

Notes to Chapter 10

- (1) E.g., *Diary*, Dec. 16, 1590. "Mr. Candish receyved from the Quene's majestie warrant by word of mouth to assure me to do what I wold in philosophie and alchimie, and none should chek, controll or molest me."
- (2) MS Cotton, Jul. C.V. f. 41 to Camden 22 May, 1592; Harl. MS 374, Items 11 and 12, f. 15 (Item 12 restores a book borrowed from Stowe, and promises to lend him a chronicle).
- (3) E.g., *Diary*, July 31, 1590. "I gave Mr. Richard Candish the copy of Paracelsus twelve Lettres written in French with my own hand; and he promised me before my wife, never to disclose to any that he hath it and that yf he dye before me he will restore it agaym to me, but if I dy before him, that he shall deliver it to one of my sonnes, most fit among them to have it."
Diary, May 3rd, 1594, "betwene 6 and 7 after none the Quene sent for me to her in the privy garden at Grenwich when I delivered in writing the hevenly admonition, and Her Majestie tok it thankfully."
- (4) Vide infra n. 49, p. 537. Madimia appears on Dee's family tree Rawlinson MS A.923 f. 51^v. Evidence of continuity in Dee's activity is his gold disc (notice on in Isis XXXIV, 1943, p. 363, repr. from *Nature*, 149, p. 577, 1942) now in the B.M. This must have been made to his own instructions after his return to England, as it bears a London Goldsmith's mark (the same as that on the "Burleigh Salt" sold at Sotheby's in 1946--*Times* report 2/2/46--i.e., capital M in a plain shield). Engraved on it is the vision of the "four kings" Kelly received at Cracow, June 20, 1584; see Cotton MS, Appendix XLVI, the description of the vision and a drawing of it as represented on the disc occur ff. 188-199 and in T.F.R.--which was printed from this MS, pp. 16 et seq. The scheme was to be used in connection with the ceremonies of scrying, and held the key by which Dee and Kelly were to be given power "to subvert Kingdoms." The disc which weighs 38.25 gms. is 90% gold, alloyed with copper. The surface has been greatly enriched by some chemical process. The disc was known at the time of Casaubon's printing the T.F.R. as the engraving there, accompanying Kelly's vision, follows in part the MS drawing (f.191b) in its overall proportions, sizes of various divisions of the scheme, and in fringing one arm only, and follows the disc in its spellings and mistaken orientation of the names in relation to the compass points, in the use of rosettes for different colour indications and methods of fringing the arm of the central cross. (The small hole punched in the disc, it had been suggested, serves to correct its inaccurate orientation, if the disc is picked up with the left hand the thumb covering the hole.) The subsequent history of the disc however is not known, though a letter of 1692 (5th Rep. Hist. MS Comm., p. 383) says Dee's "instruments of Conjuraton," were then in the Cottonian Library (but this may only refer to the wax discs now in the B.M., and the "Holy Table" employed in scrying of which Ashmole MS 1790, f.55^{r-v} gives a description--stating that it was then in Sir John Cotton's Library, and which is also mentioned by Casaubon in the preface to T.F.R. as preserved there). Nothing further is certainly known until it was left to Major Quentin Gurney, having presumably been acquired by Hudson Gurney, d. 1864 aged 91. The only known point about this latter person that seems of any possible relevance here, is that he lived at Keswick, near Norwich, the home of Thomas Browne, who had been one of several persons in the 17th century interested in collecting memorials of Dee, and in touch with Ashmole in this matter, and with Dee's son; writing "I was very well acquainted with Dr. Arthur Dee and at one time or other hee hath given me some account of the whole course of his life" (*Works*, III, p. 465); Arthur had also resided at Norwich.
- (5) E.g., *Diary*, 1590, Aug. 22, "Anne my nurce had long byn tempted by a wicked Spirit, but this day it was very evident how she was possessed of him." Aug. 26: "at night I anoynted (in the name of Jesus) Ann Frank with the holy oil." Aug. 30, two more annointings when "the wycked one did resist a while." Sept. 8th, "A.F. tried to drown herself"; on Sept. 29, "pretending to be in prayer before her keeper" she stepped behind the hall door and "most miserably did cut her owne throte, after noone about four of the clock"; "and the mayden who

wayted on her at the stary-fote followed her and missed to fynde her in three or four places tyll at length she hard her rattle in her owne blud."

(6) Smith MS 95, f. 131^r. "The gallery at Mortlake Church built by him," i.e., at the south end of it is cut 1590 _ (note by Smith for his life of Dee).

(7) E.g., *Diary*, May 21, 1590 "I showed by indignation against Bacchus feast at Braynford intended," making a complaint about it to the Bishop of London who took it very cordially. Oct. 13, 1592, "I exhibited to the Archbishop of Canterbury two bokes of blasphemie against Christ and the Holy Ghost, desyring him to cause them to be confuted." (One of these was by Christian Francke who had visited Dee at Trebona with Pucci, he was a Unitarian engaged in bitter controversy with Socinus the younger, and preached an invisible church not to be identified with any actually existing ones, but including members of all sects; Dee merely states of this book that it was published in Poland in 1585, but it seems possible, in the light of Frank's teachings, which were of a kind that Dee might have been suspected of holding--as regards the Invisible Church, that his present protest was intended to disassociate himself from them, and personally motivated.)

(8) *Diary*, July 23, 1592, "the first evydent shew of my grief of Kidneys."

(9) *Diary*, Nov. 27, 1590, Dee visited the Queen at Richmond, was promised something to keep Christmas with. Dec. 6 Elizabeth rode up to his door "where she graciously, putting down her Mask, did say with mery chere, 'I thank thee Dee; there was never promise made but it was broken or kept.' I understood her Majesty to mean the hundred angels she promised to have sent me this day." There is probably ironic reference also to the many solemn secret promises Dee had made to her, apparently connected with alchemy; however, £50 arrived Dec. 8th. The incident is retold in the C.R., Ch. 4 (p. 14); before Christmas, the Queen "hearing of my great want of ability to keepe house accordingly as by all reason might be expected at my handes, did presently declare her most gracious good intent and will helpe me with one hundred pounds of money out of her Majesties privy purse: which intent and promise, some once or twice after, as I came in her Majesties sight, she repeated unto me; and thereupon sent unto me fiftie poundes to keepeing Christmas with that yeare; but what is become of the other fiftie, truly I cannot tell. If her Majestie can, it is sufficient; *Satis cito, modo satis bene*, must I say."

(10) Dee's authorship has been denied by a considerable authority, for E.F. Bosanquet (*English Printed Almanacs and Prognostications*, p. 131) in his account of this work declares "There is no doubt that J.D. stands for John Dade, who was writing almanacs at this time" (see also p. 46 for further denial that J.D. stands for John Dee).

However, the evidence against Rosanquet's view and in favour of Dee's authorship seems overwhelming; for John Dade issued an almanac for this same year 1591, through the same publishers, Watkins and Roberts, under his full name. Of John Dade's known almanacs--for 1589, 1591, 1592, 1595, 1599, 1600, none is "triple" or shows interest in alternative calendars as the present, and all bear on the title page "by John Dade Gentleman practitioner in Physick." Moreover the introduction to this *Triple Almanac* describes the reformation of the calendar as a personal achievement, and repeats Dee's own peculiar reasons for his dissenting from the Gregorian proposals, that he had previously set forth in his MS treatise on the Calendar.

(11) Vide supra Ch. VIII, p. 727. We have no clue to the identity of P.L. (the D.N.B., for instance, includes no one with these initials who seems either likely or possible; Peter Lowe, a physician who published some works in London from 1596 onwards would be an interesting candidate, but was probably not in England at this date).

(12) It is of interest that Nash, an admirer and apologist of Dee's issued a satirical prognostic for this same year: *A Wonderfull Strange and miraculous Astrologicall Prognostication for this year of our Lord God 1591....wherein if there be found one lye the Author will lose his credit for ever*, by Adam Fouleweather Student in Asse-tronomy (*Works*, Vol. III);

this is full of such predictions as that when Mars approaches the Sun "olde women that can live no longer shall dye for age" (p. 383) etc. Dee's tone throughout is somewhat reminiscent of *Poor Richard's Almanac*, which Benjamin Franklin put out for some years with great success; and in which he, also, found himself compelled to make oracular or noncommittal predictions about the weather--typified by such informative entries as that for a winter month, when he announced "snow, if not too warm." Halliwell's edition of Dee's *Diaries* commences with some pages of notes Dee made for casting horoscopes. These seem to belong to this period (e.g., p. 2 for Mrs. Brigit Cooke who thought herself 27 years old, in 1593) and perhaps also represent Dee's attempt to earn a little money by astrology.

(13) E.g., Henry Perry, *Eglurun Phraethimeb*, 1595 (a work in Welsh, on the Welsh language); following the preface stand the verses:

"Cernis vt Hebraeas aequet formasque Latinas,
Nec sit Romanis Cambrica lingua minor.
Disce trium formarum Cambria Juventus,
Nec tibi materna sit satis ore loqui.
Sed neque disce tamen: didicisti Cambra juvenus;
Structuras satis est te meminisse tuas.

Jo. Dee"

Dee had apparently always remained in personal contact with the Welsh branch of his family. An MS, Ashmole 847, concerned with Welsh antiquities, arms, and etymologies, bears his note that it was given him in 1573 by his cousin "Mr. Olyver Lloyd of the Welsh Pale." Again in the *Compound of Alchemy, set forth by Ralph Rabbard Gentleman*, 1591, in which the preface refers to Dee's *Monas* as evidence of the truth of this science, there are some English verses, in Dee's usual style, in praise of the author and his work, signed "J.D. gent."

(14) Original Cotton MS, Vitell. C. VII, 1. Transcripts, Ashmole MS, 1788, f. 7 et seq. Smith MS 96. Printed in *Chetham Miscellany* I, 1851, ed. J. Crossley (previously also in P. Hearne, *Joannes Glastoniensis Chronica*, Vol. II, 1727). Dee added to the MS in 1594 a number of comments, chiefly records of his intervening disappointments.

(15) C.R. Ch. IV, p. 12.

(16) Quotations from C.R., Ch. X, pp. 35-36, and Ch. XI, p. 38.

(17) C.R., Ch. 7; i.e., "A briefe note and some remembrance of my late spoyled Mortlake library A. 1583" pp. 27-31. On this chapter is largely based the account of Dee and his library, in W.Y. Fletcher's *English Book Collectors*, 1902, pp. 45-49.

(18) The use of such clocks for astronomical observations was unusual; time was usually calculated by observations of a fixed star of known position or by weighing Mercury regularly flowing through a devise like a clepsydra. Tycho Brane had various elaborate clocks in his laboratory at Uranienburg but was discouraged by their lack of accuracy and difficulties in exactly setting them and he adhered to older methods of time calculation in his observations, pointing out that a clock might easily lose 4 seconds in an hour which would result in an error of a minute in the star's position (see Usher, *History of Mechanical Inventions*, p. 170 ff).

(19) C.R. Ch. 7 & 8, pp. 27-32.

(20) C.R. Ch. 11, p. 38.

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