

**THE DENVER POST
DENVER, COLORADO
30 APRIL 1916
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Dr. Waite's Wicked "Man from Egypt."

A Modern Magician and Student of Occult Forces Explains His Belief That Evil Spirits Possess Us To-Day Just As They Did in Old and New Testament Times.

POISONER WAITE AND HIS "EVIL SPIRIT."



Mr. Aleister Crowley in one of the incantations of his magic art.

Dr. Arthur Warren Waite, wholesale poisoner, asserted that he was irresistibly impelled to do his murders by an evil force—a wicked and unseen "Man from Egypt."

"I have never seen him," the poisoner said. "I have heard him, though. He has lived in other ages long ago. In his reincarnation he came to me from Egypt. Constantly this evil spirit whispered to me, 'Kill them, kill them! They have no right to live. Kill them.'

"Then I had to do as he told me. He would give me no rest."

Is there any actual truth in the claim of this cold-blooded scoundrel Dr. Waite when he tries to hide behind the pretense that he was "possessed with devils?"

Is there any serious-minded person of intelligence who will claim now in the twentieth century that evil spirits exist and have the power to control living human beings against their will to commit crimes.

If it can be seriously maintained that Dr. Waite was ruled by an evil spirit as frequently instanced in the Bible—does that relieve the poisoner from responsibility for his crimes?

These questions were put to Mr. Aleister Crowley, the well-known student of ancient magic, who is a member of several orders of mystic art. As evil spirits were repeatedly referred to and recognized in the Old Testament, and as the Saviour himself cast out the devils from two men and caused them to enter the bodies of swine, so Mr. Crowley sees no reason why the frequent episodes narrated in the Bible in ancient times should not be occurring in modern times.

"Belief in Good and Bad Spirits Part of Christianity."

"Belief in spirits both evil and good are essential to belief in Christianity," said Mr. Crowley. "If you believe in the existence of demons and are a Christian you must believe in the power of demons to influence your acts when they have once gained a hold upon you. You are specifically warned in the Bible against the powers of evil. Demons are ever watching for a chance to get at you. You must keep them at a distance—have no communication with that which is evil. For when you are in the power of the evil one you are lost.

"I am not well informed about the case of Dr. Waite. I believe that if I should see and talk with him I would know whether he was actually in the power of the evil spirit he calls 'the man from Egypt' or is preparing cunningly for an obvious defense. But that such a thing is possible is without question. I have met with such cases too often in my own practice to have any doubts. Frequently I have been consulted by men and women—clear-headed, otherwise normal human beings who were just as plainly under the influence of a spirit of evil as a person would be plainly a victim of pneumonia if both lungs were congested. It was only by the best exertion of their will power that they had not yet surrendered to the enemy.

"There are classical instances—Martin Luther serves admirably. Here was a tremendous intellectual and moral force one of the greatest the world has ever known. Martin Luther related how he was beset by the devil—not by any vague spirit, but by the evil one himself—and how he fought and vanquished him. There is no question about the devil getting after Luther: there was every reason why he should—Luther was the devil's most powerful enemy in an age when the powers of darkness had been having things pretty much their own way.

"It was inevitable that Luther should overcome the evil spirit that beset him. No human being of Luther's strength of mind and purpose need fear the power of the devil and his angels; but when ordinary persons are beset in that fashion they truly are in danger. They have not sufficient weapons of defense—have not had to fight that kind of enemy before, are unprepared to meet his unfamiliar advances and attacks.

"The evil influence grows stronger, the opposition weakens. The victim feels himself physically urged to do certain things. Those things are evil. As his power of resistance declines the evil force seems actually to take possession of his body, which at length—unless help arrives—does the demon's bidding.

"Who performed the evil act, the man or the demon?"

"Until modern times and their fashion of denying the existence of the unseen, the man often would have been held irresponsible—he was 'possessed,' the demon was the culprit. Our Saviour recognized that fact when He gave His attention, not to the man, but to the devils, and cast them out.

"That was the power and the act of divinity, which on its spiritual plane, is not handicapped by lack of knowledge of other spirits, good and bad. Man, to oppose and overcome evil spirits, either must be more than ordinarily powerful in mind and in purpose, or be able to summon to his aid the ages old and invulnerable defense afforded by training in knowledge of the occult.

"The art of magic is a long-established system which familiarizes the adept to a greater or lesser degree with the inhabitants of the unknown world, teaches him how to communicate with spirits, enables him to win and enjoy the protection, the guardianship of good spirits and supplies forms and rituals which disarm spirits of evil.

"One may deliberately seek and obtain the powerful influence either of good or evil spirits. But it is demons, not angels, who are most active in seeking means to exert their power unasked. Just as good is the predominating quality in the gene-

ality of mankind, it is the evil spirits which exhibit the stronger initiative, realising, evidently, that they have to combat powers which, in the long run, are superior to their own. The weak, or potentially evil, human character is the natural prey of demons. So we should not be too credulous when a hitherto respectable man, suddenly charged with a grave crime, pleads that he himself really is innocent, that the criminal act was committed by 'the man from Egypt' or by 'the little black man' actuating with irresistible power the brain and hands of his unwilling victim."

"When such pleas are put forth with sincerity the case is one of demoniac possession. If the mass of humanity were more open minded concerning occult matters, if people generally accepted as fact the existence of demons, persons finding themselves beset in this way would, before fatal consequences developed, pursue a course just as obvious as that of a sick man going to a medical doctor or a surgeon; they would go to an adept in the art of magic and have the demon exorcised.

"The rituals used for this purpose are very old, based on generations of study of demon characteristics, and their potency is infallible. There is the Pentagram, for example, and the magic oath. By these means devils are 'cast out,' never to return while the subject continues to live up to the instructions of the adept. The exorcism, of course, is applied to the demon, but at the same time the one who was 'possessed' is fortified against a return of the evil power.

"Here lies the advantage of open-minded inquiry into the phenomena of the unseen world. If you seek intelligently to know and to hold communications with the inhabitants of that world you can do so without danger, even with great benefit, to yourself. You can attract the influences of good spirits, and firmly hold the upper hand over spirits of evil which respond to your summons. But if you play with that sort of thing in a spirit of idle amusement the outcome may be quite serious.

"You have asked why it is, if we are actually surrounded with good and evil spirits, that so many persons live their whole lives without ever receiving evidence of their existence—never realizing the protection afforded by a good spirit, never feeling the menace of a bad spirit. The answer is, first, that the majority of persons are not spiritually sensitive; second, that good qualities predominate in them, and hence they are not propitious material for demons to give their attention to.

"But let such a person in haphazard fashion experiment with the occult and note what frequently happens. We will that he or she, for a 'lark,' joins a silly 'circle' presided over by an al-

leged 'medium,' and, after some thrilling moments of waiting and several false alarms, is informed that his dear departed maternal aunt is present, and wished to communicate with him. All at once that person is disarmed and in a receptive condition. Through the 'medium' his 'aunt' converses with him on familiar topics which he innocently presumes to be known only to his family circle—'mediums' have a way of finding out those things—and, behold, he is no longer a doubter.

"Right here is where actual spirits—unknown to the 'medium'—begin to figure in the proceedings. An enterprising demon, discovering what is going on, takes advantage of the opportunity and impersonates the aunt. Then and there this demon breaks down the outer defenses of the victim which this silly circle has prepared for him, and is ready for further specific operations.

"Most men have extraordinary vanities which they carefully conceal from their fellow men. Such is the case of this victim. Still believing that it is his dear departed aunt who speaks to him, he hears the demon harping over and over again on one string, like this.

"The true grandeur of your character and personality is not now recognized by the world. Really you are a king. Vast riches are your just deserts—unlimited wealth and power. At present they are fraudulently withheld from you. Do as I direct and you will be guided by them. But, remember that the world is against you. Confide in no one—listen only to my instructions, and do so unflinchingly what I bid you to do. And so on.

Everyone Can Resist and Conquer Evil Impulses.

"By the time the poor victim realizes the true nature of his familiar spirit the demon's power over him and his acts is too great to be overcome by the victim's unaided efforts. His secret vanities and desires have developed enormously, and when the demon finally prescribes criminal acts as the means of realizing his ambition his brain and hands automatically perform these acts, though the real perpetrator is the demon in the case.

"One reason why most people are so incredulous respecting the existence of demons is their habit of denying the existence of any intelligent force which may be without a material form. If they could once see the devil, hoofs and horns and tail, they would 'believe in him.' They find it difficult to accept the existence of 'personal devils' that are invisible, merely bundles of qualities—but none the less potent for evil.

"They do exist. They may be close at hand without giving the slightest evidence of their presence. But if they find a weak spot in your armor of goodness—beware.

"All men and women who turn out to be criminals—robbers, thieves, murderers—had that fatal weak spot. And probably some persistent demon found it. They did not resist the demon.

"Nobody need give way to evil impulses whether you call them 'the man from Egypt,' or a demon, or a devil. It is everybody's duty to resist evil impulses or demon influence. If Dr. Waite committed murders at the command of 'the man from Egypt' he is responsible for what he did because he could have resisted the demon.

"If Dr. Waite can escape the responsibility of his atrocious crimes by hiding behind 'the man from Egypt' then our whole fabric of civilization and morality falls to the ground. We open the door of easy immunity and impunity to every thief, thug, drunkard and criminal of every kind. The whole basis of the Christian religion, the theory of a free will and moral responsibility is superseded.