What is the difference between “magic” and “religion”? What happens to magic in advanced societies? How?

The mundane processes in daily lives, such as a boat sailing or a hunter catching game are so routinized that they often go unnoticed. But unfamiliar events, such as poisoning by an animal or plant, arouse curiosity and interest. They suggest certain powers that are not well understood (p.204). Magic mystifies those powers associated with processes, objects, plants, and animals that cause harm or benefit (p.197). Scholars have argued that magic is founded on the notions of mana. Mana is a form of powers diffused in the whole universe manifested through celestial processes like falling of a meteorite, natural process through wind, sunshine, rain, etc., or through living objects like plants and animals (pp. 195, 201).

Religion, on the other hand is a “unified system of belief and practices relative to sacred things, that is to say, things set apart and forbidden—beliefs and practices which unite into one single moral community called a Church, all those who adhere to them” (emphasis added, p.47).

Like magic, religion can be preanimistic wherein “rites are addressed to impersonal forces” of mana (p.201), prohibition of incompatible objects is practiced, and violating them follows sanctions (p.300). While the myths and dogmas of magic are more elementary, technical, and utilitarian than that of the religion, the more substantive difference is that magic is profane whereas religion is sacred. Therefore religious interdictions command respect and violating them attracts sin. The interdictions of magic, on the other hand, correspond to material properties and dangers that are purely physical in nature. In other words, unlike religion, the notions of morality and purity are absent in magic (pp.42-43).
In advanced societies, the distinction between magic and religion becomes clear due to the institutionalization of Church. The followers of the sacred beliefs of religion feel united because they are bound by a common faith. Durkheim says:

A society whose members are united by the fact that they think in the same way in regard to the sacred world and its relations with the profane world, and by the fact that they translate these common ideas into common practices, is what is called a Church. In all history, we do not find a single religion without a Church. (pp. 43-44)

As a result, the profane nature of magic gets more profound. There is no “Church of magic” and the professional pleasure it derives out of “anti-religious…doings” and “profaning holy things” by ways such as using the souls of the dead and their bones and hair for performing magical actions contrast magic starkly with religion. The institution of religion looks down upon the magic rites. The magician gets reclusive because their profession does not bind them as union. Though they perform in public and have a clientele, they are far from society and its people. Even if they form a society, unlike religion that includes priests and adherents, a society of magic includes only magicians (and no adherents for whom the rites are performed). Therefore, magic is bereft of any community and becomes purely a performance of utilitarian rites having no moral significance (pp. 42-45).

References