

Hockley himself had no doubt that the origin lay outside the sryer. In his answers to the questions put to him when he gave his evidence to the London Dialectical Society is the following exchange:¹⁴

Mr Cox to Hockley: "Are you of the opinion that this is in any way connected with spirits?"

Hockley replied: "Yes."

Cox: "You think the spirits appear in the glass."

Hockley: "I have no means of telling whether the spirits are there. I believe it is a spiritual manifestation, because I receive answers to questions which the seerss could not fabricate."

Cox: "Is there any evidence that the things seen are objective and not subjective?"

Hockley: "Yes, the book I alluded to, which was too small to read; when I got the glass the seerss could read it."

Hockley also explained that, when using the Mirror, his seerss could speak "Hebrew and languages of which she knows nothing" and that "events that are taking place at the very hour can be brought up and the circumstances of their occurrences accurately described."

Hockley was a professional man from a middle-class mid-Victorian background. In his teenage years he developed an interest in the occult which was to remain with him for the rest of his life. He was happily married but his wife died at a relatively young age and they had no children. He was a kindly man, always willing to share his knowledge with others.

Although coming into Freemasonry quite late in life he was an enthusiastic and assiduous Mason. It is possible, although purely hypothetical, that he may have developed a brain tumour in later life.

¹⁴ Quoted in Hamill, *The Rosicrucian Seer*, The Antiquarian Press, 1986, p 98.

Living at a time when Spiritualism and related movements enjoyed a high profile in society, his knowledge spanned a broad range of occult disciplines but his personal involvement was an intense and abiding desire to communicate with the spirit world, not in the sense of a fortune-teller or clairvoyant, but in a quest for instruction and understanding. I will conclude with a question:

Did Frederick Hockley really communicate with spirits – or was he just a Victorian J.K. Rowling? [Fig. 10]

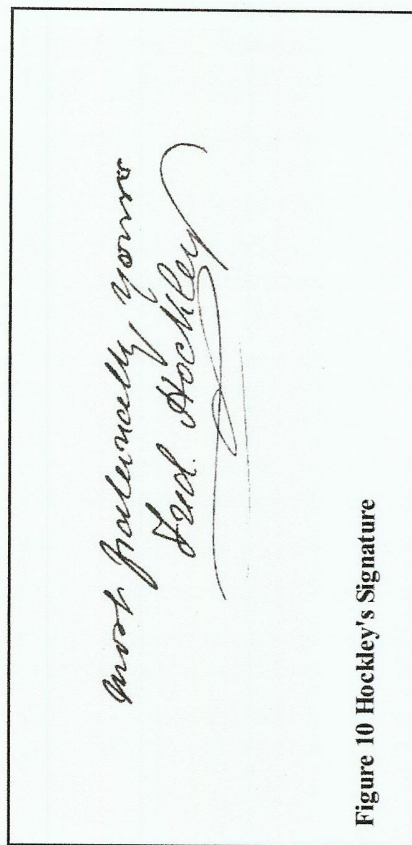


Figure 10 Hockley's Signature

Postscript

After I had finished writing this paper Alistair Lees forwarded an email which he received three days ago from Andrew Stephenson, our Past Supreme Magus. Most of the email does not concern us here but the final part reads:

“But the ‘magic mirror’. I was told that Madame Blavatsky had 17 made. Hockley had one as you know, another is at Halifax. Do any of the rest survive?

“You might mention that all the Russian and American soldiers who did scrying (under orders from their High Commands) are either dead or cabbages in asylums. None could control time (past, present or future).

“I put a label on the key to your cabinet. But that was shortly before the interior of the Hall was refurbished and all the contents placed in store. Despite John

Hall's meticulous preparations, everything was returned in a muddle and nobody ever had enough time to sort out everything. I never saw any of the keys again (most were useless anyway as the lockable bookcases had had to be burnt because of woodworm.)

“May your Study meeting be well-attended, and members warned.

“Andrew”

Note that Andrew Stephenson writes that he was *told* that the Mirror had belonged to Madame Blavatsky but as she died in 1891 he could have had no personal knowledge of the truth or otherwise of the statement.

With regard to warnings about the dangers of scrying I would suggest that any psychological injury originates not from the scrying instrument or its use but from a susceptibility resulting from an inappropriate fragility in the unconscious mind of the scryer.

Addendum

In the course of researching this paper I obtained a copy of Mrs Sarah Hockley's death certificate [Fig. 11]. Unfortunately, it did not arrive in time for the information to be included in the paper when it was presented to the Metropolitan Study Group. So far as I am aware, this information has never been previously published; certainly it was not available to

John Hamill when the second (2009) edition of his book “*Frederick Hockley – The Rosicrucian Seer*” went to print.

Sarah Hockley's death on 8th December 1850 at the age of 38 years at 6 Addiscombe Road, Croydon, Surrey was registered by the Kingston Coroner on 14th December. The cause of death was “Suicide by cutting her throat with a Razor being of unsound mind”.

My researches continue.

CERTIFIED COPY OF AN ENTRY OF DEATH		GIVEN AT THE GENERAL REGISTER OFFICE							
REGISTRATION DISTRICT		Application Number							
1850 DEATH in the Sub-district of Croydon		2734314-1							
Column	1	2	3	4	5	6	7	8	9
No.	When and where died	Name and surname	Sex	Age	Occupation	Cause of death	Signature, description and residence of informant	When registered	Signature of registrar
1850	1850	Sarah Hockley	Female	38	Wife of Frederick Hockley	Suicide by cutting her throat with a razor	William Hockley, 6 Addiscombe Road, Croydon, Surrey	15th	October 2010
CERTIFIED to be a true copy of an entry in the certified copy of a Register of Deaths in the District above mentioned. Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office, the 15th day of October 2010 DY 863029 CAUTION: THERE ARE OFFENCES RELATING TO FALSIFYING OR ALTERING A CERTIFICATE OF DEATH. A CERTIFICATE OF DEATH IS NOT EVIDENCE OF IDENTITY. WARNING: A CERTIFICATE IS NOT EVIDENCE OF IDENTITY. See note on back									

Figure 11 Mrs Sarah Hockley's death certificate

PROVINCE OF THE HOCKLEY MIRROR

TO SEERS & SPIRITUAL INVESTIGATORS.

By Frederick Hockley, deceased.

The Following Articles, used by Mr. HOCKLEY in his Investigations of the Unseen, Clairvoyant Experiences, &c., are offered FOR SALE:—

LARGE MIRROR in Walnut Case.

SMALL MIRROR in Mahogany Case.

CRYSTALLINE SPHERE, 10 in. in circumference, unadorned.

CRYSTALLINE SPHERE, 9 in. in circumference, greenish hue unadorned in Leather Case.

CRYSTAL, large size, mounted in Silver Hoop to which is attached an Apate Handle to hold it by, in Mahogany Case.

CRYSTAL, medium size, similarly mounted, in Mahogany Case.

CRYSTAL, small, mounted in Silver and Coralline, in Mahogany Case.

PRO GLASS CUBES.

ONE STAND for large unadorned Sphere.

Early offers solicited as the Executors desire to realize as soon as possible.

Fitting persons may view them; Correspondents at a distance answered.

LONDON.

J. Burns, 15, Southampton Row, W.C.

Richardson & Robinson
Raymond (Shelton)
George May
Juce -
Woodward & Co
39, Leventhorpe

THE GOLDEN DAWN Twilight of the Magicians By R. A. GILBERT - Concerning Fred Hockley

I had in 1854, under spiritual instructions, prepared and consecrated a large mirror, dedicated to a spirit known to me as the C.A. [i.e. Crowned Angel], for the purpose of receiving visions and responses to metaphysical questions proposed by myself and friends."

He told them, too, how his seeress, Emma Leigh, saw the spirit of a who came uncalled to the crystal and related a tale of woe: he had joined a society of Rosicrucians in Rome, had learned their secrets and compiled a book of talismanic magic; then he fell into the hands of the Inquisition and was burned at the stake in 1693, learning only in the afterlife of the duplicity of the spirits he had summoned.

Hockley then showed the spirit some magical talismans, and asked him if he knew anything of them. The spirit replied: 'I do know the characters. They were copied originally from some of the Rosicrucian works.

There's some private libraries and manuscripts in Rome now that are kept quite secret from strangers to the order, that are full of the most curious seals and descriptions of spirits and spirit-places in their own language.

You will find in my book the means of reading these." These seals and their interpretations Hockley would most certainly have recorded, and as certainly they would have been seen in time by other, more ambitious, members of the S.R.I.A. Nor was that all that Hockley recorded.

In addition to his '30 volumes' of conversations with angelic beings and departed human spirit she transcribed very many unpublished manuscripts on alchemy, the Kabbalah, Talismanic Magic, and on Magical Invocations, including Dr Rudd's Nine Hierarchies a/Angels, which contains the '18 great call sand celestial invocations of the Tables of Enoch'. Thus, within the society of Rosicrucian Freemasons were to be found the rituals, and adepts with both the knowledge and will to use them, that lay at the very heart of the magical system of the Golden Dawn.

The High Council Library contains at least six Fred Hockley manuscripts which are copies of famous occult works that he was interested in during his early life. [A.M.L. 2010]

From: ANDREW STEPHENSON

Sent: Wednesday, October 13, 2010 8:34 PM

To: Alistair Lees

Subject: Hockley

Oh Alistair, that photo with the notice-paper - NOSTALGIA !!!!!

It brings back those very happy memories of Study Meetings at Great Queen Street. I drank in the subjects (without much real understanding - then), the comments and discussion afterwards, then climbing the stairs to the top of the building to collect the very large teapot from Mrs. Brennan whilst she came down with plates of sandwiches and cake.

To me they seemed to be giants of learning: William Semken, S.M.; Edward Kayley, his successor; Norman Hackney (whose few words as First Ancient had *sold* SRIA to me); and many other most senior members whose names escape me at the moment - and my friend of my own age, John Semken (still very much alive although almost blind).

And then - the practices for the Demonstrations of the 0=0 initiation grade of Waite's *Fellowship of the Rosy Cross*. William Semken hoped that young members of SRIA would reactivate that Order. Years after he, and all other original members had died, four of us did - in the attic of my house. And only just in time. Which is why the Library contains Waite's personal copies of his writings. And why this house in NZ bears to plaque 'Waite House'.

But the 'magic mirror'. I was told that Madame Blavatsky had 17 made. Hockley had one as you know, another is at Halifax. Do any of the rest survive? You might mention that **all** the Russian and American soldiers who did scrying (under orders from their High Commands) are either dead or cabbages in asylums. None could control **time** (past, present or future).

I put a label on the key to your cabinet. But that was shortly before the interior of the Hall was refurbished and all the contents placed in store. Despite John Hall's meticulous preparations, everything was returned in a muddle and nobody ever had enough time to sort out everything. I never saw any of the keys again (most were useless anyway as the lockable bookcases had had to be burnt because of woodworm.) May your Study meeting be well-attended, and members warned.

Andrew

THE MIRROR – Bridget Whiting

Wednesday, 6th October, 2010

When I arrived at Stansfield Hall at 6 p.m. (and after a little trouble with the door bell!) Alistair Lees greeted me; Mark Joell was also in attendance having come down from Manchester to do some research in the High Council library.

The Mirror was placed on the shelf behind the Chairman's chair and Alistair opened the doors of the case to reveal a very sad, unkempt interior. He had brought some "Mr Muscle" to clean the Mirror but I immediately knew that this would be far too abrasive and said that I would sort it out!

I went into the kitchen where I found a clean cloth and some Fairy Liquid – "Fairy" seemed to have the right connotations for me!

As I cleaned, the Fairy Liquid was totally absorbed into the surface of the Mirror which I found strange. I said nothing about it to the guys but, as soon as I returned home, I tried the same cleaning method on an ordinary mirror when the result, as I expected, was quite different – very soapy.

The Chairman's chair was turned round to face the Mirror, Alistair dimmed the lights and burned some oil and he and Mark then left me alone with the Mirror.

I would have like to have lit candles but I was rather afraid of burning the Library down so I just sat in the chair, put myself into a state of creative visualisation and surrounded myself with a ring of protection – not my usual circle but a horseshoe with the Mirror at the open end. I engulfed myself in a beautiful, white light and, being totally protected, commenced the meditation with my feet firmly on the ground.

Nothing happened.

Then I looked down at my hands which were grasping the arms of the chair. I immediately turned them palms upward to be in a position to receive from the Universe and spoke to the Mirror – "No," (with laughter in my voice) "of course I'm not afraid – why should I be?". I then apologised that 'she' had been so disrespected, hidden and locked away and allowed to become so shabby. I said that I would do my utmost to help to restore her to her former glory so that she could again offer enlightenment to all who had the honour to come into contact with her.