

Three basic investigative techniques are used: description, experimentation and detection.

The description technique involves taking eyewitness accounts. Witnesses should be interviewed separately to avoid influence upon one another's accounts. In addition to details of the experience, witnesses are asked to provide information about their circumstances, health and states of mind; previous knowledge, if any, of similar experiences; and any previous paranormal experiences. Investigators must keep in mind that in the reconstruction of an experience, the "Rashomon" effect may occur; that is, every witness may see the same experience quite differently.

The experimental technique involves bringing in a psychic or medium to see if his or her impressions tally with those of the eyewitnesses. The medium will also mark a floor plan of the house or building to show spots where hauntings occurred, based upon their sensations of "cold spots" (unusually cold areas) and clairvoyant impressions.

Opinions vary concerning the use of mediums. Some investigators feel that mediums will most likely reiterate what they pick up through telepathy and clairvoyance with those individuals involved; also, that mediums will not be objective, but will be predisposed to consider hauntings as always caused by a spirit or spirits of the dead. Some investigators
have mediums conduct “circles” (see seance) at haunted sites in an effort to communicate with a haunting entity.

The detection technique involves such procedures as securing rooms and objects to test their disturbance; setting up electronic surveillance equipment (such as cameras, tape recorders, temperature sensors or Geiger counters); and spreading flour, sugar or sand on floors to detect footprints.

Harry H. Price was among the first to use modern technology in his ghost investigations, the most celebrated of which was Borley Rectory in England. Price leased the rectory and created a laboratory. Conducting tests with 48 volunteers, and with the use of modern technology which included felt overshoes, steel tape measures, a still camera, a remote-control movie camera, fingerprinting equipment, telescope and portable telephone, Price still was not able to prove the existence of ghosts. Price wrote about his investigation in a book, The Most Haunted House in England, published in 1940. Several years after his death, critics contended that he had manipulated certain facts in an attempt to prove that the rectory was haunted.

Critics contend that ghost investigation is imprecise and not a true science because it is heavily reliant upon the anecdotal testimony of witnesses. Also, despite the greatest precautions taken on the part of the investigator, it is virtually impossible to rule out telepathy and super-ESP as factors in experiencing a haunting.

Despite the impressive research of hauntings, scientists remain in the dark about the nature of hauntings and the laws, if any, which govern them.

Further reading:

ghost lights  Luminous phenomena, usually in the shape of balls or irregular patches of light, reported around the world, that defy natural explanation. Most ghost lights are yellow or white, while others are red, orange or blue. The lights may change color as they are observed. They appear randomly or regularly at particular sites, varying in size and configuration, and may be active for years. Some appear and become “inactive” after short periods of time. Ghost lights are widely reported in remote areas throughout the United States, Britain, Japan and other countries.

The GHOST RESEARCH SOCIETY, based in Oak Lawn, Illinois, collects data on ghost lights and investigates some sites where they are active. Research has identified common characteristics: (1) they appear in remote areas; (2) they are elusive and can only be seen from certain angles and distances; (3) they react to noise and light by receding or disappearing; (4) they are accompanied by hummings, buzzings or outbreaks of gaseous material; and (5) they are associated with local folklore surrounding a haunting due to a terrible accident or tragedy which took place at the site, involving loss of life. For example, a person loses his head in an accident, and his headless ghost returns to the site to look for it. The ghost light supposedly is the ghost’s lantern.

Perhaps the most famous ghost lights are the Marfa lights, named after Marfa, Texas and first reported in 1883 by a settler, Robert Ellison. The lights are seen often to the southwest of the Chinati Mountains, bouncing up and down or racing across the ground like a grassfire. Witnesses say the lights sometimes seem playful, as though directed by an intelligence.

The Brown Mountain lights have been reported at Brown Mountain near Morganton, North Carolina since 1913. They are multicolored lights with limited lateral and horizontal movements. The lights were investigated by the U.S. Geological Survey, which attributed them to automotive and locomotive headlamps and brush fires. The findings have been disputed by numerous witnesses. In the 1970s, research by the Oak Ridge Isochronous Observation Network (ORION) did show that some, but not all, sightings could be explained by light refractions from points beyond Brown Mountain. Many sightings of the lights remain unexplained.

Near Joplin, Missouri, another active site, yellow and orange ghost lights are reported every night from dusk until dawn. The lights have defied attempts to explain them and appear to be true anomalies. Dale KACZMAREK, president of the Ghost Research Society, has viewed the Joplin lights through high-powered binoculars from a distance of 300–400 feet and describes them as diamond-shaped with hollow and transparent centers. As they move, they leave behind luminous pinpoints of light dancing in the air.

Many reports of ghost lights can be explained naturally, such as car headlamps or phosphorescences known as ignis fatuus (q.v.) Ghost lights have the power to fascinate, and some individuals who see them do not want the mystique spoiled by an explanation.

Megalith sites, ancient stone circles and monuments once used as burial grounds or for astronomical observations or unknown sacred ritual, have manifestations of mysterious lights, called “earth
Magickal Ethics

Remember the law of threefold return? Whatever you do will come back to you three times. Keep this law in mind when you are contemplating doing magick, and do no harm. If you do, you will get three times as much harm coming back at you. Ouch!

When the mundane way of handling an issue fails, then magick may be the answer.

- Witches should never attack, but they can use their magick to defend themselves. There is nothing wrong with sending all the negativity being thrown your way back at the person from whom it came. That energy will work like a karmic wake-up smack. Always place a shield of protection around yourself if you choose to do this. This way if this person in question doesn’t learn from his or her mistakes, the negative energy will continue to bounce off you and go right back to him or her.

- If you are thinking of doing magick for someone else, stop and get that person’s permission first. Even if the magick is completely for that person’s benefit, you should have that person’s permission before you act. Why? Because your magick will affect change in someone else’s life. If you do this without a person’s permission, you could be impinging on that person’s free will. Maybe deep down your friend, who always gripes that she can’t stop smoking, really likes having this insoluble problem to complain about! If she asks for your help, go for it; but without her permission, any magick for her benefit is a no-go.

- You also have to use some common sense when it comes to magick. If you know someone is ill and you know that he or she doesn’t want to be, then by all means use your magick to help encourage healing for that person. You would certainly pray for the person to get better, and as magick, like prayer, is directed energy, why not use it to promote health and well being?

- What about love spells? (We knew you were going to ask about that!) Again, any magick that involves another person must not in any way manipulate that person’s free will. So you can’t make the amazingly cute guy (or girl) you see on the bus everyday fall in love with you. But here is what you can do—you can do a love spell to increase your own powers of attraction. You can also do a spell to attract the person who is right for you without focusing on any particular individual. Who knows? The spell might just cause you to attract the attention of your object of affection. Or you might attract someone even better!

Parents, in their roles as caretakers, can do spells for their young children. But once children are old enough to make their own decisions, parents should ask their children if it is okay first. You want to do a spell for your sister’s baby who is in the hospital? Ask your sister first! If she does not agree for whatever reasons, don’t do it.
What Magick Can Do for You

Magick is a wonderful healing tool. In this respect, it can help you psychologically, physically, and spiritually. It can help you become strong and confident in your body. It can also help you to break bad habits. Do you tend to come home from work and binge on junk food? Do you feel worse and worse every time you do it? You could try using knot magick on the waning Moon to bind your negative behavior. (For more on knot magick, see Chapter 22.) The period in which the Moon is waning, or appearing to get smaller in the sky, is great for ridding yourself of things you don’t want—bad habits, addictions, or illnesses.

It’s interesting to note that many of the herbs and spices that we use to flavor our food have magickal and healing properties. Basil, that staple of summer pasta dishes, will help you attract money. Allspice is also good for drawing money to you, and it can also be used to improve your luck and for healing.

Does the Witch Have to Harm to Heal?

If you think about it philosophically, everything has the right to live. This includes parasites, viruses, bacteria, or cancer cells. When you heal someone of a disease, you destroy the cause of that disease, the bug that is making the person sick. Killing off some rhinovirus cells will probably not cause any repercussions, even though what you are doing may be bad for that pesky cold bug.

But what if your very noisy neighbor has you at the end of your tether? It’s okay to stop him from disturbing you, but don’t harm him. What you want to do is treat his behavior, not his person. You would do that by binding his negative behavior. Is he keeping you up all night by screaming out the lyrics to an old Earth, Wind, and Fire song? If you’ve tried everything else—talking to him, your landlord, and the police—then you can do magick and get some peace and quiet. We discuss binding spells in Chapters 23 and 24.

From High Ritual to Everyday Magick

The magick that you do can involve a lot of formalized ritual, or it can be casual. Some covens use high ritual, meaning they follow a very detailed plan in casting the circle and in building and directing the cone of power. High rituals, because they are so detailed, can take a lot of time. Often, they feel kind of solemn and serious. (Wiccans also use high ritual for religious ceremonies that are distinct from magickal work.)