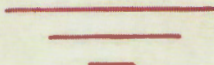


Invocations
by
Magic Crystals
and
Mirrors

Invocating
by
Magic Crystals
and
Mirrors

Remembrance
by
Margaret
and
Mary



INVOCATING
BY
MAGIC CRYSTALS
AND
MIRRORS

by
Frederick Hockley

Introduction
by
R. A. Gilbert



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INTRODUCTION

CRYSTAL gazing, or crystallomancy as Frederick Hockley preferred to call it, was a popular pursuit among Victorian Spiritualists, but the practice of scrying in a crystal predates Spiritualism by many centuries. Nor is it restricted to divination through a crystal alone, as Hockley makes clear in the title of this manuscript, and it has been aptly defined as, “A mode of divination practised from very early times with the aid of a crystal globe, a pool of water, a mirror, or indeed any transparent object.”¹

In earlier centuries crystal gazing was set firmly in the context of ritual magic, although the intention of practitioners was usually to attain some form of clairvoyance, either of persons and events at a distance or into other dimensions. John Dee and his seers, notably Edward Kelly, believed that they had gained access to an angelic world together with a degree of power over its inhabitants. Later experimenters also believed that they had come face to face, or at least mind to mind, with angelic beings, and it is angels of one sort or another who figure in the activities of most prominent crystal seers of the Victorian age.

These seers were by no means confined to artistic and society circles, although factual reports by such prominent literary and social figures as Edward Lane, Richard Burton and Lord Stanhope—and essentially fictional ones, as in

1. Lewis Spence, *An Encyclopaedia of Occultism. A Compendium of Information on the Occult Sciences*, [etc.]. London, 1920, p. 111.

the case of Sir Edward Bulwer Lytton — are inevitably better known than the records of obscure occultists. Even so, astrologers, Spiritualists and others with a penchant for scrying helped to spread awareness of crystal gazing, if not a widespread enthusiasm for it. Thus the astrologer Zadkiel (Lieut. R. J. Morrison) printed a series of crystal visions, obtained by scrying with Lady Blessington's crystal, in his widely circulated *Zadkiel's Almanack* for 1851. His colleague Christopher Cooke, a wealthy amateur astrologer, publicised the efforts of both Morrison and Hockley in his book *Curiosities of Occult Literature* (1863).

Cooke described various sittings with seers, in one of which “A vision was seen also of the angel to which the crystal was consecrated, who was surrounded by a blaze of light.”² He also explained that the angel or archangel to be invoked must be appropriate to the day and hour: “For instance, if the angel be Michael, the archangel of the sun, the consecration or charge would be on Sunday, and in the hour of the sun, because Michael is supposed to rule at that time.”³ He goes on to give examples of a Charge and Discharge for the angels that may have been derived from one of Hockley's manuscripts, although the text is different from surviving invocations by Hockley in calling upon “the angels Michael, Gabriel, Raphael, and Uriel” and beseeching God “to send Thy holy angelic spirits who will inform and make apparent unto us (whatever is required).”⁴ The

2. C. Cooke, *Curiosities of Occult Literature*. London, 1863, p. 125.

3. *idem*. p. 127.

4. *idem*. p. 128.

Charge refers, however, to the Urim and Thummim,⁵ as Hockley does in this manuscript, but the style of the text is more prosaic than Hockley's sonorous and rather impressive invocations.

This suggests that Cooke's manuscript may have originated with one of the active crystal gazers within English plebeian Spiritualism, which drew its support from the radical, urban working class. Among them were such odd individuals as J. G. H. Brown of Nottingham, whose Utopian vision of future society—which he propagated throughout the 1850s by way of two journals and a stream of pamphlets—was derived from what he received from the angel Gabriel, “given through a crystal.”⁶

The angel Gabriel was also invoked in the uninspiring charge and discharge printed in R. H. Fryar's *The History and Mystery of the Magic Crystal* (Portsea, 1870). Fryar attributes these to a Mrs. Johnson but adds his own directions and advice, particularly as to the day and hour for invoking Gabriel. Although he writes as a Spiritualist for Spiritualists, it is clear that Fryar was already dedicated more to occultism than to the spirit world. He would go on

5. The Urim and Thummim (“Lights” and “Perfections”) were the objects used for divination, probably by casting lots, by the High Priests of the Israelites. They are often referred to as precious stones but in the description of Aaron's “holy garments” (Exodus, Ch. 28), their exact nature is unclear.

6. See, for example, his pamphlet *A Message from the World of Spirits*, London, 1857. There is a full account of Brown and his activities in Logie Barrow, *Independent Spirits. Spiritualism and English Plebeians, 1850 - 1910*. London, 1986.

to be a hugely unsuccessful publisher in Bath, constantly brought down by his inability to rise above his artisan background. In this he differed utterly from Frederick Hockley, who also married occultism and Spiritualism—but with far greater success.

Hockley's background is unknown but his social position was unquestionably middle class. He could thus mix easily with the plebeian Spiritualists, while his dedication to scrying and his superlative skill in creating esoteric manuscripts enabled him to do what they could not: enter the world of what might best be termed "Society Spiritualism." The inhabitants of that world were far fewer in number than either their middle class or working class fellow believers, but they were more articulate and could afford both to indulge their enthusiasm for the spirit world, however much they might look down upon the socially inferior mediums they employed, and to publish the results of their séances. It was their embrace of Spiritualism that raised its profile to such a degree that an extensive, detailed and objective examination of its claims and their implications was felt to be necessary.

A committee "to investigate the Phenomena alleged to be spiritual Manifestations, and to report thereon" was set up in 1869 by the London Dialectical Society, a non-sectarian, philosophical debating society that concerned itself especially with the fields of ethics, metaphysics and theology, all of which received an airing in the *Report on*

*Spiritualism.*⁷ The committee sat periodically between 2 February and 23 December 1869 to hear verbal evidence and collected further material, in the form of letters and reports, until April 1871. It was without question a thorough investigation involving some seventy persons interested in Spiritualism: mediums and sitters; believers and sceptics; friends and enemies. Among all these were Frederick Hockley and Barbara Honeywood.

Hockley announced that he had been a Spiritualist for 45 years, spoke eloquently about his experiences with crystals and mirrors, described his seeress's vision of Richard Burton in Arabia, told the committee of his thirty volumes containing 12,000 answers from the spirits, and answered the questions of the committee members. They appeared to find in him a credible witness, as they had done also with Mrs. Honeywood. Her evidence was delivered on 13 April but she was present again on 8 June when Hockley spoke. This may well have been the occasion when they first met. But who was Mrs. Honeywood?

Barbara Honeywood was an active and committed Spiritualist within the circle of "Society Spiritualism." She was born Barbara Henrietta Whyte, in Devonshire, England, in 1824—the year when Hockley became a Spiritualist—and at the age of twenty years married William Honeywood (1814-1895), a professional soldier. Colonel Honeywood, as he became, was also the younger

7. [G. Wheatley Bennett (Ed.)] *Report on Spiritualism of the Committee of the London Dialectical Society, together with the evidence, oral and written, and a selection from the correspondence.* London, 1871

son of a wealthy family, and when he retired from active service he and his wife took a lease on a large house in Warwick Square, in the then—and now—fashionable district of Pimlico in south-west London.⁸

How and when she became involved in Spiritualism is unclear, but it was possibly in 1858. Her account of a séance that she had attended in Naples in that year, at the invitation of Robert Dale Owen, was given to the committee and printed in the *Report on Spiritualism*. That sitting was held with “an American lady, a Mrs. M_ , a medium” whom she did not identify. It involved table tipping and, although it impressed Mrs. Honynwood, it was unremarkable. The later experiences that she recounted to the committee of the society were very different affairs: they were sensational séances with Daniel Dunglas Home.⁹

The three séances described were held in March and April of 1869, immediately before she gave her evidence to the committee. They did not include Home’s forté of floating in and out of windows but they were spectacular enough: phantom forms appeared, furniture was levitated and Home showed his mastery over fire and heat. At the final sitting Mrs. Honynwood saw nothing, but what she reported of “the observations made by the others present” is analogous to the phenomena of crystal gazing:

8. The house was No. 52 Warwick Square, which was leased to Colonel Honynwood on 13 June 1868. The Honynwoods remained there until 1892.

9. Mrs. Honynwood’s four “Notes on Séances” are printed in the *Report on Spiritualism*, pp. 359–369.

Mr. W. Lindsay said there was a large bright eye in the centre of the table, from whence other eyes appeared to emanate and approach and retreat. On asking Mr. Home to explain this, he replied: "It is the eye of your guardian angel that is ever with you."¹⁰

Other reported accounts of sittings with Home describe his use of the crystal to enable the sitters to see visions within it, including landscape and seascape views and flashes of coloured light.¹¹ There was no invocation of angels or spirits and a complete absence of the ceremonial elements that characterise what might be termed the magical approach to crystal gazing utilised by Hockley. It is thus possible that Mrs. Honeywood was intrigued by the novelty of Hockley's practices when she listened to his evidence, for she did have a particular interest in visionary experience and its artistic application—and she did invite Hockley to her home.

In order for him to have taken up her invitation and to have prepared the manuscript by 10th July, Hockley's visit must have taken place almost immediately after he had given his evidence to the Committee. He states that "Spiritual apparitions in the Crystal" were not discussed at that first, and possibly sole, meeting, but it is inconceivable that Mrs. Honeywood had not already made her fascination

10. *ibid.* p. 368

11. *ibid.* See pp. 205-206, for the report of The Master of Lindsay—James Ludovic Lindsay (1847-1913), 26th Earl of Crawford—and pp. 259-260 for Mr. J. Hawkins Simpson's report.

with crystal gazing known to him. Given her inability to see for herself the strange images that appeared at séances with Home, she would certainly have welcomed instruction on how she might gain such visionary experience.

It is also certain that Hockley was impressed by Barbara Honeywood's interest in his work, as it was highly unusual for him to prepare, and to have finely bound,¹² one of his illuminated manuscripts—most of which were commercial undertakings—for personal presentation as a gift. He also provided details of “the call, and exorcism and dismissals” that he had personally used since 14 April 1852, a piece of information that he had not previously revealed to any of his other associates or correspondents. This suggests that Hockley must have expected her to work with the ritual provided, and to inform him of the results she obtained. But if she did engage in scrying after she received Hockley's manuscript, there are, alas, no records of any experiments she may have made with either a crystal or a mirror. Nor are there any surviving records of her attendance at séances after 1869.

We can, however, conjecture what might have happened if she had acted as a seer for Hockley, or for another enthusiast, by extrapolating from the text of Hockley's records of his own sittings with Mrs. Lea—the wife of Hockley's friend, and transcriber of his manuscripts, H. D. Lea. The Leas lived in Wilton Terrace, in the very

12. I suspect that Hockley had the manuscript bound, in red calf, as the upper cover is lettered “The Crystal H.B.” It seems to me inconceivable that Barbara Honeywood would accept such a mistake over her own initials if she had commissioned the binding.

fashionable London district of Belgravia, and were fully the social equals of Barbara Honywood. A transcription of the record of one of these scrying séances, retaining its erratic grammar and punctuation, and the elisions he marked by dotted lines, is given below (see pp. 15-28). It took place on 7 October 1859, and describes in detail how the mirrors were set up in the room to be used and how the Crowned Angel appeared, and it refers to both radiant lights and spirit paintings. Hockley also recorded the conversations with both the Crowned Angel and the spirit of Emma Leigh, his favourite seer who had recently died. The words of the spirits were evidently given by the entranced Mrs. Lea, and the messages were important to Hockley. Perhaps he anticipated receiving further messages via Mrs. Honywood.

Whether or not she took up scrying, she certainly retained her interest in Spiritualism, even if it had become merely passive, for in 1873 she was elected as one of the eleven Vice Presidents of the newly founded British National Association of Spiritualists. How long she held this office is unclear, but by the time the Association was wound up in 1882, her name no longer appeared on its annual reports, and she disappeared from view. The only subsequent reference to her in the Spiritualist journal *Light*, which reported fully on “society” Spiritualism, is a brief announcement of her death in 1895.¹³

13. *Light*, Vol. 15, No. 762, 17 August 1895, p. 396. “Barbara Henrietta Honywood. Obit. 8th August 1895 Aged 71 at ‘Cronberry’, Wandsworth Common [London]. Widow of the late Colonel Honywood, of 52 Warwick Square.”

What then, had sparked Barbara Honeywood's interest in crystal gazing in the first place? The most likely explanation is a desire to have her "inner eye" opened. She had failed to share in the visionary experiences of others at séances with Home, but she had no doubt as to their reality. She was also a capable amateur artist, painting water-colour scenes of plants and flowers in the spirit world, with attendant beings—which may be spirits, angels or fairies—but whether from her imagination, or from direct perception of that world must be a matter for speculation.

Her introduction to spirit painting occurred in 1863 at Folkestone, where she was then living, at a meeting with Georgiana Houghton, who became well-known for her automatic drawings of spirits and for her championing of spirit photography. And, like Hockley and Mrs. Honeywood, Miss Houghton gave evidence to the committee of the London Dialectical Society: a detailed account of séances involving her automatic drawings.¹⁴ She later recorded her wider experiences—including a vision of tongues of fire that parallels Lindsay's vision of eyes at his séance with Home—in her autobiography.¹⁵

Miss Houghton clearly encouraged Barbara Honeywood to produce automatic drawings, but to what extent she taught her the techniques of spirit painting, or whether she had the competence to do so, is far from clear. Her own forays into the art world were unsuccessful: two of

14. *Report on Spiritualism*, pp. 153-157.

15. Miss Houghton, *Evenings at Home in Spiritual Séance, prefaced and welded together by a species of Autobiography*. London, 1881-1882

her paintings were rejected by the Royal Academy, and her sole commercial exhibition, in a Bond Street gallery in 1871, was a failure.¹⁶ Perhaps because of her mentor's setbacks, Mrs. Honeywood kept her own water-colours away from the public gaze—and the very existence of her crystal manuscript was unknown until 2008¹⁷—but there is a surviving album of her somewhat striking paintings that has recently been exhibited.¹⁸

These paintings are typical of their genre, but they are less insipid than much of what passed for “spirit art” at that time, although it is impossible to determine the source of their inspiration. We cannot tell whether or not what Mrs. Honeywood perceived was a spiritual reality, but it is tempting to conclude that her paintings owed less to the unconscious art of Miss Houghton than to the conscious visionary exploration of inner worlds that Frederick Hockley's crystal and mirror may have opened to her

16. It must be assumed that Georgiana Houghton's paintings were of little merit. There are no examples of them in public collections and her *Catalogue of the Spirit Drawings in Water Colours exhibited at the New British Gallery, Old Bond Street* (London, 1871), is not illustrated.

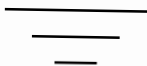
17. It had been acquired with an unrelated collection of books on natural history by a bookseller in North Devon, from whom it passed to the present writer.

18. The album was discovered in London in the early 20th century and purchased in 1938 by Drs. Guttmann and Maclay for their Collection of Psychiatric Art. It is now housed in the archives of Bethlem Royal Hospital at Beckenham, Kent. The paintings were exhibited in The Bethlem Gallery, in June 2009, as “The Flowers of Spirit Land: The Victorian Paintings of Barbara Honeywood.”

view. His seers produced neither automatic nor conscious drawings, and his “thirty volumes” of scrying records had disappeared by the time of his death in 1885, so the images bequeathed to posterity by Barbara Honeywood may be our sole existing window into the realm of Hockley’s Crowned Angel and his consorts.

R. A. Gilbert
Tickenham, Somerset, England
March 2010

Invocating
by
Magic Crystals
and
Mirrors



Page 1

10 July, 1869

To M[rs] Barbara Honeywood.¹ Greeting. When I had the honor Madam of being at your house, I was prevented entering upon the subject of Spiritual apparitions in the Crystal in consequence

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of the unavoidable, yet very pleasant digressions, which necessarily takes [sic] place when strangers meet, for the first time, and as 'Crystal Work' is open equally to good or Evil, to influences earthly or Spiritual. I beg to offer for your acceptance, the following instructions for the use of the magic Crystal or Mirror, in the precise words as given to me by the C.A. the Guardian Spirit of my Mirror.

Page 3

I had been previously receiving responses in relation to the "modus operandi" by which these apparitions are given or appear, and the C.A. had described the process by an Allegory, but I unfortunately being of a very prosaic turn of mind had continued the subject on a succeeding

1. This is an error on Hockley's part. The correct spelling is 'Honywood', and the error suggests that Hockley had only heard the name spoken, presumably at meetings of the Committee of the London Dialectical Society, but had not then seen it in print.

evening and on O^{m} die May 9/54 after a further explanatory discourse the C.A. proceeded thus.

Page 4

THE Urim and Thummim was the first means of divining by the Crystal, from this all other modes of divining arose, and gave man a desire to obtain knowledge unknown to others. As mankind increased in knowledge it became more frequently used; and is the best means by which Spiritual knowledge can be obtained. Its origin was semi-divine,

Page 5

so closely connected with the Spiritual world, that any one using that with the gift of second-sight, can see through that into the Spirit world.

“The Spirits do not actually appear in that nor the atmospheric Spirits but you look thro that, look in at and converse with them while moving thro their own Sphere.

“It is in the same way that you make a window

Page 6

in a house to look into the street, you still stay in your room, but if you wish to converse with any one in the street, you would speak and common courtesy would oblige them to answer. That is the way with Atmospheric Spirits.

“With Guardian Spirits and spirits of a higher order it is rather different.

“Whenever they move

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in the Spiritual World the air that is around them is cleared of every thing in any degree more gross than themselves.

“Thus if an Atmospheric Spirit meets a Heavenly Spirit, the Atmospheric Spirit yields to the pressure of the Air that surrounds the other Spirit and retires to let him pass. In this way, he visits the Atmospheric, the spheres

Page 8

lower than his own, and the earth without once coming in contact with those below him unless he wishes it—thus when he is called on to converse with the person who calls him, the Caller’s thoughts or rather will, immediately reaches him and he appears separating before him all influence less Angelical than his own whether bodily or Spiritual.

“Guardian Spirits

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and angels of the highest degree are only seen in the Urim and Thummim the Crystal or the Mirror.

“The other modes of divining by globular vessels of water by circle work, by sand, by ink or indeed any other way is only for the purpose of seeing dead persons, Atmospheric Spirits, undeveloped Spirits, Wandering Spirits and Evil Spirits.

“Unless persons study

Page 10

long and earnestly the different ways of developing the Urim and Thummim with human reason for their guide, with Truth and good intentions, the benefit of their own body and soul, and next to that the good of others, they never can arrive at any degree of perfection in divining, they never can place any reliance upon it and they can never arrive at the Truth.

“If any one wishes

Page 11

to begin this study I would give them a few directions, to yourself they are now useless, but they may be a guide to others who are just Starting.

Having first procured a good clear stone one that no Spirit has been called in, and supposing he could not see himself—a seer. He must determine to use it

Page 12

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 not to use it for bad or unholy purposes he should first dedicate it with a fervent prayer to God.

Page 13

Do not make use of a Mediator but firmly yet humbly trust that GOD will put you in possession of a Guardian Spirit that will put you in power 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, then ask him

Page 14

to give you any advice he may think fit in using it. Ask him to name the days that he will appear and also the days on which you may see other Visions.

“Ask him to become the Guardian Spirit of your crystal to prevent any evil Spirit from appearing, and to give you kindly notice of any thing about to happen to you that you may prevent

Page 15

it or that he may prevent it for you, this done discharge him by the dismissal. The Guardian Spirit should not be kept more than half an hour at the first meeting.

“When you invoke him the next time, exorcise him 3 times earnestly before you ask him any questions. If at those 3 times he does not vanish you may perfectly rely upon him.

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

“When Invoking any Atmospheric Spirit or the Spirit of any inferior degrees, such as those of the Sun and Moon—or the Atmospheric Spirits

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of living as well as dead people never fail to use the term “if convenient or agreeable” “or at your pleasure” but more particularly when calling a living person.

When invoking Spirits of a high order or your Guardian Spirit, it is not necessary.

Lastly but above all do not use it in any way or make it directly or indirectly an object for

Page 18

the gaining of money. It may appear to go on very smoothly, 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, and [have] assured yourself in many ways of its truth, then you can use a Mirror

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for that is a very great deal the best. The mirror you use the same as a Crystal, but from seeing Visions so large and life-like and from the size of the opening which is made by that in the Spiritual World it enables you to come more closely in contact with the Spirits you address.

“Of all modes of divining this is the best. The information is given slowly

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at first, but gradually increasing 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 C.A. here finished his instructions, and then gave an explanation of his previous allegory.

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I have now therefore only to give the call, and exorcism and dismissals, which I have used in all my actions with Spirits since 4th April 1852 and their extreme simplicity when compared with the long and tedious practice in anti-ent times afford a remarkable proof of the ease with which Spirit communion is now obtained, since animal magnetism has rent the veil and enabled us to cross the threshold of the World of Spirits.

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The Call

In the name of the Almighty God in whom we live and move and have our being, I humbly beseech the Spirit of this Crystal or mirror, to appear therein. Then say N___ be pleased to appear.

This must be said 3 times and may be mentally repeated until the Spirit of the Crystal appears, but after a little use

Page 23

the Spirit of the Crystal will appear at the time appointed at the first call.

When a vision of a place or person is required the Call is the same, only instead of asking the Spirit to appear—ask

him to let you have a Vision, or to show the Seer a Vision that will interest and instruct—or to allow Mr. A. B. to appear and then ask Mr. A. B. to appear if convenient and agreeable—and generally according to the wishes and desires of the exorcist.

Page 24

The Exorcism

In the name of the Almighty God in whom we live and move and have our being, I adjure the Spirit now appearing in this Crystal if he be not N whom I have called instantly to disappear.

Or

If thou Spirit who now appears in the Crystal art not N whom I have called I dismiss you hence in the

Page 25

name of the Almighty God in whom we live and move and have our being.

This of course is only used when Spirits or Angels are called, not when Atmospheric Spirits or living persons appear.

Discharge

Without fail at the close of every action when Spirits have been called, whether the seer has been able to see them or not, this dismissal must

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be invariably used or your Crystals and Mirrors will be quite spoiled and their G[uardian]. S[pirit]. desert them.

Exorcism and discharges should always be said 3 times, but when more than one has been used the discharge will do for the whole.

The Dismissal

In the name of the Almighty God in whom we live and move and have our being I dismiss from this crystal (and from all my M[irror]s & C[rysta]ls)

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all spirits that may have appeared therein and may the peace of God be between them and us for Ever.

When the G[uardian]. S[pirit]. gets used to you and the Crystal you will receive from him any further instructions you may require.

In conclusion permit me to observe, that I trust with the greatest reliance upon your honor, not to call or permit me to be called into your mirrors or crystals

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under any circumstances whatever.

Hoping very sincerely you may make a daily progress in Spiritual Knowledge.

I have the honor to remain

Madam

Your Obedient Servant,

Fred Hockley

APPENDIX

Hockley's Invocation of the Crowned Angel

Hockley's Invocation of the Crowned Angel

[From the manuscript records of scrying with the Seer Mrs. C. Lea]

[Friday] Oct. 7 1859 C[rowned] A[n]gel's] M[irror]

1 [minute] past 8

Wilton Terrace

Invoked the C[rowned] A[n]gel]

The C.A. appeared instantaneously.

I have taken the first opportunity since Mrs. Lea's health has allowed to call my late beloved Seer, may I ask you my ever kind Guardian Spirit to favor me with such advice or instructions as you may deem fit previous to my doing so?

I do not wish her to appear in the M[irror].

I have no other mirror of my own here, unless I borrow one of Mr. Lea's, I shall have to go home for one.

You had better borrow one of Mrs. Lea's
the one A appears in.

I left the room to ask Mr. Lea to lend me A's mirror and upon my return the C.A. said:

Place this mirror on the right and the other
where this is.

As my Seer and myself were alone in the drawing room, I had placed the C.A.'s mirror on the projecting part of her piano and Mrs. Lea sat facing it and here remarked that the C.A. pointed to something behind her on the floor and I turned and took up A's mirror, & the C.A. said:

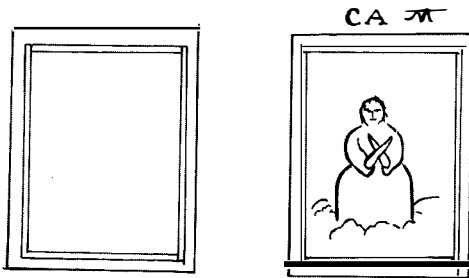
That's right I wish you to hold that Mirror
up in front of this, at the back of your Seer.

When I held up A's mirror at the back of my Seer she said, now there's a strong light gone from the C.A. all over him which [h]as crossed over me to the mirror you are holding up—& the C.A. said:

That will do.

I then went to place the M[irror] as directed but did not know which side the C.A. meant by the right (his right or my right) and was placing it wrong when the C.A. said:

Not so, the other way that would be to your left.



And the C.A. said

I shall not leave this mirror till after your
late Seer has left.

Now the C.A. appears as though sitting & has folded his
arms across the breast.

[Quarter] past 8

A's Mirror
Called E.L.L.

Now poor dear Emma Come.

I am here.

I used the [*hand signal: right hand raised, palm forward, with thumb at right angle*] formula & the Seer went over. She had been and was still suffering much pain in her feet & her hands were very painful but during this action the pain left her and Emma continued:

I am here. I did not wish to appear but your guardian spirit compelled me, he is high & my superior and I must bow to his will, but I have found since my death as it is termed by you mortals, but to me a living existence, that I was wrong and I have suffered too dearly for my, I will not term it folly, it was wickedness.

Your Guardian Spirit is by me and I must tell you the truth.

I have passed through that which I shudder now at the mere remembrance of yet to all outward appearance I was what may be termed good, think to what an end that fatal ambition lured us on to.

Do you wish me to say more?

My dear beloved Emma I grieve to hear what you tell me. Since you have been lost to me I have been very ill, and from my present Seer's uncertain health, our removals & other matters my opportunities of communicating with my Guardian Spirit has been very limited and the loss of that has [made?] most evenings a sad blank & deeply have I regretted dear Emma your having been taken from us.

Do not regret at having lost me. You ought at least to rejoice, I shall do well after now, but you did not give your friend Lea the pictures I made for him. Further I had a wish to be near you, and that wish amounted to a passion so as to make me almost ill, I had become so with respect to you but that was kept from you in a great measure by your Guardian Spirit.

I have another who is with me now who wishes me to urge you to do that which is wrong, that tempts you to do that which I know to be wrong, but your Guardian Spirit is here and I dare not.

I was in hope that as it will be so long before my future Seer Ellen Agnes Emory¹ will be able to inspect I might have had one of MP's² daughters for a Seer as from many circumstances my opportunities are now so limited.

You will be able after this to have communications oftener with your GS, such as will be interesting & instructive to you all.

Mrs. Lea is partial to the subject & she will become interested even as yourself. I had kept her power back in a great measure for I was jealous of her even in this state.

But I should for very many reasons wish for another Seer and as I could pay her it would be doing her a great service.

That must rest with your Guardian Spirit. When I left this Earth I was bound to give Mrs. Lea my powers of vision but I had it in my power to limit that will and I obtained an influence over her and over you.

I have opposed you in every possible way, but you will now find that pass away—you need not thank me you must thank your Guardian Spirit for his having been so watchful over you.

1. Miss Emory was Hockley's God-daughter.

2. Possibly Mrs. Lucy Paxton; both she and her daughter Alice Charlotte Paxton are mentioned in Hockley's will.

I also thank him for now I shall go to rest.

I had ordered that you should have a severe illness but that will pass away—I now lose all power. If your Seer was to describe my present appearance it would be most horrible even in the state she is on the spirits from me but in a short time I shall appear in your Mirror and receive my first order.

Your Seer will see me receive this when she is herself again in the state I am in I could make her do almost anything, things that you would think impossible but a short time from this and I shall not dare even to think of such wickedness.

My dear beloved Emma, if you who left us so young and knew so little of the world have suffered so much, what must I expect when I look back at the past scenes of an unhappy life? Emma I must indeed pray that I may truly repent and seek forgiveness before my last hour comes.

It is befitting that all mortals should do this for they know not at what hour or even minute that the Angel of darkness should appear and clutch them from the Earth.

Dearest Emma, I have done all I possibly could since you left us to show my regard for your memory and will do any thing you wish me to do to hasten your onward progress.

With this I am indeed perfectly satisfied.
 My only regret is that you did not give to
 Mrs. Lea the painted picture instead of the
 sketch but I am sure you will replace that.

Dear Emma, I gave him what both he and I thought you
 meant; of course if it is your present wish he shall have any
 of your drawings that he likes, do you mean a coloured
 likeness of his Guardian Spirit?

I do. He knows nothing of it, it was my wish
 that he should have it.

I will look for it at once and let him have it forthwith.

Do so. It will be better.

My late dear Seer made some further remarks and asked
 me to forgive her. I also begged her to forgive me for any
 deed of mine that might however unintentionally have
 caused her uneasiness, and she ended with saying:

There is now peace between us three.
 And as I progress onwards I
 will pray that the merciful disposer of all
 things may give you that happiness that all
 mortals who such shall be thy
 reward with my help when thou shalt pass
 away.

I shall appear and instruct you.

I will teach you from first lesson & I trust that the father of the Universe may make it a benefit to you then will you be taught to pray not only for your fellow men. Then you shalt and before thou shalt depart this Earth thou wilt be enabled to say. Many have been my temptations great have been my troubles but in Thee will I put my trust and I come now to Thee for rest.

Indeed in my solitary hours often wonder when I think of my infirmities how my kind C.A. has so long put up with them and remained so long with me.

And yet does not every day consistently prove that he must be constantly with you. Oh do not for the love of all I expect hereafter doubt for a moment that your Guardian Spirit will leave you unless you tread the paths of sin, there he could not follow you, but still he would have a power over you. Your Guardian Spirit thinks your Seer had better return.

[Quarter] to 9 p.m.

My late dear Seer suddenly vanished and I removed the mirror and replaced the C.A. Mirror.

The C.A. had remained in the M all the time my dear Emma conversed with us in the other mirror.

I presume I had better use the formula?

C.A. You are right.

I then again placed A's mirror at the back of my Seer's head and again the beam of light which went from the C.A. appeared as though drawn back from the mirror and the C.A. said:

You can remove it, there is no evil can come to it now.

My Seeress here remarked that the Crowned Angel's face appeared sorrowful and troubled.

Have I not as a good steward laboured hard, and like all good it must prosper in the end.

My dear Guardian Spirit I cannot adequately express to you how grateful I feel for your untiring kindness to me during so long a period, and also to my late beloved Seer.

And I should cease to be worthy of being called a G.S. And if a mortal wants so much care but I am happy to inform you that you will now have your health better than you have had it for some

years, and I am sure you will feel great pleasure in learning this.

I thank you. I am indeed gratified by it but still more so to learn that my late dear Seer will now progress to eternal happiness, that is truly grateful.

It is so you shall have a vision of her receiving her first dress this evening but but I must beg of you to walk to the other end of the room to where your friends mirror is placed and there quietly to yourself offer up a prayer to him who is the giver of all good. After you have done that return, and with your right hand take the right hand of her who is now inspecting the mirror for you.

After you have done this your Seer shall appear.

Can I do so now?

You can. Your Seer knows not what you do.

I then went to the sofa under Eltesmo's mirror and did as directed and then came back and asked the C.A. if I should now take my Seer's hand, when the C.A. said:

I will place her hand in yours.

My Seer's right hand which was under her left hand resting upon the mirror, and appeared quite rigid, slowly drew itself out from under the other and placed itself in my hand and the Seer said:

May the lesson that you receive not be lost upon you.

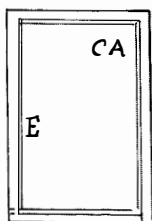
And whilst I was writing this response there appeared:

I have shed an influence over you; there is another on the back of your hands.

Be strong—and by Faith she returns now to see your Seer.

My Seer then came over. [*Hand signal, as before*] and said:

The C.A. is not here—now he's here and there something with him—he is pointing downwards for me to look, yes it is something else coming its Emma—I know her but she does not look she did when alive, I don't like the look of her—Emma's only just at the edge. The C.A.'s up here.



Emma is moving towards the C.A. So slowly she looks as though she had her coffin clothes on—Oh, that is all gone off her—and the C.A. has put a dress over her head and Emma's face wears a better expression already, there's a smile gone over the C.A.'s face he is not so troubled as just now—Emma's gone—she vanished instantaneously. The C.A. is going up.

Shall I use the formula?

You had better do so

I returned thanks.

I shall be most happy to appear whenever
Mrs. Lea can spare an evening—

She will be highly gratified at accessing a
power so many mortals covet.

[Friday] Oct. 7 1859

Invocating *by*
Magic Crystals *and* Mirrors

Manuscript

10 July 1867

To
Mrs **B**atline **H**omey **W**ood

Evening When I had the
honor of a call of being at
your house, I was permitted
entering upon the subject
of spiritual apparitions in
the Crystal in consequence

of the unavoidable, yet very
pleasant digressions, which
necessarily takes place when
strangers meet, for the first
time, and as 'Crystal Work'
is open equally to good or
evil, to influences earthly or
spiritual. I beg to offer
for your acceptance, the
following instructions for
the use of the Magic
Crystal or mirror, in the
precise words, as given to
me by the C.A. the
Guardian Spirit of my
Mirror.

I had been previously receiving responses in relation to the "modus operandi" by which these apparitions are given or appear, and the C. A. had described the process by an Allegory, but I unfortunately being of a very prosaic turn of mind had continued the subject on a succeeding evening and on 3^d day May 9/54 ^{after} a further explanatory discourse the C. A. proceeded thus.

THE Urim and Thummim was the first means of divining by the crystal, from this all other modes of divining arose, and gave man a desire to obtain knowledge unknown to others, as mankind, en-cursed in knowledge, it became more frequently used, and is the best means by which spiritual knowledge can be obtained. - Its origin was semi-divine

So closely connected with the spiritual world, that any one using that with the gift of second-sight, can see through that into the spirit world -

" The spirits do not actually appear in that nor the atmospheric spirits but you thro that, look in at and converse with them while moving thro' their own sphere.

" It is in the same way that you make a window

in a house to look into
 the Street, you still stay
 in your room. but if you
 wish to converse with any
 one in the Street, you
 would speak and common
 Courtesy would oblige them
 to answer. That is the
 way with Atmospheric
 Spirits.

"With Guardian Spirits
 and Spirits of a higher
 order it is rather different

"Whenever they move

in the Spiritual World
 the Air that is around
 them is cleared of every
 thing in any degree more
 gross than themselves.

" Thus if an Atmosph.
 Spirit meets a heavenly
 Spirit, the Atmospheric
 Spirit yields to the pressure
 of the Air that surrounds,
 the other Spirit and
 retires to let him pass
 In this way he visits the
 Atmosphere, the Spheres

lower than his own, and
 the earth without once.
 Coming in contact with
 those below him unless
 he wishes it - Thus when
 he is called onto converse
 with the person who calls
 him, the Callers thoughts
 or rather will, immediately
 reaches him and he
 appears separating before
 him all influence less
 Angelical than his own
 whether bodily or Spiritual
 "Guardians Spirits

and angels of the highest ⁹
degree are only seen in
the Prism and Illumin
The Crystal or the Mirror

The other modes of
divining by Globular Vessels
of water - by Circles work,
by band, by ink or other
any other way is only for
the purpose of seeing
dead persons, Atmosph.
Spirits, undeveloped Spirit
Wandering Spirits and
Evil spirits.

" Unless persons study

long and earnestly the
different ways of developing
the Will and Reason
with human reason for
their guide, with Truth
and good intentions, the
benefit of their own body
and soul, and next to that
the good of others, they
never can arrive at any
degree of perfection in
divining, they never can
place any reliance upon
and they can never arrive
at the Truth.

" If any one wishes

to begin this study. I
would give them a few
directions, to yourself
they are now useless, but
they may be a guide to
others who are just
starting.

Woodcock



Having first procured
a good clear stone
one that no spirit
has been called in, and
supposing he could not
see himself - a see. He
must determine to use it

12

for no bad purpose. I
do not say determine to
use it only for good pur-
poses, 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
not to use it for bad or
unholy purposes, he
should first dedicate it
with
a fervent prayer to God.

13
Do not make use of a
mediator, but firmly
yet humbly trust that
GOD will put you in poss=
ession of a Guardian Spirit
that will put you in power
to 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 them, then 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 the days
on which you may see
other Visions -

" Ask him to become
the Suardign Spirit of
your Crystal, to prevent
any evil Spirit from
appearing, and to give
you timely notice of any
thing about to happen to
you that you may prevent

if or that he may prevent
 if for you. This done
 discharge him by the
 dismissal - The Guardian
 Spirit should not be
 kept more than half an
 hour at the first meeting

When you invoke him
 the next time, Exorcise
 him 3 times earnestly
 before you ask him any
 questions, & at those
 3 times he does not vanish
 you may perfectly rely
 upon him.

" After the first time 16
you may keep him as long
as suits you and his
Convenience, If he wishes
to leave he can go without
a discharge, but be careful
that you always use a
discharge after having
finished of a night.

" When Intoxicated any
Atmospheric Spirit or
the Spirit of any inferior
degrees, such as those of
the Sun and Moon - or
the Atmospheric Spirits

17
of living as well as dead
people. Never fail to use
the term "if convenient
or agreeable" "or at your
pleasure" but more par-
ticularly when calling a
living person.

When invoking
Spirits of a high order
or your Guardian Spirit
it is not necessary.

"Lastly but above all
do not use it in any
way or make it directly
or indirectly an object for

the gaining of money. ¹⁸

It may appear to go on very smoothly, 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, and assured yourself in many ways of its truth. then you can use a mirror

for that is a very great deal the best, the mirror you use the same as a Crystal, but from seeing visions so large and life like and from the size of the opening which is made by that in the spiritual world it enables you to come more closely in contact with the spirits you address.

"
Fall modes of divining this is the best. The information is given slowly

at first, but gradually
 increasing 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 O. A. here finished
 his instructions, and then
 gave an explanation of his
 previous Allegory.

I have now therefore
only to give the Coll. & Exorcism
and dismissals, which I have
used in all my actions with
Spirits since 4th April 1852.
and their extreme simplicity
when compared with the long
and tedious practice in ancient
times, afford a remarkable
proof of the ease with which
Spirit Communion is now
obtained, since Animal
Magnetism has rent the Veil
and enabled us to cross the
threshold of the world of
Spirits.

The Call

In the name of the Almighty
 God in whom we live and move
 and have our being, I humbly
 beseech the Spirit of this
 Crystal, or Mirror, to appear
 therein -
 Thursday N. — be pleased to
 appear.

This must be said 3 times
 & may be mentally repeated
 until the Spirit of the Crystal
 appears. but after a little use

The Spirit of the Crystal Ball
appear at the time appointed
at the first call

When a vision of a place
or person is required the call
is the same, only instead of
asking the spirit to appear -
ask him to let you have a
vision, or to show the scene
vision that will instruct and
instruct - or to allow MR B
to appear - and then ask
MR B to appear if convenient
and agreeable - and generally
according to the wishes and
desires of the horist.

The Exorcism

In the Name of the Almighty
 God in whom we live & move
 and have our being, I adjure
 the Spirit now appearing in
 this Crystal if he be not N
 whom I have called - instantly
 to disappear

Or
 If that Spirit who now -
 appears in the Crystal art
 not N whom I have called
 I dismiss you hence in the

name of the Almighty God
 in whom we live and move
 and have our being.

This of course is only used
 when Spirits or Angels are
 called, not when Atmospheric
 Spirits or living persons appear.

Discharge

Without fail at the close of
 every Action, when Spirits
 have been called, whether the
 Seer has been able to see them
 or not, this Discharge must

be invariably used or your
Crystals & mirrors will be quite
spoiled and then F. S.
desert them

Exorcisms & discharges
should always be said 3
times. but when more than
one has been used the discharge
will do for the whole.

The dismissal

In the name of the Almighty
God in whom we live and
move and have our being I
dismiss from this Crystal
(and from all my H&S & Co)

27

all spirits that may have
appeared therein, and may
the peace of God be between
them and us for ever.

When the G. C. gets used
to you & the Captains you will
receive from him any further
instructions you may require

In conclusion permit
me to observe, that I trust
with the greatest reliance
upon your honor, not to
call or permit me to be called
into your barracks or camps

Works of

Frederick Hockley

published by

The Teitan Press

Previously Published:

The Rosicrucian Seer. Magical Writings of Frederick Hockley. Edited and with a biographical Introduction by John Hamill, & with a Chapter on Hockley's Manuscripts, and a Note on Hockley as an Astrologer by R. A. Gilbert. Teitan Press, 2009. Hardcover, octavo, bound in red cloth with a gilt reproduction of Hockley's personal monogram on upper board, gilt titling to spine. xxiv + 240pp. Full color dustjacket and frontispiece. Index. An important collection of Hockley's writings, with a biographical Introduction by John Hamill, and chapters on Hockley's Manuscripts, and "Hockley as an Astrologer" by R. A. Gilbert. Edition limited to 950 numbered copies.

Occult Spells. A Nineteenth Century Grimoire. Compiled by Frederick Hockley, with an Introduction by Silens Manus. Teitan Press, 2009. Hardcover, small quarto, bound in heavy black cloth with a gilt sigil stamped on the front cover, and gilt title to the spine. 208 pages. Color frontispiece. B/w facsimile of manuscript. Hockley started compiling this work at about the age of twenty, and added to it throughout his life. It is a sort of esoteric "commonplace book" in which he recorded material on different spells, talismans, charms and such-like that he came across in rare books and manuscripts in the course of his researches. Edition limited to 500 numbered copies.

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The Metaphysical and Spiritual Philosophy of the Spirit Eltesmo. By Frederick Hockley. A distillation of the “series of discourses delivered through the medium of a Magic Mirror” between 1857 and 1860, together with the posthumous communications of Emma Leigh, Hockley’s most powerful seeress. These texts, which have been withheld from publication—and all access to them denied—for one hundred and fifty years, reveal what Hockley really believed about the inner worlds and about the nature of human spirituality.

Clavis Arcana Magica. By Frederick Hockley. Small quarto. Approx. 100pp. A facsimile of an original manuscript by Hockley, with a transcription of the text and short commentary. "Clavis Arcana Magica" is dated 1854, and contains a series of texts "received" by Hockley through scrying. The first of these texts is entitled, "Instructions for Divining by the Magic Crystal Revealed by the C. A. 9th May 1854..." whilst the second is headed, "Communicated to me through the Magic Mirror † die 29th Nov. 1853 by my Guardian Spirit the C. A. with the earnest exhortation not to perform the experiment as the Spirits herein invoked are evil" etc. Included are methods of invoking the spirits of animals, vegetation etc., a method of invoking a bunch of flowers visibly to appear in a glass receptacle (though with the injunction that the spell not to be used as the spirits involved are evil), a method of invoking dead, destroyed, or decayed things, with the warning in thick black ink "They fulfill your wishes — when the time of payment comes you have to fulfill theirs," instructions for making a pentacle to transform into the spirit state, and a spell for invoking the dead.

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& Others to be Announced



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