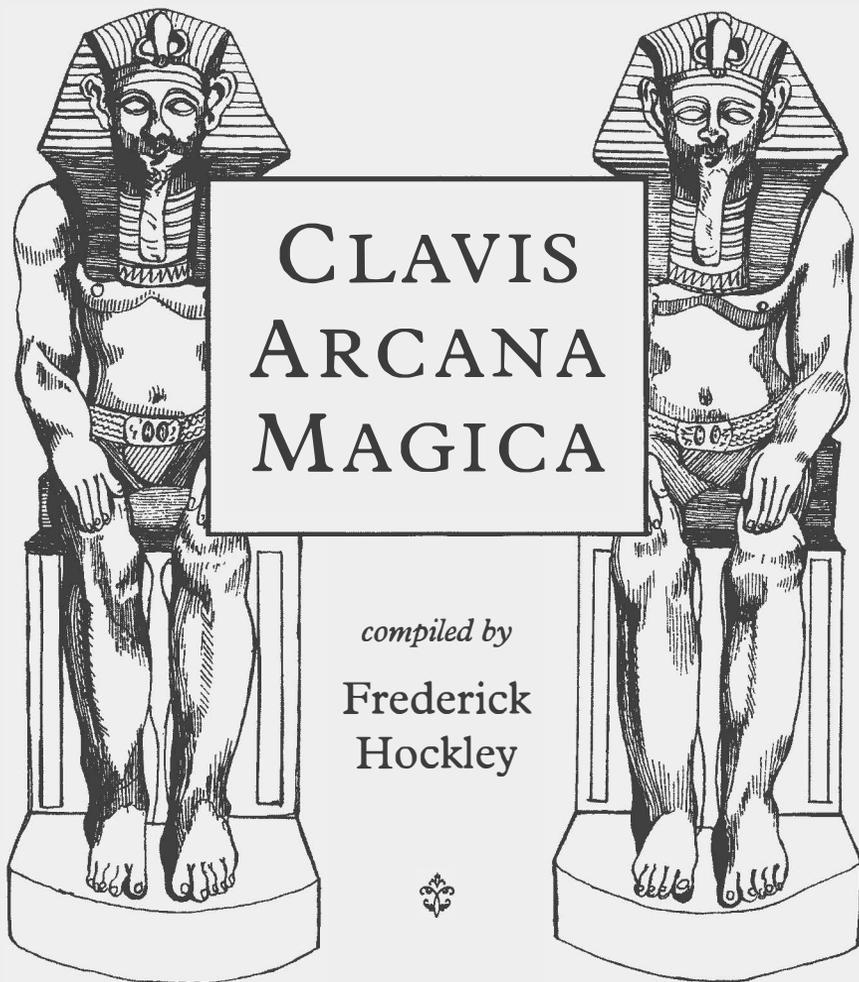


CLAVIS
ARCANA
MAGICA



Edited and with an Introduction by
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INTRODUCTION

Imagine a quiet room with ordinary furniture, the fact that a gentleman for whom I have ever entertained the highest respect and regard should draw towards him some writing materials, and equally quietly a young lady of about nineteen should seat herself in a darkened corner of the room, with her eyes fixed upon a silvered mirror—a few words emphatically and sincerely spoken constituted the whole of the magical charm—when the seeress would presently say:—The mirror is clouded, now there is light—now a form appears—describing it accurately—it is so and so. Then a gentle question would be put in a tone indicating respect and affection, desiring to know what should be the order of proceeding. Then below the figure in the mirror would appear a series of words and sentences (at once written down), prescribing the question of the night, and in this manner for perhaps two hours at a time, a conversation would take place upon subjects as sacred as any in the experience of any form of religionists. Or, it might be, another spirit would appear and the course of inquiry be altered, the freest communication intellectually prevailing.

THUS reported Kenneth R. H. Mackenzie in a lecture delivered to the British National Association of Spiritualists in March 1878 titled “Visions in Mirrors and Crystals.”¹ The gentleman to whom Mackenzie refers was Frederick Hockley (1808–1885), the young lady Hockley’s most accomplished medium, Emma Louisa Leigh (1838–1858). Although it appears he was not the only person admitted to these sessions, Mackenzie’s description is perhaps the sole published account by a third party of their activities.

Hockley’s sessions with Emma were to prove the high point in his trajectory as a spiritualist. By his own admission Hockley obtained his first crystal in about 1824 but soon discovered he had no facility for scrying. What prompted his interest in crystallo-mancy remains unclear, but he was, by that time, involved with the bookseller John Denley and the possibility

1. Kenneth R. H. Mackenzie, “Visions in Mirrors and Crystals,” in *The Spiritualist*, No. 292 (Vol. XII No. 13) March 29, 1878, pp. 151–154.

that he was introduced to the practice by Denley or one of his associates cannot be dismissed. In Denley's establishment, noted for stocking a range of works upon recondite subjects, he would have been exposed to material that admitted the existence of worlds beyond the physical and offered both the means to communicate with angels and spirits, and records demonstrating this could be achieved, such as John Dee's spiritual diaries. To what end Hockley might have pursued the practice is equally unclear. I would speculate (having no means of proving the matter) that his initial efforts may have been directed towards communication with certain deceased relatives. In his copy of Ebenezer Sibly's *Uranoscopia*, which he obtained in 1833, Hockley recorded the dates and times of the deaths of his grandmother, Jane, in 1819 and his mother, Ann, in 1822.² No male relatives are listed and no other deaths are recorded. A simple explanation would be that he lacked data for other family members or all were still alive at the time he made the entries. But I am conscious of his later efforts to communicate with his wife and with Emma following their own deaths and suspect the records in *Uranoscopia* point to a deeper meaning for Hockley.³

Irrespective of his motives, Hockley later described his first thirty years of working with crystals as "desultory."⁴ This is not to suggest they were entirely unsuccessful—he described two experiments dating from 1834 in a letter to *The Zoist*, for example—but does imply a lingering dissatisfaction with the results.⁵ Over the years Hockley had accumulated a number of different calls and a variety of crystals and other receptacles. As a consequence of his own inability to perceive apparitions within these, he enlisted a series of mediums, all of whom, so far as can be established at present, were female, to assist him with his experiments. The outcomes, and Hockley's own expectations, were to change when he met Emma Louisa Leigh.

2. Ebenezer Sibly, *Uranoscopia, or The Pure Language of the Stars* (London: NP c.1780). Frederick Hockley's copy, with his manuscript additions, is now in the Wellcome Library, Shelfmark EPB/B 48155/B.

3. For Sarah Hockley see John Hamill (ed.), *The Rosicrucian Seer* (York Beach, ME: The Teitan Press, 2009), pp. x–xi.

4. "Evenings with the Indwellers of the World of Spirits" (1877), reproduced in Hamill, *The Rosicrucian Seer*, pp. 124–137 (124).

5. "On the Ancient Magic Crystal, and its Connexion with Mesmerism" in *The Zoist*, XXVII (October 1849); reproduced in Hamill, *The Rosicrucian Seer*, pp. 181–199 (196–7).

Emma was born in Andover, Hampshire, on August 5, 1838. By 1851 she was living at 195 Cherry Orchard Lane in Croydon, Surrey, with her parents and older sister. It was around this time that Hockley first came into contact with her, possibly while lodging with the family: in a letter to Robert Owen dated October 13, 1854, he stated that Emma had just turned thirteen at the time she started scrying for him. Presumably the experiments were conducted with the support and consent of her parents. In the same letter Hockley reported that he:

... had in this instance entirely to develop the faculty of crystal seeing in my young seer ... and the enquiry strange to herself and her friends, I had to be very cautious not to alarm her fears or her friends' prejudices, and as at first evil spirits kept continually entering our crystal, their ugly faces and forms would have been a source of alarm to many other young persons. Fortunately on spiritual matters my young seer is not the least nervous.⁶

Enclosed with this letter were the first three volumes of Hockley's "Crystal MSS" recording his experiments with Emma from their first attempts through to the end of 1852. He described these as being of "little comparative interest ... as it was not until the C[rowned] A[n]gel became my Guardian Spirit that I could bring my experiments to anything like a satisfactory conclusion." Hockley seems first to have encountered the "Crowned Angel of the Seventh Sphere," one of many spirits to appear to Emma, in 1853 and the following year this spirit provided instructions for the preparing and consecration of a mirror "for the purpose of receiving visions and responses to metaphysical questions proposed by myself and friends."⁷

One of these friends, who was to enter Hockley's orbit in about 1857, was the writer and antiquary Kenneth Robert Henderson Mackenzie (1833–1886). Mackenzie, later drawn towards fringe Masonic and Rosicrucian circles, was at this point principally interested in Spiritualism and the medical implications of Mesmerism. According to Mackenzie's account he first met Hockley by chance at a bookbinder's shop and they struck up a friendship. Like Hockley he was, as he put it, "unable to command

6. Reproduced in Hamill, *The Rosicrucian Seer*, p. 151.

7. Hamill, *The Rosicrucian Seer*, p. 124.

the aid of clairvoyant power in its normal waking condition” and required the aid of a scryer.⁸ They evidently got on well enough for Hockley to not only introduce Mackenzie to Emma but also, it would appear, invite him to participate in their scrying sessions. Mackenzie later described Emma as being of average education and observed she had “a marked antipathy to these mirror evenings—they affected her health, gave headaches, and many troubles.”⁹ This was at least six years in to the sessions and Emma may have been displaying the first signs of the condition that resulted in her early death. Mackenzie was later to claim that he “had more than 25,000 answers from the seeress,” evidently an exaggeration and intended perhaps to compete with the “upwards of 12,000 answers” Hockley had referred to in his evidence to the London Dialectical Society.¹⁰

In 1858 Mackenzie began publishing his own periodical, *The Biological Review. A Monthly Repertory of the Science of Life*, the first number of which contained one of Emma’s visions delivered by an unidentified “inhabitant of the Spiritual Spheres, upon the 6th of October, 1857, ... between 7.30 p.m., and 9.20 p.m.” contributed by Hockley.¹¹ Emma was to die before this appeared in print. Mackenzie wrote a poem eulogizing her (“To E. L. L. Who died September 24th, 1858, aged 20”) which appeared in the following issue of *The Biological Review*.¹² It begins:

One more link to the world of spirits;
 One less care in the world below;
 One more soul which Heaven inherits;
 One wild throb in my heart I know.

8. Mackenzie, “Visions in Mirrors and Crystals,” pp. 151, 152.

9. Mackenzie, “Visions in Mirrors and Crystals,” p. 152.

10. *Ibid.*, and Hamill, *The Rosicrucian Seer*, p. 75. Mackenzie did, however, work with other scryers and published some of the results in *The Biological Review* and *Spiritual Magazine*. His “Spirit World” manuscripts may be extant: they were advertised for sale in 1911, but I have not been able to determine their present location.

11. Frederick Hockley, “Spirit, who art thou? and where?,” in *The Biological Review*, Vol. I, No. 1 (October 1858), pp. 15–19. Emma is not identified as the seer but the article is signed “F.H.”

12. Vol. II No. 1 (November 1858), p. 71.

I will spare the reader the rest of the poem. In the event of disappointment I will simply add that the final verse contains the unforgivable couplet:

Lovely, like a baby's dimple,
Modest, like a maiden's wimple

should any question arise as to its literary merits.

The sessions with Emma clearly made a profound impression on Hockley, affecting him so greatly that he even altered certain of his religious views. He resumed spiritual contact with Emma following her death employing the wife of his friend, Henry Dawson Lea, as seer.¹³

In contrast to his prior habits of copying older texts, the surviving manuscripts compiled by Hockley after 1854 are largely concerned with the fruits of his collaboration with Emma. Foremost among these is the Crowned Angel's *Metaphysical and Spiritual Philosophy* dictated in three parts from 1854, but other texts dealing primarily with philosophical matters were also extracted from his "Crystal MSS." The present manuscript, *Clavis Arcana Magica*, is of a rather different nature, being concerned, as the title suggests, with particular forms of magical practice. It comprises certain formulae obtained by Emma between 1853 and 1856, either in response to specific questions put to the spirits by Hockley or delivered spontaneously. These are preceded by the form of call to the crystal, exorcism and discharge employed by Hockley from 1852, supplemented by the more detailed instructions outlined by the Crowned Angel in 1854.¹⁴ The first operation is neither titled or dated but provides an unusual method to call the spirits of

13. See "Hockley's Invocation of the Crowned Angel," in Frederick Hockley, *Invocating by Magic Crystals and Mirrors* (York Beach, ME: Teitan Press, 2010), pp. 17–28. Like Hockley, H. D. Lea (1809–1863) was an accountant who lived not in Belgravia as R. A. Gilbert suggests ("Introduction," pp. xvi–xvii) but a different Wilton Terrace, off New North Road in rather less fashionable Islington.

14. These instructions were later published in Emma Hardinge Britten (ed.), *Art Magic, or, Mundane, Sub-mundane and Super-mundane Spiritism* (New York: The Author, 1876) pp. 421–3. For her connection with Hockley see Robert Mathiesen, *The Unseen Worlds of Emma Hardinge Britten: Some Chapters in the History of Western Occultism* (Fullerton, CA: Theosophical History Occasional Papers, Vol. IX, 2001), pp. 24–5 and Appendix D.

five material substances or organisms for the purpose of receiving cognate visions. It does not appear to be a preliminary operation or prerequisite for the experiments that follow. Although the methodology is described and the utility of calling these spirits may be surmised, the precise object of the experiment is omitted from the manuscript.

The second experiment is a variety of *praestigia* and is provided in two versions, the first involving the restoration of flowers and the second the apparent resuscitation or “revivifying” of animal as well as plant species. Although the creation of illusions was a staple of late medieval and early modern magical texts, the objective here is comparatively modest.¹⁵

The third experiment involves the construction of a talisman which, combined with the consumption of a specific drink, permits the operator to enter the “spirit state” while asleep. Composition of talismans, characters or images for the purpose of dream incubation features in a number of earlier sources, usually without the need for a soporific.¹⁶

The final experiment is necromantic and hints at the Crowned Angel’s doctrine concerning posthumous ascent through the spheres. But unlike certain other operations of this type, the examination and calcination of the bones of the deceased places this operation amongst the more sinister examples of the process. At one end of the spectrum is the “experiment of the dead” published by Reginald Scot which requires attendance at the grave, the spirit being conjured to a crystal;¹⁷ another operation copied by Hockley to his *Occult Spells* manuscript simply requires grave earth.¹⁸ At the more reprobate end are experiments that survive in manuscript such as that “to call the soule or ghost of a dead bodie.”¹⁹ Operating, superficially at least, in an atmosphere of Christian piety with the need for confession, the recitation of *pater noster* and *ave maria* five times followed by *credo*, here

15. Compare with, for example, the experiments described in Richard Kieckhefer, *Forbidden Rites* (Stroud: Sutton Publishing, 1997) Chapter 3, *passim*.

16. An example in Hockley’s possession appears as “Consecrated Rings and Images for Dreams,” adapted from Book 2, Chapter 50 of Cornelius Agrippa’s *Occult Philosophy*, in Frederick Hockley, *Occult Spells* (York Beach, ME: The Teitan Press, 2009), pp.19–20.

17. Reginald Scot, *The Discoverie of Witchcraft* ([London:William Brome] 1584), pp. 401–407.

18. Hockley, *Occult Spells*, pp. 34–5.

19. Anonymous text, sixteenth century; British Library, Sloane MS. 3884 fols. 47–56.

the operator is instructed to exhume a recently interred corpse (preferably a child or other innocent), employing material substances from the body and calling on the spirit Asazell for aid. Whilst not proceeding this far, the operation provided to Hockley is nevertheless of suspect virtue.

The manuscript is unfinished but appears to have been composed at the end of 1856. In a session on 30 December, Emma received a vision of an illuminated book, the title of which appeared in an oval flanked by two winged figures and written in unusual letters, some “like ducks with their heads under water.” Hockley recorded that the figure who displayed the book “pointed to my papers upon the table, and I asked if I should make the title page of my ‘Arcana Magica’ similar.”²⁰ The figure answered in the affirmative and the word “Magica” in the first of the two title pages is perhaps based on the writing witnessed by Emma.

The precise purpose for which the manuscript was intended is unclear. However, the Revd. C. M. Davies who described his friendship with Hockley in *The Great Secret and its Unfoldment in Occultism* reported that Hockley had provided him “with certain ‘spells,’ though he strongly advised me never to use them, as they formed part of ‘black magic,’ which could not be practised without danger.”²¹ He goes on to describe Hockley’s theory:

... that in using these spells we were working with low — rather, perhaps, than necessarily evil — spiritual agency. The mere formularies and manual acts employed were of no import beyond strengthening the will to enforce the co-operation of these intelligences; but for such co-operation we were always liable to have a *quid pro quo* exacted.²²

Or, as the manuscript puts it, “They fulfill your wishes—when the time of payment comes you have to fulfill theirs.”

20. “Evenings with the Indwellers of the World of Spirits” in Hamill, *The Rosicrucian Seer*, p. 126.

21. C. M. Davies, *The Great Secret and its Unfoldment in Occultism* (London: George Redway, 1895), p. 106.

22. Davies, *The Great Secret*, pp. 106–7.

CLAVIS
ARCANA
MAGICA

[MS page [1]: First title page]

Clavis Arcana Magica

[MS page [2]: Second title page]

Clavis Arcana Magica

(MS page [3])

Instructions for Divining
By the Magic Crystal
Revealed by the C.A. 9th May 1854

[H]aving first procured a good clear stone, one that no Spirit has been called in before and supposing he could not see himself, a seer. He must determine to use it, for no bad purpose, I do not say determine to use it only for good purposes because many frivolous and trifling things might occur that would induce him to use it on many occasions for the knowledge of things appertaining to the flesh but having determined to use it for no bad or unholy purpose he should dedicate it first with a fervent prayer to [God].¹ Do not make use of a mediator (by name any Spirit)

1. Blank in MS.

(MS page [4])

but firmly yet humbly trust that [God]² will put you in possession of a guardian Spirit that will put you in possession or show you the visions you may hereafter wish.

Having done this, inspect the Crystal and before asking to see any Vision ask the name of your Guardian Spirit, and having done this ask to see him, ask him to give you any advice he may think fit in using it. Ask him to name the days that he will appear and also those on which you may see other visions, ask him to become the Guardian of your crystal to prevent any evil from appearing and to give you timely notice of anything about to happen to you, that you may prevent it, or that he may prevent it for you. This done discharge him; he should not be kept more then half an hour at the first meeting, when

(MS page [5])

you invoke him the next time, exorcise three times before you ask him any questions if at those three times he does not vanish you may perfectly rely upon him.

After the first time you may keep him as long as it suits your and his convenience. If he wishes to leave he can go without discharge but be careful that you always use a discharge after having finished.

On invoking any atmospheric Spirit, or the Spirit of any inferior degree as those of the Sun and Moon, the Atmospheric Spirits of living as well as dead people always I use the term “if convenient or agreeable” or “at your pleasure” but more particularly of a living person, to a Spirit of a higher

2. The word “God” appears in other versions of this Instruction but is here omitted: see Hockley, *Invocating by Magic Crystals and Mirrors*, p. 10; Britten, *Art Magic*, p. 421.

order or your guardian Spirit it is not necessary.³ But above all do not in any way use it or make it directly or indirectly an object for the gaining of money, it may appear to go on very smooth for a few times you may have the information

(MS page [6])

and the visions you wish for but in the end the consequences are lamentable and they come sooner or later.

When you have got used to a crystal, feel confidence in it and assured in many ways of the truth of it, then you can either use a mirror or a bottle of water, the mirror is a great deal the best, a very great deal the best, for water, however pure always contains an animal substance. The Mirror you use the same as a Crystal but from seeing visions so large and lifelike and from the size of the aperture made by that in the Spiritual World it enables you to come more closely in contact with the Spirit you address.

Of all modes of divining this is the best, and the easiest, the information is given slowly at first but gradually more and more until you reach the grand height of all human knowledge.

(MS page [7])

upon Spiritual matters, until you know so much as the Human mind can in any way comprehend of what passes beyond its own world.

3. Note the injunction in the manuscript Hockley prepared for Barbara Honywood “not to call or permit me to be called into your mirrors or crystals.” Hockley, *Invocating by Magic Crystals and Mirrors*, p. 13.

*The Invocation*⁴

In the Name of the Almighty God in whom we live and move and have our being, I humbly and earnestly beseech the Spirit of this Crystal to appear.

The Exorcism

If thou Spirit who now appearest in this crystal art evil I dismiss thee hence in the name of the Almighty God in whom we live and move and have our being.

The Dismissal

In the Name of the Almighty God in whom we live and move and have our being I dismiss from this Crystal all Spirits that have appeared therein. And may the peace of God be between us forever.

(MS page [8])

[Top portion of page blank]

Take a ring, a common zinc ring hammered out as thin as possible, or even iron free from rust, or any other hard substance. A ring large enough for a person to stand in, and lift it over his head letting it fall again without touching him — four feet is ample ground for it to cover, you put it on the ground first taking a shovel and clearing away any rubbish and stones and making the ground hard and level

4. Hockley stated that he had used this call, exorcism and dismissal since April 4, 1852. Hockley, *Invocating by Magic Crystals and Mirrors*, pp. 10–12.

(MS page [9])

about four inches on the outside of this quite⁵ round the ring deep enough when done to hold a pail of water to keep it secure and hinder the water sinking rapidly, into the earth you must line this trench with wet clay, made up thick the same as you would make bricks, then you put the water in and taking five, six, nine or any other odd number of leaves of the common Hemlock not exceeding nineteen — these leaves you drop one by one into the water, it must be done between 8 and 9 in the evening —

As you drop each leaf into the water, having of course faith, you must dedicate each to a different Spirit.

[Blank space in MS]

For any common occasion five is sufficient.

(MS page [10])

These five Spirits are severally believed to be

Alden	The Chief Spirit	of Water
Jupiter	”	of Earth
Herseil	”	of the Plant
Azero	”	of the Animals
Allmeno	”	of the Vegetation ⁶

These you severally ask or rather you use these words, each time separately.

I command you Allmeno to cause such appearances to take place within this circle that I may require of you, send those trees and flowers which are necessary for the vision which I mentally ask for — I command you to do this by the Circle I have framed.

You command each in his turn to show you each of those things

5. Meaning “completely” or “entirely.”

6. The distinction between “plant” and “vegetation” is unclear.

(MS page [11])

of earth or water that you think necessary and then you mentally will it very strong to appear.

Visions say of persons in a different land, things that are going on at a distance, but only those things are shown which are being acted at the time present.

The Spirits are to be invoked in the order mentioned. Some time ago for the sake of convenience I got a large tub which I filled with mould⁷ the size required for the middle of the ring, and sufficiently deep make a bottom to the water and then I lined the trench between the earth and the tub with clay, and so made it moveable, but it was dreadful heavy.

The only objection to it that I can see is you are not able easily to dismiss them.

(MS page [12])

[Top portion of page blank]

Communicated to me through the Magic Mirror [Tuesday] die 29th Nov 1853 by my Guardian Spirit the C.A. with an earnest exhortation not to perform the Experiment as the Spirits herein invoked are Evil

First get a stone or marble slab then some pieces of the dried roots and stalks of the flowers you wish to have. You put them on the slab in a small

7. A now uncommon term for "earth."

(MS page [13])



(MS page [14])

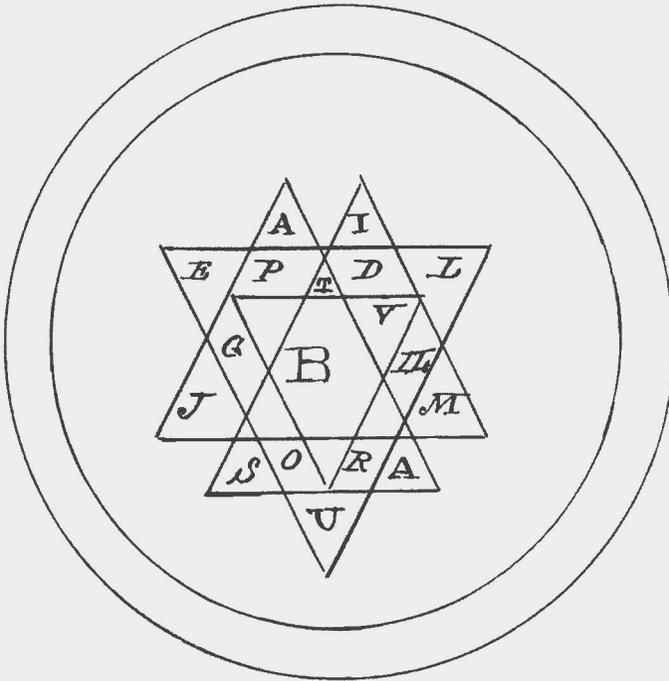
[pile]⁸ and light them each leaf of a flower is then separately put into a pile and burnt an invocation to BAAIL and SOLVEMUS is used as each successive leaf is consumed when all is burnt the ashes of the flowers together with the wood are carefully swept into a globular bottle of Salt-Water which is tightly sealed and dedicated to OLA. The Water Spirit.

8. Word omitted from MS.

A square box of earth is now procured, the bottle placed in the middle the earth fitting tightly all round and covering the Top, the lid of the box is then sealed down and on the outside a circle is drawn round which the names BAAIL⁹ together with his Five signs are placed — it is then put out of sight for a short time and when opened form in the bottle a beautiful

(MS page [15])

bunch of flowers more perfect than those that were burnt, but upon a stroke being drawn across the circle on the lid of the Box the flowers again vanish — and by writing in the middle of the Circle this seal they are immediately restored.



9. Corrected from BAILL (MS).

(MS page [16])

The letters in the figure spell the Five names of BAAIL.¹⁰

BAAIL, JUPITER, MOSLEM, ORION, OMELL

The spell is by commanding them by the power of Evil to produce the impression.

(MS page [17])

*Communicated to me November 7th, 1856
By Seven-o-mina a Spirit of the A[tmospheric] A[ir]*

On this evening I had explained to sevenomina the theories of the Adepti on this subject and also the Magical way of producing these appearances when he replied.

There are two ways of doing it, there is a simple way which I am not perfectly acquainted with and there is a method which applies to everything that is dead, birds, animals and fishes as well as plants and we call it the revivifying arts. The first process relates only to plants and I know that they are

10. The seal contains nineteen letters but I am unable to discern a logical pattern in their arrangement. The five letters forming the name BAAIL are discrete and the remaining four names are drawn from a further twelve letters, E, I, L, M, O and R being visited more than once. Two additional letters, D and G, appear to be extraneous, or perhaps relate to other names embedded in the seal which are not recorded in the present manuscript.

MS page [18])

burnt and sealed up in a long box, that on the top of the box, there is a circle with an invocation and the appearance is revived¹¹ on the top of the box within the circle which is previously covered with glass, now it is not really the flower that lives again, but its appearance is the Spirits themselves confined within the circle under the glass, and there compelled by the conjuration to resume the form of the ashes that lie beneath them.

The other process I am better acquainted with. If it be flowers or plants that you wish revived you boil instead of burn them you accumulate the strength and again distill it thus you have the essence of the plant. Sixteen drops is enough for the purpose then of the wood if it be a tree you desire or the roots if it be a plant You take a small quantity which you put in

(MS page [19])

in an earthen vessel, on this you put a little sea salt and then the distilled liquid, set a light to the cidon¹² with a match, first having drawn on the ground on which the vessel stands a circle round it, an inch wide the two lines of the band you make of colored prepared chalk green between the two lines you put black, and on the black in white characters facing each other at the four sides the four names—AZIEL MONROTUV CURTELM ARVOU and between each of these names you put four characters, between the first and the second ○¹³ the second and third ✕ the third and fourth  and the fourth and first  Nothing besides this is used no call is necessary and while the contents of the vessel are burning which is some time, on account of the dampness, the plant, with its colors bright, springs out of

11. Hockley wrote “reveded” but his intention was either “revived” or “received.”

12. The meaning of “cidon” is unknown and is presumably a word spoken by the seer.

13. The character displayed in the manuscript is incomplete: see the diagram of the circle at MS p. [23].

(MS page [20])

the top as though its roots were in the fire. The vessel must be of a shape that is round and small at the top without having a neck.

By the names on the circle you call together four of the most powerful evil Spirits.

If it be animals and such you desire you boil the flesh and extract the strength of it, and burn the bones with a Spirit on the shavings the same as the plant the Spirit may be of any inflammable Nature. It is while the flame lasts that the life is revived — apparently it is not really the case.

See the Circle at the end of this Communication page.

As bearing upon this curious subject and as a warning to the future possessors of this book if it survives me. I enquired of the same Spirit—

(MS page [21])

Are you aware of the Spell, which I have proved true, of burning the skeleton of a fish for the purpose of compelling the absent person to come to you?¹⁴

“I am”

Are you aware by what means so strange an effect takes place.

“Through the means of the spirits of fire, you must be aware when you are doing it that you are wantonly injuring another, you are destroying his free will and doing what may result in the loss of his life. This is unlawful and an evil purpose and when you consign to the flames a token of your desire, no matter whether it be one thing or another, you place yourself by your desire in relationship to the Spirits of Fire.”

14. Perhaps the spell described by Davies in *The Great Secret*, pp.111–2: “Occasionally [Hockley] would prolong his stay at some town where races were being held, beyond the limits he had originally proposed. All of a sudden he would feel an uncontrollable desire to go home ... He felt sure his wife was working that spell, and afterwards found out that such was the case.”

“They fulfill your wishes, when the time of payment comes you have to fulfill theirs.”

“You must be aware that it is

(MS page [22])

not a natural act, it dispatches a will to a distant object, no accountable law can do it. Something unseen and beyond the control of man must execute his commands. That which is unseen and beyond your control is Spiritual and of the nature of that unseen power with which you communicate, you can tell only by the desires and the means for which you wish to employ it. If they be good with a tendency to charity towards men and fear towards God then the Spirits are as pure as the motives.”

“They fulfill your wishes—when the time of payment comes you have to fulfill theirs.”

(MS page [23])



(MS page [24])

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Given to me by the atmospheric Spirit CAWS. 25 November 1856.

Take a piece of lead or any other Metal the size of the following drawing and making the circles as described put therein these four names. SOL. TARUOM. MANBET. ADA and across the middle inside the ring ELTESMO.¹⁵ On the other side of the lead and in the middle of this I sealed with wax the Seal that I am in the habit of using, a paper on to the lead containing these

(MS page [25])

Words.

May the lights of the night guide my Spirit to their own home for by the names attached I follow where they lead, and may the drink that I take for the same purpose deaden my perception of all earthly things and make me only alive and awake to that which is Spiritual — and by this talisman and the drink and by the Spirits whom I ask do I seek only that knowledge which is beneficial to my body, my soul and my kind.

This Talisman is put into a glass box or pot that has no cover and under and over it is put salt, lime chalk and potash, that is four things one to each Spirit, this you put by the side of you so that it may touch you, and you drink two drops of

15. Two manuscripts compiled by Hockley relating to the spirit Eltesmo survive: see R. A. Gilbert, "Secret Writing: the Magical Manuscripts of Frederick Hockley" in Hamill, *The Rosicrucian Seer*, pp. 1–12 (10).

(MS page [26])

opium two of oil of cinnamon, two or three grains of aniseed in a glass of wine, you drink it on laying down and before you awake again you have been in the Spirit State.

Merely a sprinkle of the salt, lime and such is sufficient.



(MS page [27])

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The following Necromantic Spell of marvellous power and force was communicated to me by the C.A. the 18th March 1856.

I had stated to my Guardian Spirit the Crowned Angel the curious relation given by Eckhartshausen in his “Key to Magic”¹⁶ and requested his views

16. Hockley’s knowledge of Eckhartshausen, at least in this instance, is confined to an account given by Johann Meinrich Jung-Stilling in his *Theory of Pneumatology, in reply to the question, what ought to be believed or disbelieved concerning Presentments, Visions, and Apparitions, according to nature, reason, and scripture*, trans. Samuel Jackson (London: Longman et. al., 1834), pp. 199–203. Hockley transcribed most of this account in a letter to *The Zoist*, XXVII (October 1849); the relevant portion is reproduced in Hamill, *The Rosicrucian Seer*, pp. 184–6. Hockley omitted from his letter the final section of Eckhartshausen’s account: “The same stranger gave me another powder, and asserted that if it were burnt in a churchyard, during the night, a multitude of the dead would be seen hovering over the graves: but as this powder consisted of narcotic ingredients, which were still more potent, I never ventured to make the attempt” (*Theory of Pneumatology*, p. 203).

when after a very lengthened reply CA [explained]¹⁷ that the apparition there mentioned was a Spiritual vision only but “the following process actually brings down to the spot the Spirit of the deceased person.

(MS page [28])

and then without the influence of a narcotic they can hold communion and it is of the two least objectionable for when that Spirit disappears it is gone if man desires it forever. Its image is gone and it has no Power except through his will to return.

For procuring the appearance of deceased persons before they lose their form by ascending from the atmosphere into the first Sphere.

If the body of the deceased is buried three feet below the surface of the ground without of course any thing put to preserve it, it will decay in the same length of time as the Spirit is after death passing through the atmosphere, that is in

(MS page [29])

ordinary cases, it is insisted upon by some spirits as a rule, but there are many exceptions.

To tell in what State the Spirit is you must look at the bones, and if they do not upon the air being admitted crumble to pieces, the Spirit is yet in the atmosphere and knowing this if the bones are taken away and ground or broken as small as possible and then burnt with incense in a dish upon the floor at the same time of course using a specie of call the form of the Spirit comes from the Atmosphere and appears in the smoke arising from it.

The perfume is myrrh or indeed any other pure scent. It is to take off a peculiar property of the bones that rises from the Vapor.”

17. Word omitted from MS.

I then said, ‘Could I not, judging from Analogy, cause by this formula the

(MS page [30])

Ghost of any small animal bird and such to appear?’

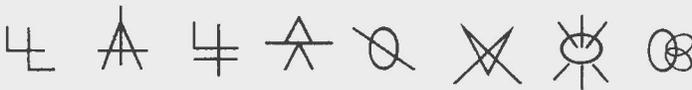
“Not without Spiritual aid because in that case the form of the bird must be sent to you—not being intelligent it would not be aware of the Call. You must have the sympathy of the two intelligences because every creature in nature is as distinct as man and the bones of one particular bird taken from the many that live and die could only act upon the individual of whose existence they formed part, so that that individual one must be selected out from the many forms of those existing above and brought down to its remains and only those exist that were connected with man upon the earth and which forms to him his earth.

You must use the Call for deceased persons substituting the

(MS page [31])

Name of the Spirit, for the deceased person and making in addition your request for the appearance of the bird.”

Will you favor me with the name?



May I ask its meaning?

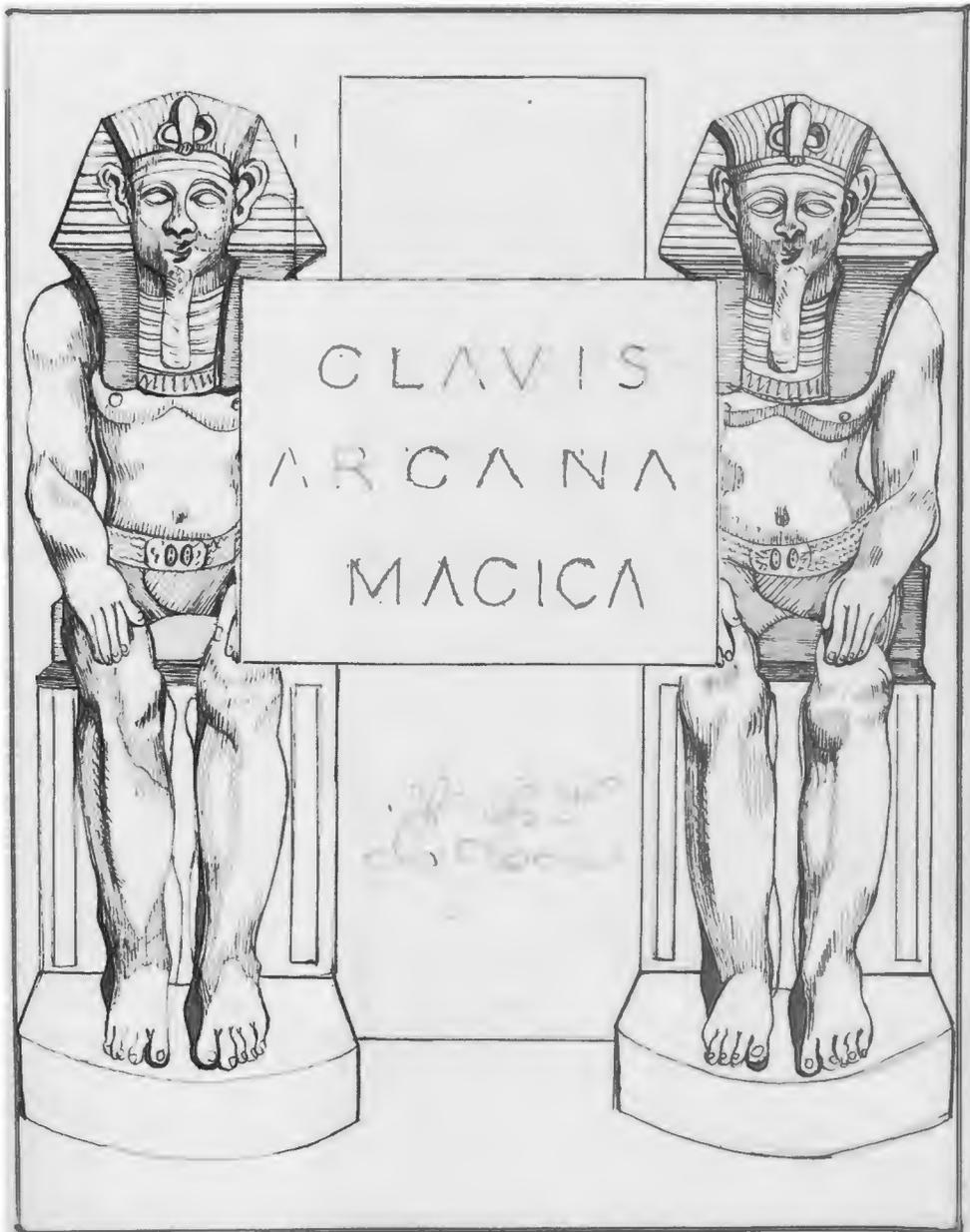
“I cannot translate it because it is not letters it is Spiritual language. It has no meaning that I could make understandable to you.

You must write the invocation on three separate pieces of paper using that name and burn one each time during the appearance any call may be used that has no Divine name in it—for although the Spirits using the authority are not evil they are not high.

CLAVIS
ARCANA
MAGICA

a facsimile of
the manuscript by
Frederick Hockley

OLIVIA
ACADEMY
NEW YORK



Instructions for Divining
By the Magic Crystal
Revealed by the C. A. 9th May 1854

aving first procured a good
clear stone, one that no spirit
has been called in before and
supposing he could not see
himself, a see. He must determine how
it, for no bad purpose, I do not say
determine to use it only for good pur-
poses because many frivolous & trifling
things might occur that would induce
him to use it on many occasions for
the knowledge of things appertaining to
the flesh but having determined to use
it for no bad or impure purpose he
should dedicate it first with a fervent
Prayer to Do not make use
of a medium (by naming my Spirit)

but firmly yet humbly trust that
will put you in possession of a guardian
spirit that will put you in possession
or show you the visions you may
hereafter wish

Having done this inspect the
Crystal and before asking to see any
vision ask the name of your Guardian
Spirit, and having done this ask to
see him, ask him to give you any
advice he may think fit in using
it, ask him to name the days that
he will appear, and also those on
which you may see other visions,
ask him to become the Guardian of your
Crystal to prevent any evil from appearing
and to give you timely notice of any
thing about to happen to you that you
may prevent it, or that he may prevent
it for you, This done discharge him
he should not be kept more than
half an hour at the first meeting, when

You invoke him the next time, Exercise
3 times before you ask him any questions
if at those 3 times he does not signify
you may perfectly rely upon him.

After the first time you may keep
him as long as it suits you at his conven-^{ce}
if he wishes to leave he can go without
discharge but be careful that you always
use a discharge after having finished.

On invoking any Atmospheric Spirit
or the Spirit of any inferior degree as those
of the Sun & Moon, the Atmospheric Spirits
of living as well as dead people always
use the term "if convenient or agreeable" or
"at your pleasure" but more particularly
of a living person, or a Spirit of a higher
order or your guardian Spirit it is not
necessary. But above all do not in any
way use it or make it directly or indirectly
an object for the gaining of money, it
may appear to go on very smooth for a
few times you may have the information

and the visions you wish for, but in the end the consequences are lamentable and they come sooner or later.

When you have got used to a crystal, feel confidence in it, & assured in many ways of the truth of it. Then you can either use a mirror or bottle of water, the mirror is a great deal the best, a very great deal the best, for water however fine always contains an animal substance. - The mirror you use the same as a crystal but from seeing visions so large and life like & from the size of the aperture made by that in the spiritual world it enables you to come more closely in contact with the spirit you address.

Of all modes of divining this is the best, and the reason, the information is given slowly at first but gradually more and more until you reach the grand height of all human knowledge.

upon Spiritual matters. until you
know as much as the Human mind
can in any way comprehend of what
passes beyond its own world. -

The Invocation

In the Name of the Almighty God in whom
we live and move and have our being,
humbly and earnestly beseech the
the Spirit of this Crystal to appear

The Exorcism

If thou spirit who now appeared in this
Crystal art evil I dismiss thee hence in
the name of the Almighty God in whom
we live and move and have our being.

The Dismissal

In the Name of the Almighty God in
whom we live and move and have our
being I dismiss from this Crystal all
spirits that have appeared therein, &
may the peace of God be between us parted.

Take a ring a common zinc ring hammer
ground out as thin as possible, or even
iron free from rust, or any other hard
substance. a ring large enough for a
person to stand in, and lift it over
his head letting it fall again without
touching him - four feet is ample
ground for it to cover, you put it on
the ground just taking a shovel and
clearing away any rubbish or stones
making the ground hard & level

about 4 inches on the outside of this
quite round the ring deep enough
when done to hold a quart of water
to keep it secure and hinder the water
sprinking rapidly into the earth you
must line this trench with wet
clay, made up thick the same as
you would make bricks, then you
put the water in and taking 5, 7,
9 or any other odd number of leaves
of the Common Hemlock not exceeding
19. - These leaves you drop one by
one into the water, it must be done
between 8 and 9 in the evening -

As you drop each leaf into the
water, having of course faith, you
must dedicate each to a different
Spirit

For any common occasion five is
sufficient,

These 5 Spirits are severally believed
to be

Alder	the chief Spirit of Water
Jupiter	" of Earth
Hercules	" of the Plant
Osiris	" of Animals
Allmenc	" of Vegetation

These you severally ask or rather
you use these words, each time separatly

I command you Allmenc to
cause such appearances to take
place within this circle that I
may requie of you, send those trees
and flowers which are necessary for
the vision which I mentally ask
for. - I command you to do this
by the Circle I have framed

You command each in his turn
to show you each of those things

of earth or water that you think necessary and then you mentally will it very strong to appear.

Visions say of persons in a different land, things that are going on at a distance, but only those things are shown which are being acted at the time present.

The spirits are to be invoked in the order mentioned. Some time ago for the sake of convenience I got a large tub which I filled with mould the size required for the middle of the ring, and sufficiently deep to make a bottom to the water and then I lined the trench between the earth and the tub with clay, and so made it moveable, but it was dreadful heavy.

The only objection to it that I can see is you're not able easily to dismiss them.

Communicated to me through the
Magin Mirror & die 29th 9/100 1853
by my Guardian Spirit the C.A.
with an earnest exhortation not
to perform the Experiment as the
Spirits herein invoked are Evil

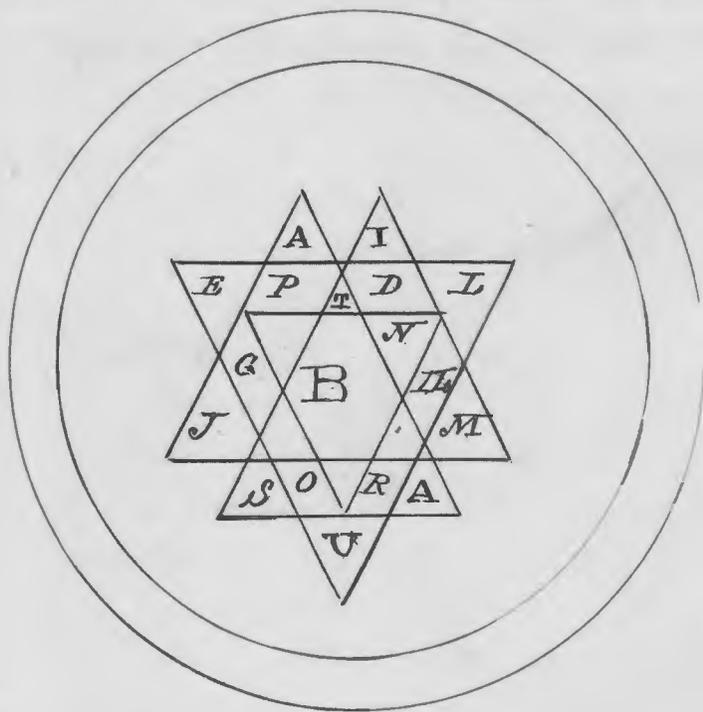
First get a Stone or marble
slab then some pieces of the
dried roots and stalks of
the flowers you wish to have
You put them on the slab in a small



and light them each leaf of a flower
is then separately put into a pile and
burnt, an invocation to **BAILL** and
SOLVEMUS is used as each suc-
cessive leaf is consumed when all
is burnt the ashes of the flowers to-
gether with the wood are carefully
swept into a globular bottle of Salt
Water which is tightly sealed and
dedicated to **O.I.A.** The Water &
Spirit.

A square box of earth is now
prepared, the bottle placed in the
middle the earth fitting tightly all
round and covering the top, the
lid of the box is then sealed down
and on the outside a circle is drawn
round which the names **BAILL**
together with his True signs are
placed - it is then put out of
sight for a short time and when
opened from in the bottle a beautiful

bunch of flowers more perfect than
 those that were burnt, but upon a
 stroke being drawn across the circle
 on the lid of the Box the flowers again
 vanish - and by writing in the middle
 of the circle this seal they are imme-
 diately restored.



The letters in the figure spell the
Twin names of B.A.A.I.L.

B.A.A.I.L. J.U.P.I.T.E.R. M.O.S.L.E.M.
O.R.I.O.N. O.M.E.L.L.

The spell is by commanding
them by the power of evil to
produce the inundation

Communicated to me 9th Dec 7th 1856
by Seven-o'clock spirit of the air

On this evening I had explained to Fernomina
the theories of the Adepts on this subject &
also the magical way of producing these
appearances. when he replied

There are two ways of doing it, there
is a simple way which I am not per-
fectly acquainted with and there is a
method which applies to every thing that's
dead, birds, animals fishes as well as
plants. and we call it the revivifying
art. The first process relates only to
plants and I know that they are

burnt and sealed up in a long box, that
on the top of the box, there is a circle with
an invocation, and the appearance is
revived on the top of the box within
the circle which is previously covered with
glass; now it is not really the flower
that lives again, but its appearance is
the spirits themselves conformed within
the circle under the glass, and then
compelled by the conjunction to assume
the form of the ashes that lie beneath
them.

The other process I am better ac-
quainted with. If it be flowers or plants
that you wish revived you boil instead
of burn them. you accumulate the
strength and again distill if thus you
have the essence of the plant. Sixteen
drops is enough for the purpose.

Then of the wood if it be a tree you dine
or the roots if it be a plant you taste a
small quantity which you put in

in an earthen vessel, on this you put
a little sea salt and then the distilled
liquid, set a light to the Cidon with a
match, first having drawn on the
ground on which the vessel stands a
Circle round it, an inch wide the two
lines of the band you make of colour
prepared chalk green between the two
lines you put black and on the black
in white characters facing each other
at the four sides the 4 names

AZIEL. MONROTUV. CURTELM

ARVOU. and between each of these
names you put 4 characters, between
the first & the 2nd ○ the 2nd and 3rd

☆ the 3rd & 4th ⊗ the 4th & first ⊗
Nothing besides this is used no call is
necessary and while the contents of the
vessel are burning which is some time
on account of the dampness, the flames
with its colour bright springs out of

the top as though its roots were in the
fire, the vessel must be of a shape
that is round and small at the top
without having a neck.

By the names on the circle you
call together 4 of the most powerful
evil spirits.

If it be animals & you desire
you boil the flesh and extract the strength
of it, and burn the bones with a spirit
on the shavings the same as the plant
the spirit may be of any inflammable
nature. - It is while the flame lasts
that the life revives & apparently it is
actually the last.

See the circle at the end of this
communication page.

As bearing upon this curious subject &
as a warning to the future possessors of
this book if it survives me. I enquire
of the same spirit -

Are you aware of the Spell, which I
have proved true. of burning, the skeleton
of a fish for the purpose of compelling
the absent person to come to you.?

"I can"

Are you aware by what means so strange
an effect takes place.

"Through the means of the Spirits
office, you must be aware when you are
doing it that you are wantonly injuring
another. You are destroying his free will
and doing what may result in the loss
of his life. This is unlawful and criminal
purpose and when you consign to the
flames a token of your desire, no matter
whether it be one thing or another, you
place yourself by your desire in relationship
to the Spirits of Fire"

"They fulfill your wishes, when
the time of payment comes you have
to fulfill theirs."

"You must be aware that it is

not a natural act, it dispatches a will
to a distant object - no accountable law
can do it. Something unseen & beyond
the control of man must execute his
commands. That which is unseen
and beyond your control is Spiritual
and of the nature of that unseen power
with which you communicate, you
can tell only by the desires and the
means for which you wish to employ
it. If they be good with a tendency
to charity towards men and fear
towards God then the spirits are as
"pure as the motives."

"
They fulfill your wishes -
when the time of payment
comes you have to fulfill theirs."



Given to me by the Atmospheric
Spirit C.A.W.S. 25 Nov^r. 1856.

Take a piece of lead or any other
metal the size of the following drawing
and making the circles as described
put thereon these 4 Names . SOL
TARUOM. MANBET. ADA.
and across the middle inside the
ring ELTESMO. on the other side
of the lead and in the middle of
this I sealed with wax the seal
that I am in the habit of using, a
paper on to the lead containing there

Words.

May the lights of the night
guide my spirit to their own home
for by the names attached I follow
where they lead, and may the
drink that I take for the same
purpose deaden my perception
of all earthly things and make
me only alive and awake to
that which is spiritual - and by
this talisman and the drink and
by the spirits whom I ask do I
seek only that knowledge which
is beneficial to my body, my soul
and my mind

This Talisman is put into a
glass box or pot that has no cover and
under and over it is put salt, lime
chalk and Potash, that's 4 things
one to each spirit this you put by
the side of you so that it may touch
you, and you drink two drops of

Opium two of oil of Cinnamon, two
or three grains of aniseed in a glass
of wine, you drink it on laying down
and before you awake again you
have been in the Spirit State!
Merely a Sprinkle of the Salt Wine
is sufficient. ∴



The following Necromantic Spell
of marvellous power and force was
communicated to me by the C. O.
the 18th March 1856.

I had stated to my Guardian Spirit
the Crowned Angel the curious relation
given by Eckartshausen in his "Key
to Magic" and requested his views upon
after a very lengthened reply that a that
the apparition there mentioned was a
spiritual vision only but "the following
process actually brings down to the
spot the Spirit of the deceased person

and then without the influence of a narcotic they can hold communion and it is of the two the least objectionable proof that spirit disappears it is gone if man desires it forever. Its image is gone and it has no power except through his will to return.

for preventing the appearance of deceased persons before they lose their form by ascending from the atmosphere into the first space

If the body of the deceased is buried three feet below the surface of the ground without of course any thing put to preserve it, it will decay in the same length of time as the spirit is after death passing through the atmosphere, that is in

ordinary cases, it is insisted upon by some Spirits as a rule, but there are many exceptions.

To tell in what state the spirit is you must look at the bones, and if they do not upon the air being admitted crumble to pieces, the spirit is yet in the atmosphere. and knowing this if the bones are taken away and ground or broken as small as possible & then burnt with incense in a dish upon the floor. at the same time of course using a specie of call the form of the spirit comes from the atmosphere & appears in the smoke arising from it.

The perfume is myrrh or indeed any other pure scent. it is to take off a peculiar property of the bones that rises from the vapor. "

'Then said 'Could I not, judging from Analogy cause by this formula the

That of any small Animal bird to
appear?

"Not without spiritual aid,
because in that case the form of the
bird must be sent to you - not being
intelligent it would not be aware of
the call. - You must have the sym-
-pathy of the two intelligences because
every creature in nature is as distinct
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formed part, so that that individual
one must be selected out from the
many forms of those existing above
and brought down to its remains
and only those exist that were connected
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forms to form his earth.

You must use the Call for
deceased persons substituting the

Name of the Spirit, for the deceased
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request for the appearance of the said

Will you favor me with the name?

⚡ ⚡ ⚡ ⚡ ⚡ ⚡ ⚡ ⚡

May I ask its meaning?

"I cannot translate it because it
is not letters it is spiritual language
It has no meaning that I could make
understandable to you Sir.

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three separate pieces of paper using
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during the appearance my call
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