

## Excerpts From the Book - Charlotte Fell-Smith - John Dee (1527-1608)

As Plotinus says, “Not everything which is in the soul is now sensible, but it arrives to us when it proceeds as far as sense.”

The papers proved to be the conferences with angels from December 22, 1581, down to the time of the printed volume; the original manuscripts of the (unprinted) books entitled, “48 Claves Angelicae,” “De Heptarchia Mystica,” and “Liber Scientiae Auxiliis et Victoriae Terrestris.” We may imagine Ashmole’s excitement when he found he had in his hand the earlier chapters of the very remarkable book that was still in every one’s mouth, published only thirteen years before.

### **Michael – an Angelic Spirit**

Michael’s

exposition seemed almost to promise it to him: —

“Wilt thou have witt and wisdom? Here it is.”

“Michael points each time to a figure of seven squares shown within a circle of light.

“The exaltation and government of princes is in my hand.

“In counsaile and Nobilitie, I prevayle.

“The Gayne and Trade of Merchandise is in my hand. Lo! here it is.

“The Qualitie of the Earth and Waters is my knowledge, and I know them.

And here it is.

“The motion of the Ayre and those that move in it, are all known to me. Lo! here they are.

“I signifie wisdom. In fire is my government. I was in the beginning and shall be to the end.

“Mark these mysteries. For this knowne, the state of the whole earth is knowne, and all that is thereon. Mighty is God, yea, mighty is he who hath composed for ever. Give diligent eye. Be wise, merry and pleasant in the Lord.”

“Serve

God and take hold of nettles.”

### **Madimi - an Angelic Spirit**

Madimi “Therefore for spirits I am so far from denying their existence that I could easily believe that not only whole countries but particular persons have their tutelary and guardian angels. It is not a new opinion, but an old one of Pythagoras and Plato. There is no heresy in it, and if not manifestly defined in Scripture, yet it is an opinion of good and wholesome use in the courses and actions of a man’s life, and would serve as an hypothesis to solve many doubts whereof common philosophy affordeth no solution.”

### **Galvah - an Angelic Spirit**

Galvah replied oracularly: “He shall want no direction in anything he desireth.” “Whom God hath armed, no man can prevaile against.”

“The sum of his life is already appointed; one jot cannot be diminished. But he that is Almighty can augment at his pleasure. Let him rejoice in poverty, be sorry for his enemies, and do the works of justice.”

“What do ye seek after? Do ye hunt after the swiftness of the winds? Or are you imagining a form unto the clouds? Or go ye forth to hear the braying of an Asse, which passeth away with the swiftness of the air? Seek for true wisdom, for it beholdeth the highest and appeareth unto the lowest.”

**Madimi = M**

**John Dee = D**

M. — “Though thy thoughts be good, they cannot comprehend the doings of the wicked. In summe, they hate thee. Trust them not. They shall go about shortly to offer thee friendship. But be thou a worm in a heap of straw.”

D. — “I pray you expound that parable.”

M. — “A heap of straw being never so great, is no weight upon a worm. Notwithstanding every straw hindereth the worm’s passage. See them and be not seen of them; dost thou understand it?”

“Thou hast no faith. He is your friend greatly and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him service. Those who are not faithful shall die a most miserable death, and shall drink of sleep everlasting.”

D. — “Mistresse Madimi, you are welcome in God for good, as I hope. What is the cause of your coming now?”

M. — “To see how you do.”

D. — “I know you see me often, but I see you onely by faith and imagination.”

M. (who is always more personal than the other spirits) —

“That sight is perfecter than his,” pointing to Kelley.

D. (with emotion) — “O Madimi, shall I have any more of these grievous pangs?”

M. (oracularly) — “Curst wives and great Devils are sore companions.”

D. — “In respect of the Lord Treasurer, Mr. Secretary and Mr. Rawly, I pray you, what worldly comfort is there to be looked for? Besides that I do principally put my trust in God.”

M. — “Madder will staine, wicked men will offend, and are easie to be offended.”

D. — “And being offended, will do wickedly, to the persecution of them that mean simply.”

M. — “Or else they were not to be called wicked.”

D. — “As concerning Alb. Laski, his pedigree, you said your sister would tell all.”

M. — “I told you more than all your Dog painters and Cat painters can do.”

Kelley interrupts Dee’s questions about Laski’s pedigree and parentage, impatiently, with

K. — “Will you, Madimi, lend me a hundred pounds for a fortnight?”

M. — “I have swept all my money out of doors.”

D. — As for money, we shall have that which is necessary when God seeth time.”

Then Madimi, becoming serious, addresses to Kelley a beautiful exposition of the unity of all things: “Love is the spirit of God uniting and knitting things together in a laudable proportion.” She turns sharply to him, with “What dost thou hunt after? Speak, man, what doest thou hunt after?...Thou lovest not God. Lo, behold, thou breakest his commandments: thy bragging words are confounded...If thou hast none of these [faith, hope, love] thou hast hate. Dost thou love Silver and Gold? The one is a Thief; the other is a Murderer. Wilt thou seek honour? So did Cain. But thou hast a just God that loveth thee, just and virtuous men that delight in thee. Therefore be thou virtuous.”

Next follows a remarkable scene. Madimi summons Barma and his fourteen evil companions, who have assumed possession of Kelley, with the words “Venite Tenebrae fugite spirito meo,” and orders them to return to the Prince of Darkness: “Depart unto the last cry. Go you thither....The hand of the Lord is like a strong oak. When it falleth it cutteth in sunder many bushes. The light of His eyes shall expel darkness.”

### **Gabriel - an Angelic Spirit**

Gabriel appeared

“Bear your own infirmities, and so the infirmities of others, with quiet and hidden minde...The Cross of Christ is the comparison in mildness over thy brethren...He that forsaketh the world for the love of God in Christ shall have his reward, but he that forsaketh himself shall be crowned with a diadem of glory. Bridle the flesh. Riotousness is the sleep of death and the slumber to destruction. Feed the soul, but bridle the flesh, for it is insolent. Look to your servants. Make them clean. Let your friendship be for the service of God. All friendship else is vain and of no account. Persevere to the end. Many men begin, but few end. He that leaveth off is a damned soul.”

“Pluck up thy heart and be merry, pine not thy Soul away with inward groanings, for I will open unto thee the secrets of Nature and the riches of the world, and withal give thee such direction that shall deliver thee from many infirmities both of body and mind, ease thee of they tedious labours and settle thee where thou shalt have comfort.

“Thanks be given unto the Highest now and ever.

“Why doest thou [hesitate] within thy thought? Hast thou not need of comfort?”

“Yes, God knows, for I am half confounded.”

“Then first determine within thyself to rest thee for this winter. Secondly, open thy mind to desire such things as may advance thy credit and enrich thy family, reap unto thee many friends and lift thee up to honour. For I will stir up the mindes of learned men, the profoundest in the world, that they shall visit thee. And I will disclose unto you such things as shall be wonderful and of exceeding profit. Moreover I will put to my hands and help your proceedings, that the world may talk of your wisdom hereafter. Therefore wander not farther into unknown places: contagious, the very seats of death for thee and thy children and such as are

thy friends. If thou enquire of me where and how, I answer, everywhere, or how thou wilt. Thou shalt forthwith become rich, and thou shalt be able to enrich kings and help such as are needy. Wast thou not born to use the commodity of this world? were not all things made for man's use?"

“ and  
I shew the thing and reason why,  
At large, in briefe, in middle wise  
I humbly give a playne advise;  
For want of tyme, the tyme untrew  
If I have must, command anew  
Your honour may, so shall you see  
That love of truth doth govern me.”

#### A VISION.

East and West, North and South, stand four sumptuous and belligerent Castles, out of which sound Trumpets thrice. From every Castle, a Cloth, the sign of Majesty, is cast. In the East it is red, like new-smitten blood. In the South, lilywhite. In the West, green, garlick-bladed like the skins of many dragons. In the North, hair-coloured, black like bilberry juice. Four trumpeters issue from the Castles, with trumpets pyramidal, of six cones, wreathed. Three Ensign bearers, with the names of God on their banners, follow them. Seniors, Kings, Princes as train bearers, Angels in four phalanxes like crosses, all in their order, march to the central Court, and range themselves about the ensigns.

#### IT VANISHETH.

The dazzling, shifting formation seems to proceed in a glorious pagenat of colour, and then to rest, frozen into a minutely exact phantasticon of harmony. Now for the meaning of the allegory. The Castles are Watch towers provided against the Devil, the Watchman in each is a mighty angel. The ensigns publish the redemption of mankind. The Angels of the Aires, which come out of the Crosses, are to subvert whole countries, without armies, in this war waged against the Powers of Darkness.

“Since all men from their birth employ sense prior to intellect, and are necessarily first conversant with sensible things: some, proceeding no farther, pass through life considering these as first and last; and apprehending what is painful to be evil, what is pleasant good, they deem it sufficient to shun the one and pursue the other. Some pretending to greater reason than the rest, esteem this wisdom; like earth-bound birds, though they have wings they are unable to fly. The secret souls of others would recall them from pleasure to worthier pursuits, but they cannot soar: they choose the lower way, and strive in vain. Thirdly, there are those — divine men — whose eyes pierce through clouds and darkness to the supernal vision, where they abide as in their own lawful country.”

— Plotinus

“Immortale Decus par gloriaque illi debentur  
Cujus ab ingenio est discolor hic paries,”

Gabriel, when consulted, told him that the true medicine is trust in the God of Hosts and in His Son Christ. “The Lamb of Life is the true medicine of comfort and consolation.”

Michael “O Jehovah, whose look is more terrible to thy angels than all the fires thou hast created,...wilt thou suffer one man to be carried away, to the dishonouring and treading under foot of thee and thy light, of thee and thy truth? Can one man be dearer unto thee than the whole world was? Shall the heavens be thrown headlong down, and he go uncorrected?”

We know the Sting of Envy and the fury of fear in tyrannical minds, what desperate attempts they have and do often undertake. But the God of Heaven and Earth is our Light, Leader and Defender. To the World's end, his mercies upon us will breed his praises Honour and glory.