

The secrets of Albertus Magnus : of the vertues of herbs, stones, and certain beasts. Whereunto is newly added, a short discourse of the seven planets, governing the natiuities of children. Also a book of the same author, of the marvellous things of the world, and of certain things, caused of certain beasts.

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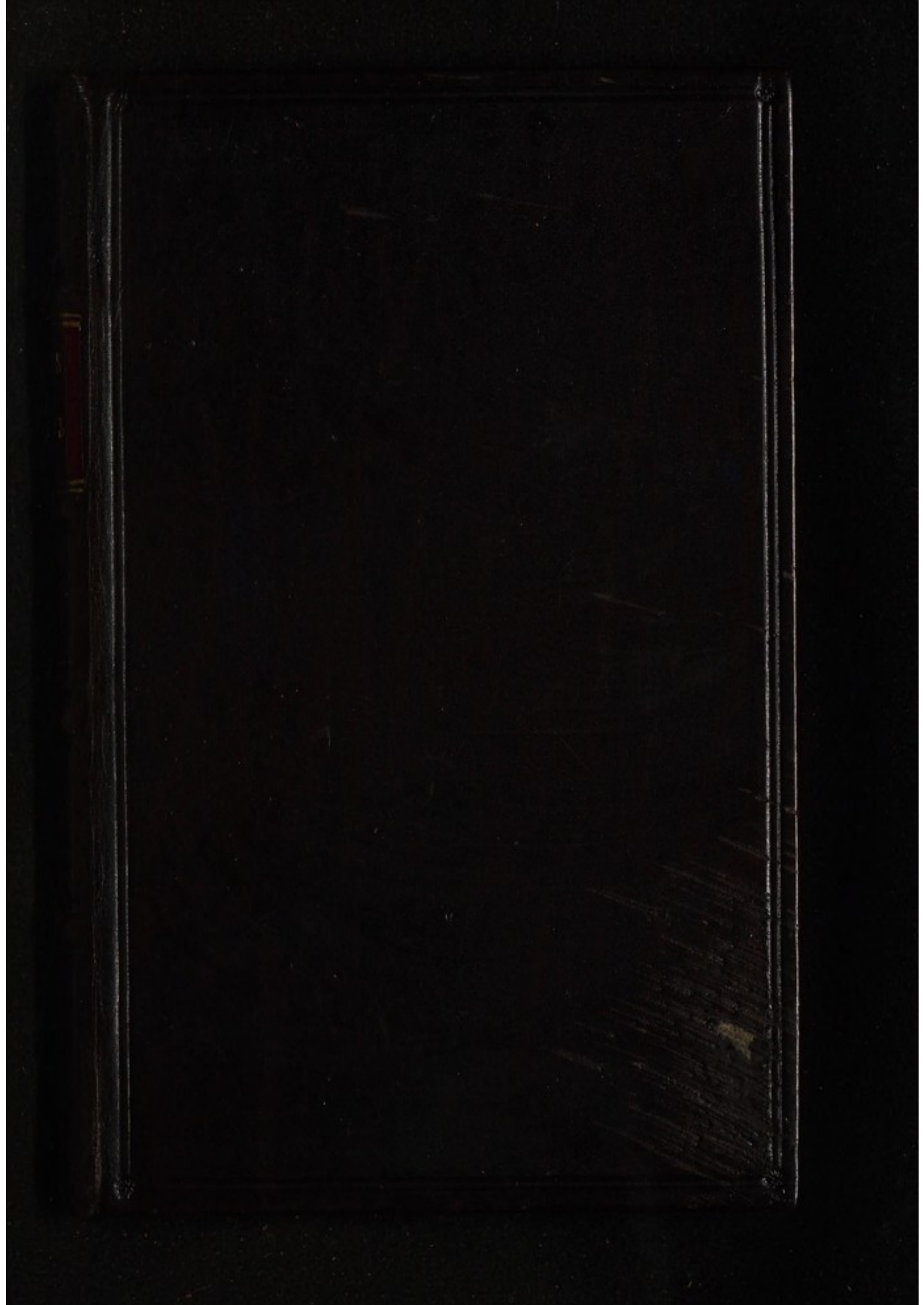
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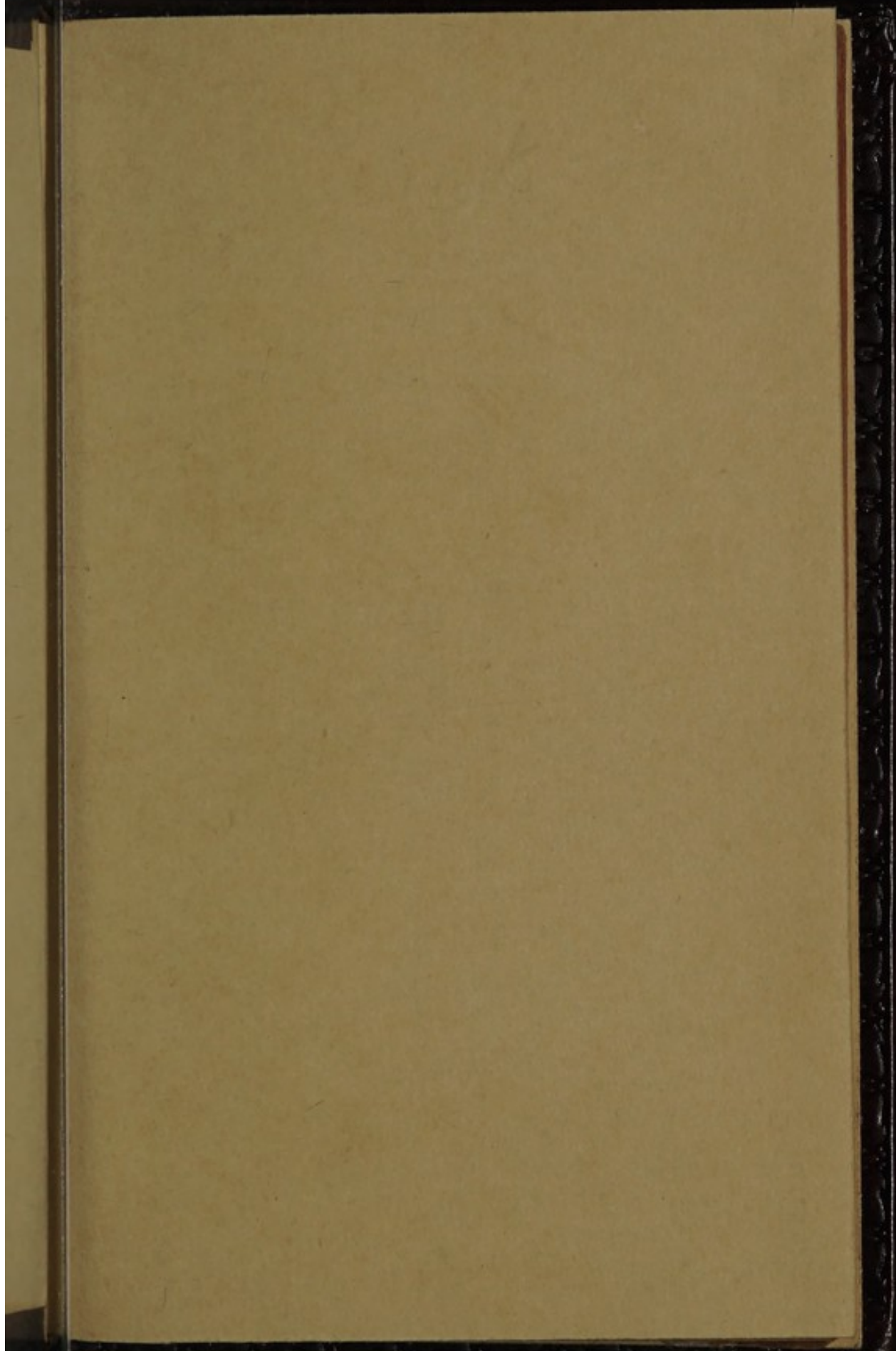
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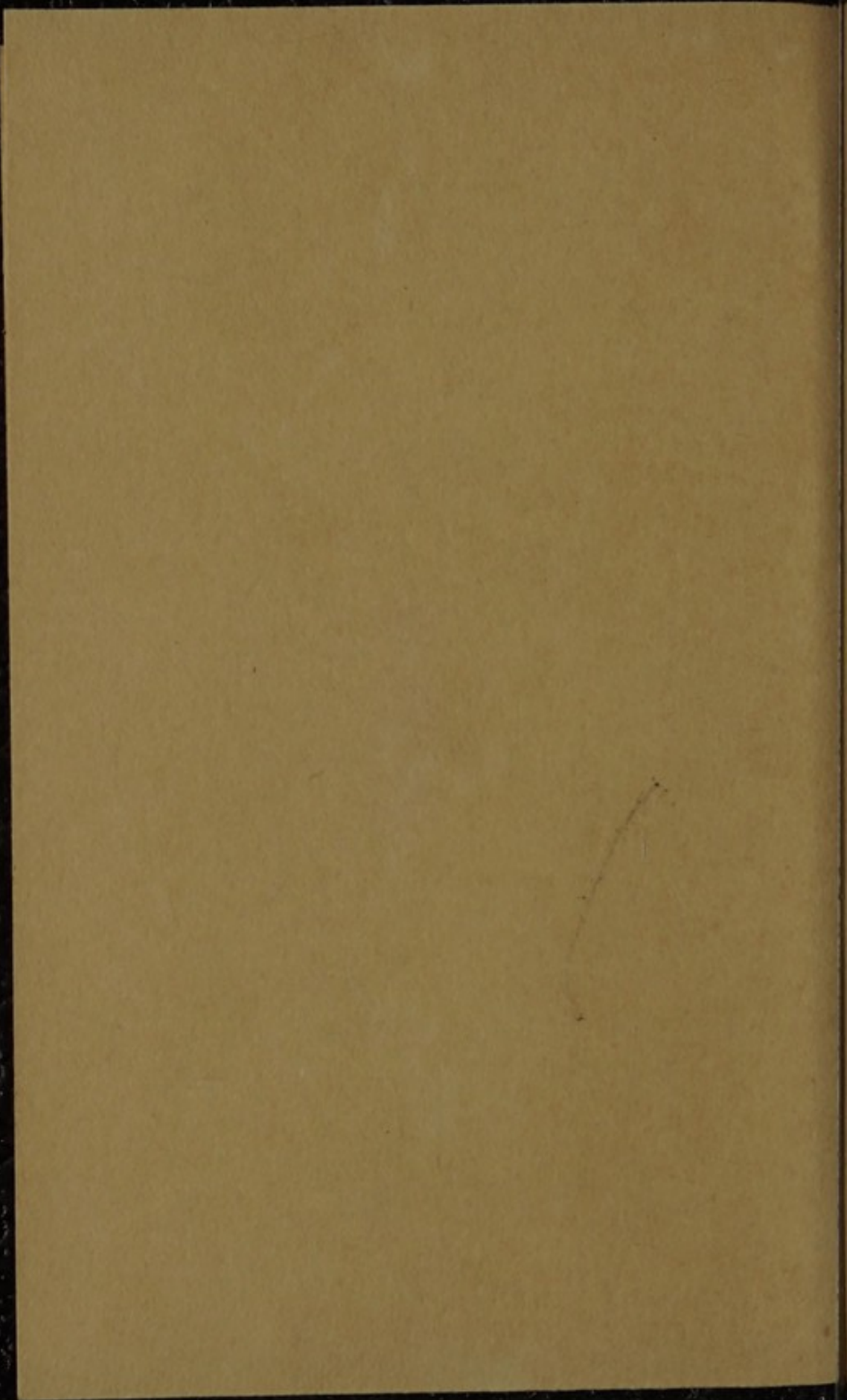


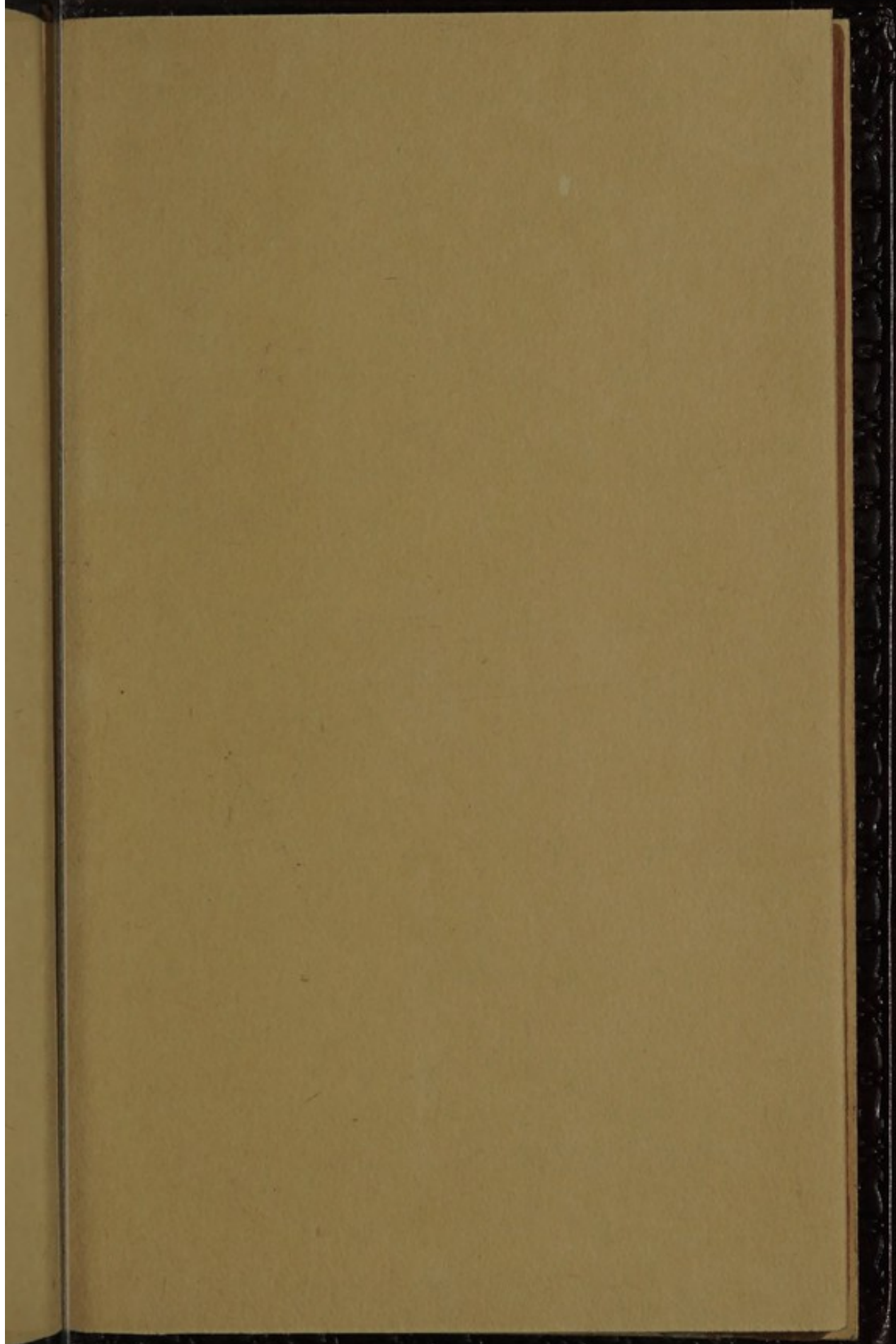




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THE
S E C R E T S
O F

Albertus Magnus :

Of the Vertues of HERBS,
STONES, and certain BEASTS.

Whereunto is newly added,
A short Discourse of the Seven Pla-
nets, governing the Nativities of
CHILDREN.

Also a Book of the same Author,
Of the Marvellous Things of the World,
and of certain things, caused of
certain Beasts.

L O N D O N,

Printed by *M. H.* and *J. M.* and are to
be Sold by *J. Wright*, *J. Clarke*,
W. Thackeray, & *T. Passinger*.

To the Reader.

Sithence it is manifestly apparent that this Book of Albertus Magnus hath been of long time in the Italian, French, and Latine Tongues: I thought if it were also in English, it would be received with the like acceptation. Therefore I have in the Translation omitted nothing which therein is published: but thou shalt find therein one later addition of the Governace of the seven Planets in the Nativities of Children, which is worthy noting. Wherefore use this Book for thy Recreation (as thou art wont to use the Book of Fortune. (For assuredly there is nothing herein promised but to further thy delight. So accept my pain, thy pleasure. I refer thee to the tryal of some of his secrets, which as thou shalt find true in part, or all, I leave to thine own report or commendation.

THE SECRETS

OF

Albertus Magnus.

The First Book.

Of the Vertues of Herbs.

ARISTOTLE, the Prince of Philosophers, saith in many places, that every Science is of the kind of good things: But notwithstanding, the Operation sometime is good and sometimes ill; as the Science is changed unto a good, to an evil end, to the which it worketh. Of the which saying, two things are considered: The first is, that the Science of magick is not evil, for by the knowledge of it, evil may be eschewed, and good by means thereof, may be followed.

The Vertue

The second thing is also concluded, so much as the effect is praised and highly esteemed for the end, and also the end of Science is dispraised, when it is ordained to good, or to vertue. It followeth then, that every Science or Faculty or Operation, is sometimes good, and sometimes evil.

Therefore, because Science of Magic is a good knowledge (and it is presupposed) and is somewhat evil in beholding of causes and natural things, as I have considered and perceived in very many ancient Author yea, and I *Albert*, my self have found the truth in many things, and I suppose I imagine the truth to be in some part of the Book of *Chirander*, also the Book of *Alchorack*.

First therefore, I will shew and declare the natures and vertues of certain Herbs. Secondly, the Operation and Estimation of certain Stones, and their vertues. Thirdly, of certain Beasts, and the vertues also of them.

of Herbs.

The Names of the Herbs.

<i>Elitropia.</i>	}	Marigold.
<i>Urtica.</i>		Nettle.
<i>Virga pastoris.</i>		Wild Tasil.
<i>Helidonia.</i>		Celendine.
<i>Provinca.</i>		Perwinke.
<i>Mepea Cala.</i>		Mint, or Peniroyal.
<i>Lingua Canis.</i>		Hounds-tongue.
<i>Uscquianus.</i>		Henbane.
<i>Galilium.</i>		Lillie.
<i>Uscus querci.</i>		Misseltoe.
<i>Centaurea.</i>		Centory.
<i>Salvia.</i>		Sage.
<i>Verbena.</i>		Vervin.
<i>Melisorhylos.</i>		Smollage.
<i>Rosa.</i>	Rose.	
<i>Asperpentina.</i>	Snakes grafs.	

All these forenamed Herbs shalt thou find in their severall places, with their wonderful Operations and Workings, but yet thou must observe the times and seasons, wherein they should be ministred and put in practice.

The Vertue

THe first Herb is called with the men of *Chaldea*, *Elos*, with the *Greeks* *Matuchol*, with the *Latines* *Elitropium*, with the *English-men* *Marigold*: whose interpretation is of *Elion*, that is, the Sun and Troop that is, alteration or change, because it is turned according to the Sun. The vertue of this Herb is marvellous; for if it be gathered, the Sun being in the Sign *Leo* in *August*, and wrapped in the Leaf of a Laurel or Bay-tree, and a Wolfs tooth added thereto; no man shall be able to have one word to speak against the Bearer thereof, but words of peace: if any thing be stoln, if the Bearer of the things before named, lay them under his head in the night, he shall see the Thief, and all his conditions. Moreover, the aforesaid Herb be put in any Church where Women be, which have broken Matrimony on their part: they shall never be able to go forth of the Church, except it be put away. And this last point hath been proved, and is very true.

The second Herb is called of the men of *Chaldea*, *Roibra*, of the *Greeks*, *Oli*
ribu

of Herbs.

ribus, of the *Latines* or *French-men*, *Urtica*, of *English-men* a *Nettle*. He that holdeth this Herb in his hand, with an Herb called *Milfoil*, or *Yarrow*, or *Nosebleed*, is sure from all fear, and fantasie, or *Vision*. And if it be put with the juice of *Housleek*, and the bearers hand be anointed with it, and the residue put in Water, if he enter in the Water where Fishes be, they will gather together to his hands, adding *Adpiscellum*: And if his hand be drawn forth, they will leap again to their own places where they were before.

THe third Herb is named by the *Chaldees* *Lorumboror*, of the *Greeks* *Allomar*, of the *Latines* *Verga pastoris*, of the *English-men* *Wild Teasel*. Take this Herb and temper it with the juice of *Mandrake*, and give it to a Bitch, or to any other Beast, and it shall be great with a young one in the own kind, and shall bring forth the Birth in the own kind, of the which young one, if the Gum Tooth be taken and dipped in the meat or drink, every one that shall drink thereof, shall begin anon *Battel*, and when thou wouldst put it away, give

The Vertue

give to him the juice of *Valerian*, and Peace shall be anon among them as before.

THe fourth Herb is named *Aquilaris*, of the *Chaldees*, because it springeth in the time, in which the Eagles build their Nests. It is named of the *Greeks Valian*, of the *Latines Celidonia*, and of *English-men Celendine*. This Herb springeth in the time, which Swallows, and also the Eagles make their Nests. If any man shall have this Herb, with the heart of a Mole, he shall overcome all his Enemies, and all matters in Suit, and shall put away all debate.

And if the before-named Herb be put upon the head of a sick man, if he should dye, he shall sing anon with a loud voice, if not, he shall weep.

THe fifth Herb is named of the *Chaldees Iterisi*, of the *Greeks Vorar*, of the *Latines Prunentlis*, or *Provinca*, of *English-men Perwinke*. When it is beaten unto Powder, with Worms of the Earth wrapped about it, and with an Herb called

of Herbs.

led *Semper viva*, in *English Houfleeke*. It induceth love between Man and Wife, if it be used in their Meats. And if it shall be put to the mouth of the Beast called the Bugill, he shall break anon in the midst. And this was proved of late time.

If the said confection be put in the fire it shall be turned anon into blue colour.

THe sixth Herb is named of the *Chaldees* *Bleich*, of the *Greeks* *Reins*, of the *Latines* *Nepita*, of *English-men* *Calamint*, otherwise *Peniroyal*. Take this Herb and mix it with the Stone found in the Nest of the Bird called the Lapwing, or black Plover, and rub the Belly of any Beast, and it shall be with Birth, and have a young one, very black in the own kind. And if it be put to their Nostrils, they shall fall to the ground anon as dead, but a little space after they shall be healed. Also if the aforesaid Confection be put in a Vessel of Bees, the Bees will never flye away, but they shall gather together there. And if the Bees be drowned, and like as they were dead, if they be put in the aforesaid confection

The Vertue

fection, they shall recover their life after a little time, as by the space of one hour, for it is proportioned to the quality lost. And for a sure proof, if drowned Flies be put in warm Ashes, they will recover their life after a little space.

THe seventh Herb is named of the *Chaldees Algel*, of the *Greeks Orum*, of the *Latines Lingua Canis*, of *English-men Hound's-tongue*. Put thou this Herb with the heart of a young Frog, and her Matrice, and put them where thou wilt, and after a little time all the Dogs of the whole Town shall be gathered together.

And if thou shalt have the aforementioned Herb under thy foremost Toe, all the Dogs shall keep silence, and have no power also to bark. If thou put the foresaid thing in the neck of any Dog (so that he may not touch it with his mouth) he shall be turned always round about like a turning Wheel, until he fall unto the ground as dead, and this hath been proved in our time.

THe eighth Herb is named of the *Chaldees Mansela*, of the *Greeks Venosin*,
OF

of Herbs.

of the *Latines Jusquians*, of the *English-men Henbane*. Take thou this Herb and mix it *cum Regalis Hermodatalis*, put them in the meat of a mad Dog, and he will dye anon. And if thou put the juice of it with the aforesaid things in a Silver Cup, it shall be broken very small. Also if thou shalt mixt the aforesaid thing with any of the Blood of a young Hare, and keep it in the Skin of a Hare, all the Hares will be gathered there until it be removed.

THe ninth Herb is named of the *Chaldees Ango*, of the *Greeks Amala*, of the *Latines Lilium*, of the *English-men a Lilly*. If thou wilt gather this Herb (the Sun being in the Sign of the Lyon) and mix it with the juice of Laurel or Bay-tree, and afterward thou put that juice under the Dung of Cattel a certain time, it shall be turned unto Worms, of the which if Powder be made, and put about the Neck of any man, or in his Cloaths, he shall never sleep, nor be able to sleep until it be away. Many more things may be done with the vertue and juice of this aforesaid Herb.

And

The Vertue

And if thou put the aforefaid thing under the Dung of Cattel, and anoint any man with the Worms breeding thereof, he shall be brought anon unto a Feaver. And if the aforefaid thing be put in any Vessel where there is Cows Milk, and be covered with the Skin of any Cow of one colour, all the Kine shall lose their Milk.

THe tenth Herb is called of the *Chaldees*, *Luperar*, of the *Greeks* *Assifena*, of the *Latines* *Viscus querci*, of *English-men* *Mifslets*. And it groweth in a tree, being hol'd through. This Herb, with a certain other Herb, which is named *Martegon*, that is, *Silphion*, or *Laserpitium*, as it is Written in the *Aimaines* Language, it openeth all Locks. And if the aforefaid things being put together, be put in the mouth of any Man, that any thing, if it should happen, it is set on his heart, if not, it leapeth back from his heart. If the aforefaid thing be hanged up to a Tree with the Wing of a Swallow, there the Birds shall gather together within the space of five miles. And this last was proved in my time.

The

of Herbs.

THe eleventh Herb is named of the *Chaldees*, *Isiphilon*, of the *Greeks* *Orgelion*, of the *Latines* *Centaura*, of the *English-men* *Centory*, which saith, that this Herb hath a marvellous vertue, for if it be joyned with the Blood of a Female Lapwing, or black Plover, and put with Oyl in a Lamp, all they which compass it about shall believe themselves to be Witches: so that one shall believe of another, that his head is in Heaven, and feet in the Earth. And if the aforesaid thing be put in the fire, when the Stars shine, it shall appear, that the Stars run one against another, and fight. And if the aforesaid Plaister be put to the Nostrils of any Man, he shall flye away sharply, through fear that he shall have; and this hath been proved.

The twelfth Herb is named of the *Chal-dees* *Colorio*, or *Coloricon*, of the *Greeks* *Calamor*, of the *Latines* commonly *Salvia*, of the *English-men* *Sage*: This Herb being putrified under Dung of Cattel, in a Glasse Vessel, bringeth forth a certain Worm or Bird, having a tail after the fashion of a Bird, called a black Mack, or *Ow-sell*,

The Vertue

sell, with whose Blood, if man be touched on the Breast, he shall lose his sense or feeling the space of fifteen days and more. And if the aforesaid Serpent be burned, and the Ashes of it be put in the fire, anon there shall be a Rainbow, with an horrible Thunder.

And if the aforesaid Ashes be put in a Lamp and kindled, it shall appear that all the house is full of Serpents, and this hath been proved of men of late time.

Many more worthy things may be experimented, and put in practise, but yet I counsel thee to go forward, and by much Reading thou shalt gather much knowledge. So advising thee to go forward, in the perusing these few Secrets.

of Herbs.

The thirteenth Herb is named of the *Chaldees Olphavas*, of the *Greeks Hiliorion*, of the *Latines Verbena*, of the *English-men Vervin*. The Herb (as Witches say) gathered, the Sun being in the Sign of the Ram, and put with grain or Corn of *Piony*, of one year old, healeth them that are sick of the Falling-sickness. And if it be put in a fat ground, after eight weeks Worms shall be engendred; which if they shall touch any man, he shall dye anon. If the aforefaid thing be put in a Dove or Culver-house, all the Doves or Culvers shall there gather together. And if the powder of them be put in the Sun, it maketh the Sun seem blew. If the powder be put in a place where men dwell or lye between two Lovers, anon there is made itrife between them.

The fourteenth Herb is named of the *Chaldees Celayos*, of the *Greeks Casim*, of the *Latines Melisopholos*, of *English-men Smallage*. Of the which Herb *Mr. Floridus* maketh mention. This Herb being gathered green, and taken with the juice of the Cypress-tree, of one year, put in
B Gruel,

The Vertue

Gruel, maketh the Gruel to appear full of Worms, and maketh the bearer to be gentle and gracious, and to vanquish his Adversaries. And if the aforesaid Herb be bounden to an Oxes neck, he shall follow thee whithersoever thou wilt go.

THe fifteenth Herb is named of the Chaldees *Glerisa*, of the Greeks *Isaphinis*, of the Latines *Rosa*, of English-men a *Rose*; and it is an Herb whose flower is very well known. Take the Grain or Corn of it, and the Corn of Mustard-Seed and the foot of a Weesel: hang all these in a Tree, and it will never bear fruit after. And if the aforesaid thing be put about a Net, Fishes will gather together there. And if *Magaris* shall be dead and put in the aforesaid Commixtion half a day, it shall recover the life, although it be not forthwith yet gotten. And if the aforesaid Powder be put in a Lamp and after be kindled, all men shall appear black as the Devil. Also if the aforesaid Powder be mixed with Oyl of the Olive tree, and quick Brimstone, or the house anointed with it, when the Sun shineth, it will seem all in a flame.

of Herbs.

THe sixteenth Herb is called of the
Chaldees Carturlin, of the *Greeks*
Pentaphylon, of the *Latines Serpentina*,
in *English Snakes-grass*. This Herb is well
enough known with us: This Herb put
in the ground with the Leaf called *Three-*
leaf-Grass, engendreth red and green Ser-
pents, of which if Powder be made, and
put in a burning Lamp, there shall ap-
pear abundance of Serpents. And if it be
put under the head of any Man, from
henceforth he shall not dream of him-
self.

The manner of working all these afore-
named things, that the effect may be good
in their Planets, is in their hours, and
days, and great regard had to the obser-
vation of their due times.

The Vertue

There be seven Herbs that have great vertue, after the manner of *Alexander* the Emperour, and these have their vertues of the influence of the Planets. And therefore every one of them taketh their vertue from the higher natural powers.

The first is the Herb of the Planet *Saturnus*, which is called *Affodilus*, *Affodily*. The juice of it is good against the pain of the Reins and Legs: let all them that suffer pain of the Bladder, eat it, the Root of it being a little boyled. Likewise if Men possessed with Evil Spirits, or Mad Men bear it in a clean Napkin, they shall be delivered from their Disease, and it suffereth no Devil in the house. If Children that breed Teeth bear it about them, they shall breed them without pain: It is good that a Man bear with him a Root of it in the Night, for he shall not fear, nor yet be hurt of others.

The second is the Herb of the Sun which is called *Poligonia*, or *Coralgiol*. This Herb taketh name of the Sun; for it engendreth greatly, and so this Herb worketh many ways.

Othe

of Herbs.

Others calleth this Herb *Alchone*, which is the house of the Sun: This Herb healeth the passions and griefs of the heart and stomach: He that toucheth this Herb hath a vertue of this Sign or Planet. If any man drink the juice of, it ma'eth him to do often the act of Generation: And if any man bear the Root thereof, it helpeth the grief of the Eyes: and if he bear it with him before he have any grief, there shall come to him no grief of his Eyes: It helpeth them also that are vexed with the Phrensie, if they bear it with them in their Breast.

It helpeth them also that are diseased with an Imposthume in the Lungs, and maketh them to have a good breath, and availeth also to the flux of Melancholous Blood.

The third is the Herb of the Moon, which is called *Chybstares*. The juice of it Purgeth the pain of the Stomach, and Breast-plates: the vertue of it declareth that it is the Herb of the Moon. The Flower of this Herb Purgeth great

The Vertue

Spleens and healeth them, because this Herb increaseth and decreaseth as doth the Moon. It is good against the sickness of the eyes, and maketh a sharp sight. It is good against the blood of the eyes. If thou put the Root of it brayed upon the eye, it will make the eye marvellous clear, because the light of the eyes *Propinquatum mision*, is of the substance of the Moon. It also good to them that have any evil stomach, or which cannot digest their Meat, by drinking the juice thereof: Moreover, it is good to them that have the Swine-Pox.

The fourth Herb is called *Amoglossa*, *Plaintaine*. The root of this Herb is marvellous good against the pain of the head, because the sign of the Ram is supposed to be the house of the Planet *Mars*, which is the head of the whole world. It is good also against evil customs of a Mans Stones, and rottenness or filthy Biles, because his House is the Sign *Scorpio*, and because part of it holdeth *Sperma*, that is the Seed which cometh against the Stone; whereof all living things be ingendred and formed.

Also

of Herbs.

Also the juice of it is good to them that be sick of the perillous Flux, with ex-coriation, or raising of the Bowels, con-tinual Torments, and some Blood issuing forth: and more, it purgeth them that do take and drink thereof, from the sick-nesses of the Flux of Blood or Emrhoids, and of the disease of the Stomach.

THe fifth is of the Herb of the Planet *Mercurius*, which is named *Pentagbilon*, in English *Cinquefoile*, or the Five-leaved Herb, of others *Pentatactulus*, of o-thers, *Sape declinans*, of certain *Capedolo*. The Root of this Herb brayed and made in a Plaister, healeth Wounds and Hard-nesses.

Moreover, it putteth away quickly the disease called the Swines-Pox, if the juice of it be drunken with Water: It also healeth the Passions or griefs of the Breast, if the juice of it be drunken. It also putteth away the Tooth-ach. And if the juice of it be holden in the mouth, it hea-eth the grief of the mouth: and if a man ear it with him, it will be to him a help.

The Vertue

Moreover, if any Man will ask any thing of a King or Prince, he giveth abundance of Eloquence if he have it with him, and he shall obtain the thing he desireth. It is also good to have the juice of it, for the grief of the Stone, and the sickness which letteth a man that he cannot piss.

The sixth is the Herb of the Planet *Jupiter*, and it is named *Acharon*, of certain *Jusquians*, *Herbane*. The Root of it put upon Botches healeth them, and keepeth the place from inflammation of any Blood. If any Man shall bear it before the grief come upon him, he shall never have Botch.

The Root of it is also profitable against the Gout in the feet, when it is brayed and put upon the place that suffereth the pain or grief. And it worketh by vertue of those Signs which have Feet, and look upon the feet, and if the juice of it be drunken with Honey or Wine, and Honey sodden together, it is profitable against the griefs of the Liver, and all the passions thereof, because *Jupiter* ruleth the Liver.

Likewise, it is profitable to them that would do often the act of Generation, and

of Herbs.

to them that desire to be loved of Women,
if they bear it with them, for it maketh
the bearers pleasant and delectable.

The seventh is the Herb of the Planet
Venus, and is called *Pisterion*, of some *Hie-*
robotane, i. e. *Herba columbaria* & *Verbena*
Verven.

The Root of this Herb put upon the neck
healeth the Swine-Pox, Imposthumes behind
the Ears, and Botches of the Neck, and
such as cannot keep their Water.

It healeth Cuts also and Swelling of the
Evil, or Fundament, proceeding of an in-
flamation which groweth in the Funda-
ments, and the Emorrhods. If the juice of
it be drunk with Hony and Water sodden,
it dissolveth those things which are about
the Lungs and Lights. It is also of great
strength in Venereal pastimes. If any
man put it in his House or Vineyard, or in
the ground, he shall have great store of in-
crease: Moreover, the Root of it is good
for all those which will plant Vineyards or
Grees. If Infants bear this Herb, they
shall be very apt to learn, and love Lear-
ing, and they shall be glad and joyous:
Yet

The Vertue

Yet this is to be marked, that these Herb
be gathered from the three and twentiet
day of the Moon, until the thirtieth day
beginning the Sign *Mercurius*, by the spa c
of a whole hour, and in gathering mak
mention of the passion or grief, and th
name of the thing, for which thou dost
gather it, and the self Herb: notwith
standing, lay the Herb upon Wheat or Bar
ley, and use it afterwards unto thy uses.

Francis Griffiths his Booke

THE



The Second Book.

Of the Vertues of certain Stones.

NOW because I have spoken before of the vertues of certain Herbs, now in this present Chapter, I will speak of certain Stones, and of their effects and marvellous Operations.

*Magnes the Load-
Stone.*

Ophthalmus.

Feripendamus.

Topazion.

Memphitis, lapis

juxta Memphim

urbem, in Æ-

gypto.

Abaston.

Agathes.

Elmundus.

Berillus.

Corallus.

Elotropia

Calcedonius

Buggates.

Onix.

Sylomites.

Medoria.

Adamas, Diamond.

Alectoria.

Amaristus.

Celonites.

Cristallus.

Epistrites.

Celidonius.

Bena.

Istmos.

The Vertue

Istmos	Tabrices
Chrysolitus	Gerattides
Nichomay	Quirini
Radianus	Luperius
Unces	Lazuli
Smaragdus	Iris
Gallasia	Galerites
Draconites	Echites
Tepstitites	Hiacinthus
Orubes	Saphirus.
Sounus	

If thou wilt know whether thy Wife be
Chaste or no.

TAKE the Stone which is called *Magnes*,
in *English* the Loadstone; it is of fad-
blew colour, and is found in the Sea of *In-*
de, and sometimes in the parts of *Almain*;
in the Province which is called *East-France*.
Lay this Stone under the head of a Wife,
and if she be Chaste, she will embrace
her Husband, if she be not Chaste, she will
fall anon forth of the Bed. Moreover, if
this Stone be but brayed and scattered
upon Stones in four corners of the house;
they that be sleeping shall flee the house,
and leave all.

If

of Stones.

If thou wilt be made Invisible.

Take the Stone which is called *Ophthalmicus*, and wrap it in the leaf of the Laurel or Bay-tree, and it is called, *Lapis Ophthalmicus*, whose colour is not named, for it is of many colours, and it is of such vertue, that it blindeth the sight of them that stand about. *Constantinus* carrying this in his hand, was made Invisible therewith.

If thou wilt provoke sorrow, fear, terrible Fantasies, and debate.

Take the Stone which is called *Onyx*, whose colour is black, and that kind is best that is full of black Veins. It cometh from *Inde* into *Araby*, and if it be hanged upon the Neck or Finger, it soon stirreth up sorrow and heaviness in a Man, and also terrors and debate; and this hath been proved by Men of late time.

If

The Vertue

If thou wilt burn a Mans Hand without Fire.

TAKE the Stone which is called *Feripendamus*, which is of yellow colour and if it be hanged upon the neck of any man, it health *Areticum*: also if this Stone be griped straightly it will burn the hand and therefore it must be touched lightly and gently.

If thou wilt kindle the mind of any man to joy, and make his Wit sharp.

TAKE this Stone which is called *Silontes*, it groweth in the bosom of a Snail at *Inde*, called *Corcufes*, and there is of divers kinds of it, as White, Red, and Purple colour. Others say that it is Green and found in the parts of *Persia*. And as old Phylosophers say, if it be tasted it giveth knowledge of certain things to come. If it be put underneath the tongue, especially in the first Moon, it hath a vertue onely for an hour. Therefore being in the Tenth Moon, hath this vertue in the First or Tenth hour: but there is moving in the order, because when it is under the Tongue, if our thoughts be to any busi-

of Stones.

business whether it ought to be or no: if
it ought to be, it is fixed stedfastly to the
heart, so that it may not be plucked away:
if not, the heart leapeth back from it. Also
Philosophers have said, that it healeth *pti-*
sicos, and weak men.

*If thou wilt that seething water come forth anon
after thou hast put in thy hand,*

TAKE the stone which is called Topazi-
on for the Oyle Topasis, or because it
heweth a similitude like Gold: and there be
two kinds of it, one is utterly like Gold,
and this is more precious. The other kind
is of the colour of saffron, of brighter colour
than Gold is, and this is more profitable;
it hath been proved in our time, that if it
be put in seething water, it maketh it to
run over: but if thou put thy hand in it, the
water is quickly drawn out: and this there
was one of our brethren that did it at *Paris*,
it is good also against *Emthoicam et stimati-*
um or lunatick passion or grief.

The Vertue

If thou wilt pluck off the Skin of thine,
another mans hand.

Take the Stone which is called *Medora*
of the Region *Media*, in the which the peo-
ple dwelling are called *Medi*. And there
be two kinds thereof, black and green. It
is said of old Philosophers, and also of Phi-
losophers of later times, that if the black
be broken, and dissolved in hot water,
any man wash his hands therein, the Skin of
his hands shall be plucked off anon. Philoso-
phers say also, that it is good against the
gout, and blindness of the eyes, and it nou-
risheth hurt and weak eyes.

If thou wilt that a man suffer no pain nor
tormented.

Take the Stone which is called *Memphis*
phitis, of the City *Memphis*: It is
stone of such vertue, as *Aaron* and *Herm*
say, If it be drunken and mixed with wa-
ter, and given to him to drink, which shou-
happen to be burned, or suffer any to-
ments, that Drink induceth so great
un

of Stones.

unableness to feel, that he that suffereth
feeleth neither pain nor tormenting.

If thou wilt make a fire continually unable
to be quenched or put out.

TAKE the Stone which is called *Asbaston*,
and it is of the colour of Iron, and
there is found very much of it in *Arabia*.
If this Stone be kindled or inflamed, it
may never be put out or quenched, be-
cause it hath the nature of the first Fea-
thers of the *Salamander*, by reason of moisty
watnes which nourisheth the fire kindled in
it.

If thou wilt overcome thine Enemies.

TAKE the Stone which is called *Ada-
mas*, in English Speech a *Diamond*. It
is of a shining colour, and very hard, inso-
much that it cannot be broken but by
the Blood of a Goat, and it groweth in
Arabia, or in *Cypress*. And if it be bound
to the left side, it is good against Enemies,
Madness, Wild Beasts, Venomous Beasts,
Cruel Men, and against Chiding
and Brawling, and against Venom, and
in

The Vertue

invasion of fantasies, and some call it *Darius*

*If thou wilt eschew perils and terrible things
and have a strong heart.*

Take the Stone which is called *Agathes*
and it is black, and hath white veins.

There is another of the same kind, like
to white colour; and the third groweth in
a certain Isle, having black veins: and
that maketh to overcome perils, and giveth
strength to the heart, maketh a man might
pleasant, delectable, and helpeth against ad-
versaries.

*If thou desire to obtain any thing from
any Man.*

Take the Stone which is called *Alector*
and it is a Stone of a Cock, and it is white
as the Christal, and it is drawn out of the
Cocks Gizzard or Maw, after that he hath
been Gelded more then four years, and
is of the greatness of a Bean. It maketh
the Belly pleasant and stedfast, and put un-
der the Tongue, it queneth thirst. And
this last hath been proved in our time, and
perceived it quickly.

of Stones.

If thou wilt overcome Beasts, and Interpret
or Expound all Dreams, and Propheſie of
things to come.

Take the Stone which is called *Esmundus*,
or *Asmundus*; it is of divers colours,
like a Ruby, it putteth away Poyſon, and maketh
a man to overcome his Adverſaries, and
giveth the gift of Propheſying, and the Interpre-
tation of all Dreams, and maketh a man to
underſtand dark Questions, hard to be un-
derſtood, or aſſailed.

If thou wilt have good underſtanding of things
that may be felt, and that thou may not be
made Drunk.

Take the Stone which is called *Amethystus*;
it is of purple colour, and the
ſtone is found in *Inde*, and it is good againſt
drunkenneſſe, and giveth good underſtand-
ing in things that may be underſtood.

The Vertue

If thou wilt overcome thy Enemies and
flye Debate.

TAke the Stone which is called *Berill*
it is of pale colour, and may be se
through as Water; bear it about with the
and thou shalt overcome all Debate, and
shalt drive away thy Enemies, and make
thy Enemy meek. It causeth a man to
well mannered, as *Aaron* saith; it give
also good understanding.

If thou wilt forejudge or Conjecture of
things to come.

TAke the Stone which is called *Celonis*
it is Purple and divers other Colours
and it is found in the head of the Snake.
If any man will bear this Stone under
Tongue, he shall forejudge and tell of things
to come. But notwithstanding it hath
vertue but shining.

*Prima cum fureit, accensa, & crescens m
tes in Ultima descendente.*

So meaneth *Aaron* in the Book of Vertues
of Herbs and Stones.

of Stones.

If thou wilt pacifie Tempests and go over Floods.

Take the Stone which is called *Coral*, some be red and some be white. And it hath been proved that it stencheth anon Blood, and putteth away the Foolishness of him that careth it, and giveth Wisdom. And this hath been proved of certain Men in our time: and it is good against Tempests and perils of Floods.

If thou wilt kindle Fire.

Take the Christial, and put it nigh under the Circle of the Sun, that is to say, against the Sun, and put it nigh any thing that may be burned, and incontinently the heat of the Sun shining will set it on fire: and if it be drunk with Honey it increaseth Milk.

If thou wilt that the Sun appear of
Bloody Colour.

Take the Stone which is called *Elitro-*
a. It is green like to the precious Stone
called the *Emerald*; and it is sprinkled
with Bloody drops. The Necromancers
call it *Gemma Babilonica*, the precious
stone of *Babylon*, by the proper name.

The Vertue

But if it be anointed with the juice of an Herb of the same name, and be put in a Vessel full of water, it maketh the Sun to seem of bloody colour; as if the Eclipse were seen. The cause of this is, for it maketh all the Water to bubble up unto a little Cloud, which making the air thick hindereth the Sun that he cannot be seen but as it were red in a thick colour, a little after the Cloud goeth away by dropping down like Dew, as it were drops of Rain. This also borne about a man, maketh a man of good fame, whole, and of long life. It is said of old Phylosophers, that a man anointed with an Herb of this name, as we have said before, excelleth with vertue, an *Elitropia* is found many times in *Cypres*, and in *Inde*.

If thou wilt make Water cold, that seetheth on the Fire.

TAKE the Stone which is called *Epribete* which put in Water against the eye of the Sun, putteth forth fiery beams of the Sun: and it is said of old and new Phylosophers, if it be put in seething wa

of Stones.

ter, the bubling up, or seething will soon cease, and a little after, it will wax cold, and it is of a shining and ruddy Stone.

If thou wilt eschew Illusion and Fantasies, and overcome all causes or matters.

Take the Stone which is called *Calcedonius*, and it is a pale brown colour, and somewhat dark: if this be pierced, and hanged about the neck, with the Stone which is called *Sinerip*: it is good against all fantastical Illusions, and it maketh to overcome all causes or matters in juice, and keepeth the body against thy Adversaries.

If thou wilt be pleasant.

Take the Stone which is called *Celidonium*, of which there is some that is black, and somewhat red, and it is drawn out of the Bellies of Swallows. If that which is somewhat red, be wrapped in a Linnen Cloth, or in a Calves Hide, and borne under the left arm-hole, it is good against madness and old sicknesses, and diseases, and the sleeping or forgetful Maladies,

The Vertue

and *Contra epidimiam*, which is a Scabb that runneth through the whole body.

Evax saith, That this Stone maketh a Man Eloquent, acceptable, and pleasant. The black Stone is good against Wild Beasts and Wrath, and bringeth the business begun to an end. And if it be wrapped in the leaves of *Celidon*, it is said that it maketh the sight dull: and they should be drawn out in the Month of *August*, and two Stones are found oftentimes in one Swallow.

If thou wilt be Victorious against thy Adversaries.

TAKE the Stone which is called *Bagates*, and it is of divers colours. The ancient Phylosophers say, that it hath been proved in the Prince *Alcides*, which as long as he did bear it, he had always Victory; it is a Stone of divers colours, like the Skin of a Kid.

If thou wilt know any thing to come.

TAKE the Stone which is called *Bena*, which is like a Beasts Tooth, and put it

of Stones.

under thy Tongue: and as *Aaron* and the old Phylosophers saith, as long as thou dost hold it, thou mayest conjecture and tell of things to come, and thou shalt not err in any wise forejudging.

If thou wilt that thy Garment cannot be Burned.

TAKE the Stone which is called *Histmos*, which, as *Ifidorus* saith, is like to Saffron, and it is found in a part of *Spain*. This Stone bloweth like a pair of Bellows, by reason of the Windiness of it. It is found nigh the Gades of *Hercules*, that is two Isles by the further parts of *Spain*, beyond *Granade*; and if this Stone be set in Garment, it cannot be burned in any wise, but shineth like fire. And some Men affirm, that the White Carbuncle Stone is of this kind.

If thou wilt have Favour and Honour.

TAKE the Stone which is called *Tabrites*, and it is like to the Christal Stone. The ancient Phylosophers, as *Avax* and *Aaron* say of it, that it giveth Eloquence, Favour,

The Vertue

Favour, and Honour; and it is said more
over, that it healeth every Dropſie.

*If thou wilt drive away Fantasies, and
Fooliſhneſs.*

Take the Stone which is called *Chryſo-
litus*, and it is of the ſame vertue with
Attemicus, as *Aaron* and *Evax* ſay, in the
Book of the natures of Herbs and Stones.
This Stone ſet in Gold, and borne, driveth
away fooliſhneſs, and expelleth fantasies:
It is affirmed to give Wiſdom, and it is
good againſt fear.

*If thou wilt judge the opinions and thoughts
of others.*

Take the Stone which is called *Garati-
des*, it is of black colour: Let one hold it
in his mouth, and it maketh him that bear-
eth it, merry and in favour, and well e-
ſteemed with all men.

If thou wilt have a victory, and amity.

Take the Stone which is called *Nichomay*,
and it is the ſame that is called *Alablaſter*,
and

of Stones.

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nd it is of a kind of Marble, and it is white
nd shining, and Oyntments are made there-
of to the burying of the dead.

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If thou wilt that a Man sleeping tell thee what
he hath done.

Take the Stone which is called *Quirim* :
This Stone is found in the Nest of the *Lap-
wing*, or *Black-Plover*.

If thou wilt obtain any thing of a M.n.

Take the Stone which is called *Radianus*,
and it is black, shining through, which when
the head of a Cock is given to Emots or Pif-
mires to eat, it is found a long time after
in the head of the Cock. And the same Stone
is also called *Tonatides*.

If thou wilt make that neither Doggs, nor
Hunters may hurt any Beast which they
Hunt.

Put before them the Stone which is cal-
led *Lupertus*, and it will presently run to
the Stone.

This

The Vertue

This Stone is found in *Lybia*, and all Beasts run to it as to their defendant. It letteth that neither Dogs nor Hunters may hurt them.

If thou wilt burn any Man's hand without Fire.

Take the Stone which is called *Unces*, which we called before *Principenaptie*, which is fire, and it is as fire. If any man strain hard this Stone, it burneth soon his hand, like as if it were burned with a material fire, which is a marvellous thing.

If thou wilt Cure Melancholly, or a Feaver-Quartain, in any Man.

Take the Stone which is called *Lapis Lazali*. It is like the colour of the Heavens; and there is within it little bodies of Gold; and it is sure and proved, that it cureth Melancholly & the Feaver-quartain.

If thou wilt make any Man's Wit sharp and quick, and augment his Riches, and also Prophesie things to come.

Take the Stone which is called *Smaragdus*, in English an *Emrand*; and it is very

of Stones.

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very clear, shining through and plain,
out that of yellow colour is better. It is
taken out of the Nests of *Grypes* or *Grif-
fons*: it doth both comfort and save, and
being borne, it maketh a Man to under-
stand well, and giveth to him a good Me-
mory, augmenteth the Riches of him that
beareth it; and if any Man shall hold it
under his Tongue, he shall Prophecie a-
non.

If thou wilt make a Rainbow to appear.

Take the Stone which is called *Iris*,
and it is White like to Christal, four-
square or having Horns. If this Stone be
put in the beams of the Sun, by turning
back it maketh a Rainbow soon to appear
in the Wall.

*If thou wilt make a Stone which may never
be made hot.*

Take the Stone which is called *Galla-
sia*, it hath the figure of the Hail, and
the colour and hardnes of the Diamond.
If this Stone be put in a very great fire, it
wili

of Stones.

will never be hot. And the cause is, for t
hath the holes so straight together, that
the heat may not enter into the body of
the Stone. Also *Aaron* and *Evax* say, that
this Stone borne, mitigateth wrath, letchery,
and other hot passions.

If thou wilt know whether thy Wife lyeth with
any other Married Man.

TAke the Stone called *Galeritis*, which
is the same that is called *Catabries*, and
it is found in *Lybia* and *Brittanma*, the
most Noble Isle of the World, wherein is
contained both Countries, *England*, and
Scotland. It is of double colour, black,
and of the colour of Saffron, and it is found
gray coloured, turning to paleness: It
healeth the Dropsie, and it bindeth the bel-
lies that are loose: And as *Avicenna* saith,
that if the Stone be broken, and washed,
or be given to a Woman to be washed, if
she be not a Virgin, she will shed her
water, if she be a Virgin then the con-
trary.

If

The Vertue

If thou wilt overcome thy Enemies.

Take the Stone which is called *Draconites*, from the Dragons head. And if the stone be drawn out from him alive, it is good against all poysons, and he that beareth it in his left Arm, shall overcome all his enemies.

If thou wilt engender love between any two.

Take the stone which is called *Echites*, and it is called of some *Aquileus*, because the *Eagles* put these in their Nests. It is of purple colour, and it is found nigh the banks of the Ocean sea, and sometimes in *Persia*, and it containeth always another stone in it, which soundeth in it when it is named. It is said of antient Philosophers, that this stone hanged upon the left skoulder, gathereth love between the Husband and the Wife. It is profitable to women great with Child, it letteth untimely birth, it mittigateth the peril of making afraid, and it is said to be good for them that have the falling sickness. And as the men of *Chaldea* say and affirm, that if there be any poyson in thy meat,

if

The Vertue

if the aforefaid Stone be put in, it letteth that meat may be swallowed down; and if it be taken out, the meat is soon swallowed down, and I did fee that this was examined fenfibly of one of our Brethren.

If thou wilt make a Man fure.

TAKE the Stone which is called *Tepalstites*, it is found in the Sea, it is fhining and ruddy; and it is faid in the Book of *Alchorath*, that if it be born before the heart, it maketh a Man fure and refraineth and mitigateth all Seditious and Discords. It is faid alfo, that it mitigateth the Flies with long hinder-leggs which burneth Corn with touching it, and devoureth the residue, Fowls, Clouds, Hail, and fuch as have power over the Fruits of the Earth. And it hath been proved of Phylofophers of late time, and of certain of our Brethren, that it being put againft the beam of the Sun, putteth forth fiery beams. Alfo if this Stone be put in feething Water, the feething will foon ceafe, and the water will be cold a little af

If thou wilt that Strangers walk sure.

TAKE the Stone which is called *Hyacinthus*, in English a *Jacinet*, it is of many colours, the green is best, and it hath red veins, and it should be set in Silver, it is said in certain Lectures, that there is two kinds of it, of the Water, and of the Sapphire. The *Jacinet* of the Water is yellow white, the *Jacinet* of the Saphires, is very shining yellow, having no waterishness, and this is better, and it is written of this, in Lectures of Philosophers, that it being worn on the finger, or neck, maketh Strangers sure and acceptable to their Guests. and it provoketh sleep for the coldness of it, and the *Jacinet* of Sapphire hath proper-
this,

thou wilt be saved from divers Chances,
and pestilent Bits.

TAKE the Stone which is called *Oriches*, of which there be three kinds, one
D black,

The Vertue

black, another green, and the third of the
which one part is rough, and the other plain
and the colour of it is like the colour of the
plate of Iron, but the green hath white
spots. This stone bourn, preserveth from di-
vers chances, and perils of death.

If thou wilt make Peace.

TAKE the Stone which is called a *Saphire*
which cometh from the *East-India*, and
that of yellow colour is the best, which is no
very bright: it maketh peace and concord
also it makes the mind pure, and devout to
God; further, it strengtheneth the mind in
good things, and keepeth a man from too
much inward heat.

If thou wilt Cure a Virgin.

TAKE the Stone which is called *Sannius*
from the Isle *Sanna*, it doth make firm
or consolidate the mind of the bearer of it
and being bound to the hand of a Woman
travelling with-child, it hindereth the birth
and keepeth it still in the Womb. Therefore
in any such occasion it is forbidden, that

Woman

of Stones.

Woman in that state should not touch this stone.

Thou shalt find many other like things in the Book of *Mines*, of *Aaron*, and *Evax*.

The manner of doing these things consisteth in this, that the bearer of any of these things be a clean person, but especially in his body.

The Vertue

I*Sidorus* seemeth to say, that *Licania* hath in the head a Stone of most Noble vertue, and is of white colour, which brayed, given to them that have the Strangulion to drink, it looseth perfectly the Urine, and shortly healeth; it putteth away the Feaver quartain. Also it taketh away a white spot or pearl in the eye. Also if a woman with-Child bear it on her, she looseth not her Birth: Moreover, the flesh of them sodden and eaten, is good to them that have an Exulceration, or sore in the Lungs, with a Consumption of all the body, and spitting of blood. Also the powder of the Beasts, with rinde or bark of Trees, with some grains of Pepper, is profitable against the Emerodes and growing out of flesh about the Buttocks. Likewise they being raw, brayed with rindes or barks of Trees, break ripe Impossthumes.

T H E


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The Third Book
OF
ALBERTUS MAGNUS.

Of the vertues of certain Beasts.

TOrasmuch as it hath been spoken in the Book before of certain effects, caused by the vertue of certain Stones, and of their marvellous vertue or operation: now we will speak in this Chapter of certain Beasts.

<i>Aquila.</i>	} of	An Eagle
<i>Cassio.</i>		
<i>Bubo.</i>		A Shriek-Owl.
<i>Hircus.</i>		A Goat Buck.
<i>Camelus.</i>		A Camel.
<i>Lepus.</i>		A Hare.
<i>Experiolus.</i>		
<i>Leo.</i>		A Lyon.
<i>Foca.</i>		A Porpoise.
<i>Anguilla.</i>		An Eel.

The Vertue

<i>Mustula.</i>	}	A Weefel.
<i>Upupa.</i>		A Lapwing, or Black-Plover.
<i>Pellicanus.</i>		A Pellican.
<i>Corvus.</i>		A Crow.
<i>Milvus.</i>		A Kite, or Gleyd.
<i>Turtur.</i>		A Turtle.
<i>Talpa.</i>		A Mole.
<i>Merula.</i>	}	A black Mack, or Owfel.

Aquila, the Eagle is a Bird well enough known; of the Men of *Chaldea* it is called *Vorax*, and of the *Greeks* *Rimbicus*. *Aaron* and *Evax* say, that it hath a marvellous nature or vertue. For if the brain of it be turned into powder, and be mixed with the juice of Hemlock, they that eat of it shall take themselves by the hair, and they shall not leave their hold so long as they bear that they have received. The cause of this effect is, for that the brain is very cold, infomuch that it engendreth a fantastical vertue, shutting the powers by Smoak.

Casso is a Beast that is known very well, it is called *Rapa* amongst the *Chaldees*, and of the *Grecians*, *Orgalo*:
Aaron

of - Beasts.

Aaron saith of this, If the feet of it be bourn of any man, he shall never be vexed, but he shall desire always to go forth. Also he that beareth the feet of it, shall always overcome, and shall be feared of his enemies. And he saith, that if his right eye be wrapped in a Woolves skin, it maketh a man pleasant, acceptable, and gentle. And if meat be made of the aforesaid things, or powder given to any man in meat, the giver shall be greatly loved of him that receiveth it. This last was proved in our time.

BUbo, a Shriek-Owl, is a Bird well known, which is called *Magis* of the *Chaldees*, and *Hisopus* of the *Greeks*. There be marvellous vertues of this Fowl, for if the heart and right foot of it be put upon a man sleeping, he shall say anon to thee whatsoever thou shalt ask of him: And this hath been proved a late time of our Brethren. And if any man put this under his arm-hole, no Dog will bark at him but keep silence. And if these things aforesaid, joyned together with a wing, if it be hanged up to a tree, Birds will gather together to that tree.

The Vertue

Hircus, the Goat Buck, is a Beast well
enough known, it is called of the
Chaldees Er bich, of the *Greeks Massai*.
If the blood of it be taken warm with
Vinegar and the juice of Fennel, and sodder
together with a Glass, it maketh a Glass
soft as Dow, and it may be cast against a
wall, and not broken, and if the aforesaid
confection be put in a Vessel, and the face
of any man be anointed with it, marvellous
and horrible things shall appear, and it
shall seem to him that he must dye: and
if the aforesaid things be put in the fire,
and there be any man that hath the falling-
sickness, by putting to the Loadstone, he
falleth anon to the ground as dead, and if
the water of Eels be given to him to drink,
he shall be cured anon.

Camelus, the Camel is a Beast known
well enough: It is called of the *Chal-*
dees Cibo, of the *Greeks Iphim*. If the
blood of it be put into the skin of the Beast
called *Stellio*, (and then set on any mans
head) which is like a *Lizard*, having on his
back

of Beasts.

black spots like Stars, it shall seem that he
is a Gyant, and that his head is in Heaven.
And it is said in the Book of *Alcorath*,
of *Mercury*, if a Lanthorn be anointed
with the blood of it, lightned, it shall seem
that men standing about, have Camels
heads, so that there be no outward light of
another Candle.

Lepus, the Hare is a Beast well enough
known, of the *Chaldees* it is called
eterellium, and of the *Greeks* *Gnollosa*, the
vertue of it is shewed to be marvellous, for
Evax and *Aaron* saith, that the feet of it
joyned with a Stone or with the head of a
black Owfel, moveth a man to hardiness, so
that he fears no death.

And if it be bound to his left arm, he may
go whether he will, and he shall return safe
without peril. And if it be given to a dog
to eat, with the heart of a Wessel, from
henceforth shall he not cry out, although he
should be killed.

Experiolus is a Beast well enough known,
if the Clove of it be burned and
consolidated, and be given in Meat
to

The Vertue

to any Horse, he will not eat for the space
of three days, and if the aforesaid thing be
put with a little Turpentine, it shall be
clear: and secondly it shall be made as
Cloud in Blood; and if it be cast into a little
water a while, an horrible Thunder shall be
made.

L·E·O, a Lyon is a Beast well enough
known, he is called of the *Chaldees*
Balamus; of the *Greeks* *Beruth*. If thong
of Leather be made of the skin of him, and
a man gird himself withal, he need not feare
his enemies: and if any man will eat of the
flesh of him, and drink his water for three
days, he shall be cured from the Feaver qua
tain: and if any part of his eyes be put un
der a mans Arm-hole, and bourn, all beasts
shall flye away, bowing their heads to the
Bellies.

FOca, a Porpoise is a Fish well known
the *Chaldee*s, it is called *Daulanbur*,
the *Greeians* *Labor*; this Fish is of a dive
nature. If the Tongue of it be taken and
be put with a little of the heart of it in wa
ter, for a surety Fishes will gather there to
gethe

of Beasts.

ther. And if thou wilt bear it under thy
arm-hole, no man shall be able to have
a story against thee, thou shalt have a gentle
and pleasant judge.

Nguilla, an Eel, it is a Fish sufficiently
known. The vertues of it are marvel-
ous, as *Evax* and *Aaron* say; for if it dye for
eight of *water*, the heart remaining whole,
and strong Vinegar to be taken, and if it be
mixed to the Blood of the Fowl, called in
Latin Vultur, which some call in *English* a
Crane, and some a *Raven*, and if it be put
under Dung in any place, they shall all, how
any soever they be, recover their life as
they had before. And if the Worm of this
Eel be drawn out, and put in the aforefaid
confection the space of one month, the
Worm shall be changed into a very black
Eel, of which if any man shall eat, he shall
die.

Mustela, the Weasel is a Beast sufficient-
ly known. If the heart of this Beast
be eaten yet quaking, it maketh a man to
know things to come; and if any Dog eat
the heart with the eyes and tongue of it,
he shall soon lose his voice.

The Vertue

U^{Pupa}, the Lapwing or black Plover, a Bird sufficiently known; of the *Chaldee*s it is called *Boridicta*, of the *Greeks* *Ifo*. The eyes of it bourn, makes a man grow or great: and if the eyes of it be bourn before a mans Breast, all his Enemies shall be pacified; and if thou shall have the head of it in thy Purse, thou canst not be deceived of any Merchant. This hath been proved of our Brethren.

P^{Elicanus}, the Pelican is a Bird well known; it is called of the *Chaldee*s *Vitai*, and of the *Greeks* *Iphaluri*. The vertue of it is marvellous. If young Birds be killed, and their heart be not broken, and if a part of her blood be taken, and be put warm in the mouth of the young Birds, they will receive soon again life, as before. If it be hanged upon the neck of any Bird, it shall flye always, until it fall dead. And if the right foot of it under an hot thing, after three months shall be engendred quick, and shall move it self of the humour and heat which the Bird hath. And *Hermes* in the *Book of Alchorath*, and *Plinius* doth witness this.

of Beasts.

Oryxus, called of some a Raven, and of others a Crow, the vertue of this Fowl marvellous, as *Evax* and *Aaron* rehearse. her Eggs be sodden, and be put again in the Nest, the Raven goeth soon to the Red Sea, in a certain Isle where *Aldoricus* or *Adathus* is buried, and she bringeth a Stone therewith she toucheth her Eggs, and her Eggs be as raw as they was before: it is a marvellous thing to stir up sodden Eggs. If this Stone be put in a Ring, and the leaf the Laurel Tree under it, and if a man bound in Chains, or a Door shut, be touched therewith, he that is bound shall be loosed, and the Door shall be opened: and if this Stone be put in a mans mouth, giveth him understanding of all Birds. The Stone is of *India*, because it is found in *India*, as some men say, and some say the Red Sea. It is of divers colours, and maketh a man to forget all Wrath, we have said above in the same Stone.

Ilvius, a Kyte or Glyde is a Bird common amongst us, of the *Chal-dees*

The Vertue

dees it is called *Bisicus*, of the *Greeks* *Me*
If the head of it be taken, and bourn before
a mans breast, it giveth to him love, and
vour of all men and women.

If it be hanged to the neck of an Hen,
will never cease to run, until it be put
way: and if a Cocks Comb be anointed with
the blood of it, he will Crow from thence
forth. There is a certain Stone found
the knees of this Bird, if it be looked craft
ly, which if it be put in the meat of two
Enemies, they shall be made friends, and
there shall be made very great love among
them.

Turtur, a Turtle is a Bird well enough
known, it is called *Merlon* of the *Ch*
dees, of the *Greeks* *Pilax*. If the heart
of this Fowl be bourn in a Woolves Skin,
that beareth it shall never have an Appetite
to commit Letchery from thenceforth.
If the heart of it be burned, and put above the
Eggs of any Fowl, there can never young
Birds be engendred of them from thence
forth: and if the feet of this Fowl be hanged
to a Tree, it shall not bear from thence
forth.

of Beasts.

And if an hairy place, and an Horse appointed with the blood of it, and with water wherein that Mole was sodden, the black hairs will fall off.

T *Alpa*, a Mole is a Beast well enough known: The vertue of this Beast is marvellous, as it is reherfed of Philosophers. If the foot of it be wrapped in the leaf of a Laurel-tree, and be put in the mouth of an Horse, he will flye for fear: and if it be put in the nest of any Fowl, there shall never come forth young Birds of these Eggs: and if thou wilt drive away Moles, put it in a pot, and quick Brimstone kindled, all the other Moles shall come together there; and the water of that decoction maketh a black horse white.

M *Erula*, a black Mack, or Owfell, is a Fowl well enough known, and the vertue of it is marvellous. For if the Feathers of the right wing of it be hanged up in the midst of an house, with a red leaf, which was never occupied, it will be in pain for any man to sleep in that house until it be put away: moreover if the heart of it
be

The Vertue

be put under the head of a man sleeping
if you ask him any thing, he shall tell all
hath done with a high voice.

The manner of doing these aforefaid
things, that the effect may be good and pro-
fitable is, that it be done under a favour-
able Planet, as *Jupiter* and *Venus*, and
this is in their days, and hours. If an
man therefore will do these things truly
without doubt he shall find truth, and
very great effect and vertue, in the afore-
said things, as I have proved and seen of-
tentimes together, with our brethren in
our time. Therefore let a man consider
here which shall find plenty of those afore-
said things, that he possesseth a Lordship
of vertues. For if they be done in their
contraries, as a good effect in a malicious
sign; his vertue and effect should be hin-
dred by his contrary, and thereby good and
true things grow to be despised. We see
by daily experience, very many people
are deceived in true things, which if they
had known, and kept the qualities of
signs, or the right measure of times and
seasons, they should have gained their will

and

of Beasts.

and effect in the aforefaid things.

Ifidorus seemeth to say, that the ashes of a great Frog, tyed to a Womans Girdle, restraineth greatly the coming of a Womans natural Purgation.

And in Probation, if it be bound about a mens neck, no blood shall come out of her nor of any other Beast.

Also if it be tempered with water, and if the head or any other place be anointed therewith, hair will no more grow there.

If any man bear a Dogs heart on his left side, all Dogs shall hold their peace, and not bark at him.

If any man will bind the right eye of a Woolf on his right sleeve, neither Men or Dogs may hurt him.

Here endeth the Secrets of Albertus Magnus, of Colone, of the Natures and Vertues of certain Herbs, Stones, and Beasts.

And

The Order

The Order of the PLANETS.

AND that all things that hath been said before, and also shall be said after, may be applied more easily to the effects of their desire, which have no knowledge in the Stars. First thou shalt note, that an hour is taken two ways, that is, equal, and unequal. The equal hour is the hour of the Dial or Clock, which is always equal. The unequal hour is considered, after that the days be longer or shorter. For the Astrologians consider always the time in which the Sun standeth upon his half Sphere, and they call it the Day, or the Beginning of the Day, and by the contrary the Night. They divided that time which they call the Day, in seven equal parts, which be the hours of the same day, and whatsoever is said of the day, thou must understand contrariwise of the Night. And that thou may understand more clearly, let us put the case the Sun cometh out from his half sphere, the right side of the Dial. We have unto the going

dow

of Planets.

down of the Sun, seaventeen hours of the Dial ; which we may multiply by sixty, as there be sixty minutes of every hour of the Dial, and we shall have nine hundred and threescore minutes, which we may divide by twelve, as there be twelve hours of the day, applying to every hour his proportion, and count fourscore minutes in an house. Therefore every hour of a day shall have fourscore minutes, which shall contain one hour, and one third of an hour of the Dial. And in all that time the dominion of the Planet of that hour shall be considered, as the Table here following shall make more manifest. Every hour of this Night shall have but forty minutes, which thou shalt understand likewise of others, according to the rising of the Sun upon the ground, because that hour which is the midst between night and day, is not called the day but the dawning of the day, which is not the day, but the day is properly to be understood, when as the Sun may be seen.

Therefore thou willing to consider and know the domination and rule of every Planet, then here may you see how in every

The Order

ry hour every Planet hath his Dominion ; thou shalt consider the hours themselves as I have before said , and so thou mayest come to the end of thy purpose. Also the beginning of the day is considered from one of the Clock of the day, going before the Afternoon. So divide the Sunday into two equal parts, and each in twelve hours, so that the first hour of Munday beginneth after twelve on Sunday , and one is the beginning of Munday.

Wherefore thou art to consider, that Sunday hath his Sign under the Sun.

Munday hath his sign under the Moon.

Tuesday hath his sign under *Mars*.

Wednesday hath his sign under *Mercurius*.

Thursday hath his sign under *Jupiter*.

Fryday hath his sign under *Venus*.

Saturday hath his sign under *Saturn*.

It is to be noted, that every true act must be done under his Planet. And the best is that it be done in the proper day of the Planet, and in his own proper hour, as follows for Example.

Under *Saturn*, Life, Building, Doctrine Mutation.

Under

of Planets.

Under *Jupiter*, Honour, desired things,
Riches, Apparel.

Under *Mars*, War, Prison, Matrimony,
Enemy.

Under the *Sun*, Hope, Lucre, Fortune,
Heir.

Under *Venus*, friend or Fellowship, Way,
Lover, Stranger.

Under *Mercury*, Loss, Debt, Fear.

Under the *Moon*, Polaise, Dream, Mer-
chandize, Theft.

Of the Hours of the Days and Nights.

AND first the hours of Sunday, the first
hour the *Sun*, the second *Venus*, the
third *Mercurius*, the fourth the *Moon*, the
fifth *Saturnus*, the sixth *Jupiter*, the seventh
Mars, the eighth the *Sun*, the ninth *Venus*,
the tenth *Mercurius*, the eleventh the *Moon*,
the twelfth *Saturnus*.

But in the first hour of the night *Jupiter*,
the second *Mars*, the third the *Sun*, the
fourth *Venus*, the fifth *Mercurius*, the sixth
the *Moon*, the seventh *Saturnus*, the eighth
Jupiter, the ninth *Mars*, the tenth the
Sun, the 11th *Venus*, the twelfth *Mercurius*.

The Order

In the first hour of Munday the *Moon*,
the second *Saturn*, the third *Jupiter*, the
fourth *Mars*, the fifth *Sol*, the sixth *Venus*,
the seventh *Mercurius*, the eighth *Luna*, the
ninth *Saturnus*, the tenth *Jupiter*, the ele-
venth *Mars*, the twelfth *Sol*.

But in the first hour of Munday Night
Venus, the second *Mercurius*, the third
Luna, the fourth *Saturn*, the fifth *Jupiter*,
the sixth *Mars*, the seventh the Sun, the
eighth *Venus*, the ninth *Mercury*, the tenth
Luna, the eleventh *Saturnus*, the twelfth
Jupiter.

In the first hour of Tuesday *Mars*, in
the second *Sol*, the third *Venus*, the fourth
Mercury, the fifth *Luna*, the sixth *Saturn*,
the seventh *Jupiter*, the eighth *Mars*, the
ninth *Sol*, the tenth *Venus*, the eleventh
Mercurius, the twelfth *Luna*.

But on Tuesday at night in the first
hour *Saturn*, the second *Jupiter*, the third
Mars, the fourth *Sol*, the fifth *Venus*, the
sixth *Mercury*, the seventh *Luna*, the eighth
Saturn, the ninth *Jupiter*, the tenth *Mars*,
the eleventh *Sol*, the twelfth *Venus*.

Of the Wednesday, in his first hour *Mer-*
curius, at two *Luna*, at three *Saturnus*, at
four

of Planets.

our *Iupiter*, at five *Mars*, at six *Sol*, at
even *Venus*, at eight *Mercurius*, at nine
Luna, at ten *Saturnus*, at eleven *Iupiter*,
at twelve *Mars*.

But on Wednesday night at one of the
Clock *Sol*, at two *Venus*, at three *Mercu-*
rius, at four *Luna*, at five *Saturnus*, at six
Iupiter, at seven *Mars*, at eight *Sol*, at
nine *Venus*, at ten *Mercurius*, at eleven
Luna, at twelve *Saturnus*.

On Thursday at one of the clock *Iu-*
piter, at two *Mars*, at three *Sol*, at four *Ve-*
nus, at five *Mercurius*, at six *Luna*, at se-
ven *Saturn*, at eight *Iupiter*, at nine
Mars, at ten *Sol*, at eleven *Venus*, at
twelve *Mercurius*.

But on Thursday night at one of the
clock the *Moon*, at two *Saturnus*, at three
Iupiter, at four *Mars*, at five *Sol*, at six *Ve-*
nus, at seven *Mercurius*, at eight the
Moon, at nine *Saturn*, at ten *Iupiter*, at
eleven *Mars*, at twelve *Sol*.

The Order

On Friday at one of the Clock *Venus*, at two *Mercurius*, at three *Luna*, at four *Saturnus*, at five *Iupiter*, at six *Mars*, at seven *Sol*, at eight *Venus*, at nine *Mercurius*, at ten *Luna*, at eleven *Saturnus*, at twelve *Iupiter*.

But on Friday night at one of the clock, *Mars*, at two *Sol*, at three *Venus*, at four *Mercurius*, at five *Luna*, at six *Saturnus*, at seven *Iupiter*, at eight *Mars*, at nine *Sol*, at ten *Venus*, at eleven *Mercurius*, at twelve *Luna*.

On Saturday at one of the Clock *Saturnus*, at two *Iupiter*, at three *Mars*, at four *Sol*, at five *Venus*, at six *Mercurius*, at seven *Luna*, at eight *Saturnus*, at nine *Iupiter*, at ten *Mars*, at eleven *Sol*, at twelve *Venus*.

But on Saturday night at one of the clock, *Mercurius*, at two the *Moon*, at three *Saturnus*, at four *Iupiter*, at five *Mars*, at six *Sol*, at seven *Venus*, at eight *Mercurius*, at nine the *Moon*, at ten *Saturn*, at eleven *Iupiter*, at twelve *Mars*.

And note, that *Iupiter* and *Venus* be good, *Saturn* and *Mars* evil, but the *Sun* and *Moon* in a mean, and *Mercury* is good with good, and evil with evil. A

of Planets.

A Short Discourse of the Nature and Qualities of the seven Planets: and first of Saturnus.



Saturnus is the highest Planet, whose nature is cold and dry, whose Complexion is melanchollick, an enemy to mankind, masculine, of the day evil disposed, and count-

the greater misfortune. He is of slow motion, for he performeth his course but in thirty years. He governeth in a mans body the right ear, Milt, and the Bladder. He hath dominion over the Ptisick, Cough, Palsie, Dropfie, Quartain Ague, Consumption, Gout, Leprosie, Morpew, Scurf, Flux, and Grieffs of the Spleen. He is a friend to the retentive faculty, and he hath two Houses, as *Capricornus* and *Aquarius*. If he be Lord of the nativity, he maketh the Children of cold hearts, lofty in honours, sad, keeping anger

The Order


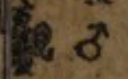



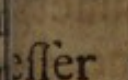
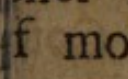
anger, upright in counsel, disagreeing with their wives, malicious. Of stature lean, pale, slender, and hard-favoured, thick lips, wide nostrils, and cold of nature. This Planet giveth denomination to Saturday, because he ruleth the first hour of the day.



Jupiter is next beneath *Saturnus*, whose nature warm and moist, whose complexion is sanguine, a friend to nature and to mankind, masculine, of the day, and called the greater fortune, he is meet for flow of motion, performing his circuit by in twelve years. He governeth in a man's body, the Liver, Lungs, the Ribs, Midriff, Gristles, Blood and Seed. He hath dominion over the Kings-Evil, Plurisie, infection of the Lungs, Apoplexy, proceeding blood, Cramp, great head-ach, heart-burning, and other diseases rising of blood. He helpeth the Digestive and Nutritive faculties, and he hath likewise two Houses, *Sagittarius* and *Pisces*. If he be Lo

of Planets.

of the Nativity, he maketh the Children
born, to be of notable Courage, trusty,
achieving great exploits, merry, glo-
rious, honest, of stature fair, and lovely co-
oured, gentle eyes, thick hair, stately in
going, very loving both of Wife and Chil-
ren. He giveth name to Thursday, because
he ruleth in the first hour of the day.

   *Mars* followeth *Jupiter*, whose
nature is immoderate hot and
 dry, whose complexion is Cho-
   *lerick*, Masculine of the night,
evil disposed, and termed the
lesser misfortune. He is indifferent quick
of motion, performing his course in two
years. He governeth in a mans body the
left Ear, the Gall, the Reins, and Cods.
He hath influence in the Tertian Fea-
ver, Pestilence, and continual Ague,
King-Worm, Megrin, Rottenness, un-
timely deliverance, breaking of veins,
and all diseases caused by colour, and
hath two mansions, *Aries* and *Scorpius*.
If he be Lord of the Nativity, he maketh the
child




The Order

Children born rough, wild, fierce, invincible, bold, contentions, obscure, easie to be deceived. Of stature indifferent, lean, hard-faced, red-headed, small-ey'd, delighting to burn and destroy, subject to breaking their Limbs, and violent death, or else to fall down from an high place; This Planet giveth denomination to Tuesday because he ruleth the first hour of that day.

☉ *Sol*, or the Sun, ensueth next
☉ *Mars*, whose Nature is hot and dry moderately, the life and light of all the other Planets Masculine of the day, good fortune by Aspect, but evil fortune by Corporal Conjunction. He is quick of motion, finishing his course in three hundred sixty five days and almost six hours. He governeth in mans body, the Braide, Marrow, Sinews, the right eye of a man, and the left eye of a woman. He hath rule of all hurts in the mouth, in distillations to the eyes, and in all hot and dry Diseases which proceed not of Choller, and he hath but onely one mansion

of Planets.

manſion: to wit, *Leo*. If he be Lord of
the Nativity, he maketh the Children
born, truſty, lofty, wiſe, juſt, courteous,
religious, and obedient unto their Parents.
If perſon corpulent, their hair inclined
to yellow, tall, large limmed, doing all
things with a grace: and if this Planet
be well placed, he cauſeth long Life:
This Planet giveth denomination to Sun-
day, becauſe he ruleth the firſt hour of
the day.

 *Venus* runneth after *Sol*, whose
Nature is cold and moiſt tem-
 perately; whose Complexion is
 flegmatick, feminine, of the
Night; and is cleaped the leſſer
Fortune, but of inclination well diſpoſed
to mankind. She is of a ſwift progreſ-
ſion, abſolving her reſolution in one year.
She governeth in mans body, the Loins,
Kidnies, Buttocks, Belly, Flank, and Ma-
rix. She beareth rule over all cold Ma-
ladies; and moiſt in the Liver, Heart,
and Stomach, and eſpecially Women about
their Privities; and ſhe hath two man-
ſions

of Planets.

sions or Houses, *Taurus* and *Libra*.
she be Lady of the Nativity, she maketh
the Children born, pleasant, merry, give
to pleasures, lovely, letcherous, just, inv
olable keepers of faith and friendship. C
stature tall, comely, white, and fair, h
ving wanton and amiable eyes, gent
looks, thick and soft hair, sometimes cur
ed, Dancers, and delighteth in Music
This gentle Planet giveth domination
Fryday, because she ruleth the first ho
in that day.

Mercurius immediately follow
eth *Venus*, whose nature
all respects is common and
convertible, masculine with
masculine, feminine with fem
nine, hot with hot, cold with cold, moist with
moist, dry with dry, good fortune with good
fortune, best with a good aspect conjunct
on. He is of swift motion, going his course
in a year. He governeth in mans body
the tongue, memory, cogitation, hands and
thighs. He hath dominion over the Phre

of Planets

ie, madness, melancholly, Falling-sickness,
Cough, Rheum, and the abundance of distil-
ling Spittle: and generally all things are
subject to him: and he hath two mansions,
Gemini and *Virgo*. If he be Lord of the Na-
tivity, he maketh the Children stout,
wise, and apt to learn, modest, secret, and
eloquent. Of person small, lean, pale of
visage, smooth haired, fair ey'd, hard
and honey-handed. This Planet giveth
name to Wednesday, because he ruleth the
first hour in the day.

✻✻✻✻ *Luna*, or the Moon, commeth last
and lowest of all the Planets,
✻ ☾ ✻
✻ ✻ ✻ whose nature is cold and moist,
✻ ✻ ✻ Feminine and of the Night, con-
veyer of the vertue of all other
Planets coming next from her to
us. She is of a very passing swift motion,
finishing her course in seven and twenty
lays, seven hours, and forty four minutes.
She governeth in a mans body, the brain,
the left eye of a man, and the right eye of a
woman, the privy parts of a Woman,
the

The Order

the stomach both in man and Woman
the Belly, and generally all the left part
of the body. She ruleth the Palsie and
Writhing of the body, displacing of mem-
bers, obstruction of Sinews, with infirmitie
proceeding of cold moisture, and she hat-
but one House onely, to wit, *Cancer*.
She be soveraign of the Nativity, she
maketh the Children born, honest, honour-
able, inconstant, loving wet and moist
places, and given to see strange Countries.
Of stature tall, white and effeminate. She
giveth name to *Munday*, because she ruleth
the first hour in that day.

... of the Moon, cometh last
and lowest of all the Planets,
whose nature is cold and moist,
Feminine and of the Night, con-
veyer of the vertue of all other
Planets coming next from her to
us. She is of a very pale and swart
colour, her counte in seven and twenty
days, seven hours, and forty four minutes.
She governeth in a mans body, the brain,
the left eye of a man, and the right eye of a
woman, the privy parts of a woman,
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Here beginneth the Book of the Marvels of
the World, set forth by Albertus Magnus.



After it was known of Phi-
losophers, that all kind of
things move and incline
to themselves, because an
active and rationable ver-
tue is in them, which
they guide and move as
well to themselves as to others, as fire mo-
veth to fire, &c.

Also *Avicenna* said, when a thing stand-
eth long in salt, it is salt, and if any thing
stand in a stinking place, it is made stink-
ing; and if any man standeth with a bold
man, it is made bold, if it stand with a
fearful man, it is made fearful.

And if a beast companieth with men, it
is made tractable and familiar: and gene-
rally it is verified of them by reason, and
others experience, that every nature mo-
veth to his kind, and their verifying is
known in the first qualities, and likewise
in the second, and the same chanceth in
the third. And there is nothing in all dis-
positions and quality, which moveth to it

F

self

Of the Marvels

self, according to his whole power. And that was the root, and the second beginning of the works of secrets, and turn thou not away the eyes of thy mind.

After that this was grafted in the minds of the Philosophers, then they found the disposition of natural things. For they knew surely that great cold is grafted in some in other some great boldness, in some great wrath, in some great fear, in some barrenness is ingendred, in some ferventness of love is ingendred, in some is one virtue or other ingendred, either after the one kind, as victory is natural to Lyon, or *secundum individuum*, as boldness is in a Harlot, not by a mans kind, but *Per individuum*, there came of this great marvels, and secrets able to be wrought. And they that understood not the marvellousness, and how that might be, did despise and cast away all things in which the labour and wit of Philosophers was whose intent and labour was their own praise in their posterity, that they might by their Writing, make things called false be holden in great estimation. It is not hidden to the people, that every like

helped

of the World.

And helpeth and strengtheneth his like, and
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loveth, moveth, and embraceth it. And
Physitians have said, and verified that for
their part, and said, that the Liver help-
eth to the Liver, and every member help-
eth his like. And the turners of one
Mettal into another, called *Alchymists*,
know that by manifest truth, how like
Nature secretly entreth, and rejoyceth of
his like. And every Science hath now veri-
fied that in his like. And note this diligent-
ly, for great marvellous works shall be seen
upon this.

Now it is verified, & put in all mens minds,
that every natural kind, & every particular
or general natureⁿ, hath natural amity and
enmity to some other. And every kind hath
some horrible enemy, and destroying thing
to be feared. Likewise, something rejoy-
cing exceedingly, making glad, and agree-
ing by nature. As the Sheep doth fear
the Woolf, and it knoweth not only him
alive, but also dead, not only by sight, but
also by taste; and the Hare feareth the Dog,
and the Mouse the Cat, and all four-footed
Beasts fear the Lion, and all flying Birds
see the Eagle, and all Beasts fear Men, and

Of the Marvels

this is graffed to every one by nature. And some have this, *Secundum individuum*, and at a certain time.

And it is the certifying of all Philosophers, that they which hear others in their life, hate their Parents and altogether after they dye. For a skin of a Sheep is consumed of the skin of the Woolf, and a Timbrell, Tabour, or Drumslade, made of the skin of a Woolf, causeth that which is made of a Sheeps skin, not to be heard, and it is so in all others. And note thou this for a great secret.

And it is manifest to all Men, that a man is the end of all natural things, and that all natural things are by him, and he overcometh all things. And Natural things have natural obedience graffed in them to man, and that man is full of marvellousness, so that in him are all conditions, that is mistemperance in hot and cold, temperate in every thing that it will, and in him be the vertues of all things, and all secret acts worketh in mans body it self, and every marvellous thing cometh forth of him, but a man hath not all those things

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at one time, but in divers, and in *Diversis Individuis*, and in him is found the effect of all things.

Thou shalt note how much Reason may see and comprehend, and how much thou mayst prove by experience, and so understand that which is against man.

There is no man but doth know that every thing is full of marvellous Operations, and thou knowest not which is the greatest Operation till thou hast proved it. But every man despiseth the thing whereof he knoweth nothing, and that hath done no pleasure to him. And every thing hath of hot and cold, that is proper to him, and fire is not more marvellous then water, but they are divers, and after another manner; and Pepper is not more marvellous then Henbane, but after another fashion. And he that believeth that marvellousness of things commeth from hot and cold, cannot but say, that there is a thing to be marvelled in every thing, seeing that every thing hath both of hot and cold that is convenient to ill. And he that believeth that the marvellousness of things be in Stars, of which

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all things take their marvellous and hid properties, may know that every thing hath his proper figure Celestial agreeing to them, of which also cometh marvellousness in working. For every thing which beginneth under a determinate ascendant and Celestial influence, and getteth a proper effect or vertue, of suffering or working a marvellous thing. And he that believeth the marvellousness of things that come by amity and enmity, as buying and selling cannot be denyed so for to come: and thus universally every thing is full of marvellous things, after every way of searching the natures of them. And after that the Philosophers knew this, they began to prove and say what is in things.

Plato saith in *Libro regimenti*, That he that is not expert in *Logick*, of which he understanding, is made ready, lifty up, nimble, or light and speedy: and he that is cunning in natural Science, in which are declared marvellous things both hot and cold, and in which the properties of every thing in it self be shewed. And which is not cunning in the Science of *Astrology*, and in
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the sights and figures of Stars, of which every one of them which be high, hath a vertue and property, cannot understand nor verifie all things which Philosophers have written, nor can certifie all things which shall appear to mans senses, and he shall go with heaviness of mind, for in those things is marvellousness of all things which are seen.

A pure *Astrologian* believeth that all marvellousness of things, and that the root of experience, and of all things which be apparent when they be put together, were from a Celestial figure which every thing getteth in the hour of his killing or generation. And he hath verified it in every thing that he hath proved, he findeth that the concourse of things is according to the course of the Stars. And victory, joy, and heaviness, dependeth thereof, and is judged by it: and therefore he commandeth all things to be done in certain days, in certain hours, in certain Conjunctions, and seperation, in certain ascensions, and their wit could not attain to all the knowledge of Philosophers.

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A great part of Philosophers and Physitians, have believed all marvellousness or experience and marvels, came from Natural things, when they be brought to light, by hot and cold, dry and moist, and they shewed these four qualities, and put them to the roots of all marvellous things, and the mixtion of them is required to every marvellous thing, they verified that in their works: and when they found experiences of Philosophers, they might not verifie those things by hot and cold, but rather by his contrary. It causeth them to marvel continually, and to be sorry, and to deny that oftentimes, although they see it.

Therefore *Plato* said for a good cause, that he which is not very cunning in Logick, and wise in the vertues of natural things, likewise the aspects of the Stars, shall not see the causes of marvellous things, nor know them, nor participate of the Treasure of the Philosophers.

Therefore I know that every thing hath that which is his own, of heat and cold, of which it maketh another thing effe-

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fectual by accident, directly and indirect-
ly, and it hath all his vertues of the Stars,
and the figure of his generation, which it
worketh in mortality, construction, and a-
greeing with other.

And notwithstanding every thing hath
his own natural vertues, by which every
thing is a beginning of a marvellous effect.
Therefore seeing that Nature moveth to
his own like, it may be imagined of the
marvellousness of effects, to work every
thing that thou wilt, and thou shalt ve-
rifie it to all things which thou shalt hear,
both of Physick and all other natural Sci-
ences, after a diverse way of thy thought
and wit. And I shall shew thee manifestly,
that thou mayst help thy self, and prepare
thy self to receive those things which I tell to
thee, gathered and collected of Philosophers,
and divers ancient Authors. Therefore
have thou this in thy mind, that an
hot thing, as much as it is by it self, helpeth
cold passions, and it is an experience in
them, and agreeth not to hot things, but
by accident or indirectly; and again that
high falleth out or comes by accident,
may

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may deceive thee in the first qualities, for oftentimes a hot thing healeth hot sickness that is by accident or indirectly.

Therefore, if thou wilt have experience First it becometh thee to know of those things, whether they be hot or cold. And after that note what is the disposition and natural properties of it, whether is boldness, or fearfulness, or honesty, or barrenness, for what nature every thing hath he is like to such in these things in which he is associate: as the Lion is a Beast unfeared, and hath a natural boldness, chiefly in his forehead and heart. And therefore he that taketh in his fellowship the eye or heart of a Lion, or the skin which is between his two eyes, goeth bold and not fearful, and bringeth fearfulness to all Beasts: and generally there is in a Lion vertue to give boldness and magnanimity. Likewise in a Harlot boldness is exterminate: and therefore Philosophers say, if any man put on a common Harlots Smock or look in the Glass, or have it with him, in which she beholdeth her self, he goeth bold and unfeared. Likewise, there is great boldness

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boldness in a Cock, insomuch that Philosophers say, that the Lion is astonied when he seeth him: and therefore they say, if any man bear any thing of his, he goeth boldly.

And generally every Beast which hath boldness exterminate by nature or chance, *ex eo constructur hujusmodi*, it then giveth to it boldness. Likewise if it be a barren Beast, by nature or by some accident following to it, that it moveth some to barrenness: and therefore Philosophers have written, that the Mule forasmuch as he is utterly barren of his property, and whatsoever it be it maketh men and women barren, when some part of him associate to women. And likewise doth he that was born before the Natural time, and a Gelded man, because barrenness is raffed in all these, and they are like to a man in this, which doth associate to himself these inward things. Likewise, they which will move love, look what Beast moveth most greatly, and especially in that our, in which it is most stirred up in love, because there is then greater strength in it in moving to love, they take a part of the
Beast

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Beast, in which carnal appetite is stronger
as are the heart, the stones, and the mother
or martrice.

And because the Swallow loveth greatly
as Philosophers say, therefore they choo-
her greatly to stir up love.

Likewise the Dove and the Sparrow are
holden to be of this kind, especially when
they are delighted in love or carnal appe-
tite, for then they provoke and bring
in love without resistance.

Likewise when they will make a man
to be a babbler, or of much speech, they pu-
nigh to him part of a dogs tongue or
heart: but when they will make a man E-
loquent or Delectable, they associate to him
a Nightingale: and to speak Universally
whatsoever vertue or natural property
they see in any natural thing after an ex-
cess, they thought to make like to move
or incline any thing disposed to that same
for they know surely that it might more
help then hurt, insomuch as it hath graffed
in it of their Nature. And all vertue mo-
veth to such as it is, according to the power
of it. And so must thou understand it to
be in marvellous things, of which thou shalt
hear,

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ear. And this is said to introduce thy
mind.

The Author *Libri regimenti* saith, that
there be certain things manifest to the sen-
s, in which we know no reason. And cer-
tain be manifest by reason, in which we
perceive *Nullum sensum nec sensationem.*
And in the first kind of things we must be-
lieve no man, but experience and reason is
to be proved by experience, not to be denied.
And in the second kind of things, feeling
is not to be looked for, because it may not
be felt. Therefore certain things must be
believed only by experience, without reason,
or they be hid from men.

Certain are to be believed only by reason,
and because they lack senses, for al-
though we know not a manifest reason
wherefore the Load-stone draws to it Iron,
notwithstanding experience doth manifest
it so, that no man may deny it. And
like as this is marvellous, which onely ex-
perience doth certifie, so should a man
suppose in other things. And he should
not deny any marvellous thing, although
he hath no reason, but that he rather
ought

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ought to prove by experience, for the causes of marvellous things are hid, and of so many causes going before, that mans understanding after *Plato*, may not apprehend them.

Therefore a *Loadstone* draweth Iron to it, and a certain other Stone draweth Glass. So marvellous things are declared of Philosophers, to be in things by experience which no man ought to deny: and this is not proved after the fashion of Philosophers which found that, for the Philosophers say, that the Palm is a Tree, and it hath the male and the female, therefore when the female is nigh the male, the tree feeleth that the female doth bow down to the male, and the leaf and the branches of the tree are made so soft, and bow down to the male.

Therefore when they see that, they binde Ropes from the male to the female. *Reddunt ergo erecta, super se ipsam quasi adeptam a Masculo per continuationem sumis virtute, Masculi.* Notwithstanding many of the ancient *Authors* have shewed marvellous things received now of common people, and taken for a truth.

There

of the World.

Therefore I shall shew to thee certain things that thou mayest stablish thy mind upon them, and to know it for a certain truth which reason cannot stablish by feeling, because the aforesaid help in them: and therefore it is, that the Son of *Messias* said in the Book of the Beasts. If a woman great with Child, put on the Apparel of a man, and a man put it on after, before he wash it, if he have the Feaver quartain, it will depart from him.

And it is said in the Book of Beasts, that the *Libard* fleeth the privy members of a man, and in another place it is said, *Siccarneum*, if an old man be burned in a Dove or Culver-house, or be put where Doves or Culvers inhabit or rest, there they are multiplied until it be full of them.

And the Book *De tberica* of *Galen*, it is said, That the Serpent which is called *Regulus* in *Latine*, a Cockatrice in *Englsh*, is somewhat white, upon whose head there be three Hairs, and when any man seeth them he dyeth soon: and when any man or any other living thing heareth his whistling, he dyeth: and every Beast that eateth of it being dead, dyeth also:

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also. And *Aristotle* said, where there
Summer six months, and Winter other
there is a flood, wherein *Adders* are found
whose property is, that they never see their
selves but they dye, but when they be dead
they hurt not. And *Aristotle* put craft
in the mind of *Alexander*, that he should
take a great Glass and go towards the
therewith, and when they did behold them
selves in the Glass they died. This saying
of *Aristotle* was not believed of some
men.

For *Avicenna* said against *Aristotle*,
any man did see it he died; wherefore there
is no truth in his Speech. And they said
if any man would take the Milk of a woman
giving suck to her own daughter, of two
years old, and let it be put in a Glass
Vessel, or hanged up to a Dove or Cul-
ver-house where they go in and out, Doves
will abide and be multiplied there until
they be innumerable. And said, when the
mouth of a dead man is put upon his
which complaineth of his belly, his belly
is healed.

And *Alexander* said, when any thing
taken out of the Navel of an Infant, which

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ometh forth of it being cut, and be put
nder the stone of a Ring of silver or gold,
en the passion or grief of the Collick
ometh not in any wise to him that beareth

And *Galen* saith, When the leaves of
orrel be eaten, they loose the belly: and
when the seed of it is drank, it looseth
he belly.

And it is said, that the Root of Sorrel
anged upon him that hath the Swine-pox,
helpeth him.

And Philosophers say, When thou wilt
hat a beast return to his lodging, anoynt
his forehead with *Sepe squilla*, and it will
return.

And *Aristotle* said in the book of beasts,
f any man put wrought Wax upon the
orns of a Cows Calf, it will go with him
wheresoever he will without labour: and
f any man anoynt the horns of Kine with
Wax and Oyl, or Pitch, the pain of their
feet goeth away.

And if any shall anoynt the Tongues of
Oxen with any Tallow, they neither taste
nor eat meat, but they shall die for hunger,
except it be wiped away with Salt and Vi-
negar.

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And if any man anoynt the neither parts of a Cock with Oyl, he neither will nor may tread an Hen.

If thou desire that a Cock grow not, anoynt his head and forehead with Oyl.

It is said in the book of *Archigenis*, *Quando cum illa*, of the hairs hanged upon him that suffereth the Chollick, it profiteth him.

And *Aristotle* said, Hemeroyds goeth away from him which sitteth upon the skin of a Lion.

And if the dung of an Hare be broken unto powder, and cast abroad upon a place of Emots or Pismires, then the Pismires leave the other place.

Philosophers said, If the head of a Goat be hanged upon him which suffereth Swinepox, he is healed by it. If thou wilt that a woman be not viciate, nor desire men; take the privy member of a Wolf, and the hairs which do grow on the Cheeks or Eye-brows of him, and the hairs which be under his Beard, and burn it all, and give it to her in a drink when she knoweth not, and she shall desire no other man. And they said, When a woman desireth

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not her husband, then let her husband take a little of the tallow of a Buck-goat, mean between little and great, let him anoynt his privy member with it, and do the act of generation; she shall love him, and shall not do the act of generation afterwards with any.

And they said, That when the Snail is poysoned, it eateth the herb called *Organy*, and is healed, and therefore they know that the herb called *Organy*, hath lain under poyson. Also it is said, when the Wese is poysoned of a Serpent, it eateth Rue, and they know by this that the Rue is contrary to the venom of Serpents.

And a Mouse put under the pricking of Scorpions, delivereth a man; because she is contrary and feareth not him.

And Philosophers have invented, that if any woman is barren, when there is put to her a thing that maketh a woman barren, she can in no wise be fruitful.

And it is said, that when a Sponge is cast into Wine mixed with water, and after drawn forth and strained and wringed, the water cometh forth of it, and the wine remaineth.

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Taberences said, If a stone be hanged upon a Sponge, on the neck of a Child, which cougheth with a vehement or great cough, his cough is mitigated and restrained : and being put on the head of an Afs, or into his Fundament, *Scarabeus*, that is a Fly with a black shell, that breedeth in Cowshards, and is black, called a *Beetle*, cutteth him, and he turneth until it be drawn from him

It is said also, that if any stone be bounden to the Tail of an Afs, he will not bray nor roar.

If the hairs of an Afs be taken, which are nigh his privy Member, and be given to any man broken in with any kind of Wine in a Drink, he beginneth anon to fart. Likewise, if any man take the Eggs of Pismires and break them, and cast them into water, and give them to any man in a drink, he ceaseth not anon to fart, they do likewise with Wine.

And it is said, If thou make a Ring of a Rod of a fresh Myrrhe-tree, and put it on thy Ring-finger, it mitigateth or extincteth the Imposthume under the arm-holes.

In

of the World.

In the book of *Aristotle* it is said, That the Root of white Henbane, when it is hanged upon a man suffering the Chollick, it is profitable to him. And when Saltpeter is put in a vessel, and vinegar upon it, it will boyl or seeth mightily without any fire.

It is said also in the book of *Hermes*, When Leek-seed is casten upon Vinegar, the eagernefs or sourness of it goeth away.

Belbinus said, When thou takest the White of an Egg and Alom, and anoyntest a cloath with it, and washeth it off with water of the Sea; being dry, it letteth the fire to burn.

Another said, When red *Arsenicum*, and *Alom* taken and broken, and confected, or made with juyce of the herb called *House-leek*, and the Gall of a Bull, and a man anoynteth his hands with it, and after taketh hot Iron, it burneth not them, Likewise if there be taken (*Ex magne*, and *Alom iamenti*) and strong Vinegar, and great Mallows, or Holihock, if they bray them well together, and anoynt thy hands therewith, fire hurteth not them.

When thou wilt that they which be

Of the Marvels

in a Palace; seem without heads, take smart Brimstone, with Oyl, and put it in a Lamp, and make light with it, and put it in the midst of men, and thou shalt see a marvellous thing.

And *Belbinus* said again, he that shall put an herb called Purslain upon his bed, shall not see, dream, nor vision utterly.

And *Aristotle* saith, That Mares when they smell the smoak of a Lamp put out, they bring forth their birth before it be perfect; and likewise this chanceth to certain women with child.

Aristotle said, that if any man causeth by his wit a Camel to do the act of generation with his own mother, if he perceive it before, he will pursue the man until he kill him; and if he cause by his wit an horse to leap on his mother, and he know it before, he will kill himself, and him that provoked him to that.

And Philosophers say, If thou drown Flies in the water, they seem dead, and if they be buried in ashes, they rise up again: and when thou drownest Amber togeth, and let Vinegar be dropped down

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like Dew upon it, it is quickned; and when thou buriest the Fly, called the Beetle, among Roses, it dieth; if thou bury it in lung, it quickneth.

And Philosophers said, That when the feathers of Eagles be put with the feathers of other Fowls, they burn, and mortifie them; for as he overcometh in his life all Birds, and rules over them, so the feathers of Eagles are deadly to all feathers.

And Philosophers say, If the skin of a sheep be put in any place with the skin of *Adib*, it gnaweth and consumeth it: and he that putteth on him cloath of the wool of a Sheep, which hath eaten *Adib*, itching easeth not from him until he put it off.

And if thou perfume an house or place with the lungs or lights of an Afs, thou cleansest it from every Serpent and Scorpion: and of this Philosophers know that it is good against poyson.

Tabariences saith, If the tougue of the lapwing or black Plover be hanged upon wall, *Oblivionem reddit eum memorem & alienationes.*

And it is said in the book of *Cleopatra*, If a woman have not any delectation

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with her husband, take the marrow of a Wolf, of his left foot, and bear it, and she will love no man but him.

And it is said, When the left Hippe or haunch of a male Ostrich is taken and boyled or seethed with Oyl, and after the beginning or ground of hairs are anoynted with it, they grow never again.

Architas said, If the heart of a Serpent be taken, when he liveth, and be hanged upon a man being sick of the Feaver quartain, it plucketh it utterly away: and the Adders skin, when it is strait bound upon the ancle of a woman, it hasteth the birth, but after the birth, it must be removed away anon.

The teeth of Serpents when thou pluckest them forth by the roots, as long as the Serpent liveth, if they be hanged upon a man sick of the Feaver-Quartain, they take away the Feaver-Quartain from him, and if the Serpent be hanged upon a Tooth aking, it profiteth: and if a Serpent meet with a Woman with Child, she bringeth forth her Child before it be perfect; if it meet with her when she travelleth of Child, it hasteth her birth.

And

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And they say, If thou wilt take the Eye-tooth of a beast called *Crocodylus* in *Latin*, in *English*, a Crocodile, out of the uppermost place of the left-side of his mouth, and hang it on a man being sick of the Feavers, it healeth him, and the Feavers will not return again to him. And they have said, That the Lyon is afraid of a white Cock: and again, that he feareth the Fire, and he that is anoynted with the Tallow of the Reins of a Lyon, feareth not to go among beasts, and all beasts are afraid of the Lyon: and he that anoyne his body with Hares dung, Wolves be afraid of him.

Et si teritur arsenicum citrinum, and be mixed with Milk, if a Fly fall upon it, it dyeth not.

If thou wilt take the right foot of a Snail, and hang it upon the right foot of a diseased man with the Gout, it profiteth it: likewise if thou hang up the left foot of a Snail to the left-foot diseased with the Gout: and so the hand of it is profitable to the head, and the Finger to the finger.

And if a Fire be kindled before a man that is bursten, of green wood of Fig-trees, his

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his stones will make a noise or bounding.

And it is said in the book of *Hermes*, when both the Eyes of a Bear be bounden in linnen cloath, upon *Sinistrum adjutorium*, they put away the Feaver-quartain: and it is said, if the Wolf see a man, and the man see not him, the man is astonied and feareth, and is hoarse: and therefore if any man beareth the Eye of a Wolf, it helpeth to victory, to boldness and vanquishing fear of adversary.

And it is said, If a Ring be made of the white hoof of an Ass, and he that hath the Falling-sickness putteth it on, he suffereth no longer the Falling-sickness.

And it is further said, When thou wilt that Flies come nos nigh thy house, then put *Condicim* and *Opium* in white Lime, and alter make thy house white with it, then Flies shall in no wise enter.

When thou wilt that thy wife, or wench, shew thee all she hath done; take the heart of a Dove, and the head of a Frog, and dry them both, and bray them into powder, and lay them on the breast of her sleeping, and she will shew to thee all that she

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ie hath done, but when she shall awake,
wipe it away from her breast, that it be not
fted up.

And they say, If any man put a Dia-
mond under the head of a woman sleep-
ing, she manifesteth if she be an adultereis,
or if it be so, she leapeth back out of the
bed afraid, and if not, she embraceth her
husband with great love.

And they say, That an Asses skin when
it is hanged upon Children, it letteth them
to be afraid.

Archytas saith, If the wax of the left ear
of a Dog be taken and hanged upon men
sick in the Feavers that come by course, or
fits, it is very profitable, and specially to
the Feaver-quartain.

And Philosophers say, That some kind
or singular, which never had sickness, is
profitable to every sickness. and he that had
never pain, helpeth and healeth a man
from it.

And when the house is perfumed with
the left foot of a mule, Flies remain not in
it. If thou wilt know when a woman tel-
leth to thee a lye; take the tongue of a Cepy,
and convey it cunningly into the bosom of
her.

And

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And if the heart, eye, or brain of a Lark wing or black Plover, be hanged upon man's neck, it is profitable against forgetfulness, and sharpneth man's understanding.

If a Woman may not conceive, take a Harts-horn turned into powder, and let it be mixed with a Cows gall, let a woman keep it about her, and let her do the act of generation, and she shall conceive anon.

A gross and stiff hair of a Mares tail put unto a door, suffereth not *Zauzales* to enter.

The tooth of a Fole or Colt of one year old, put in the neck of a Child, maketh his Teeth to breed without pain.

The tooth of a Mare put upon the head of a man being mad, delivereth him anon from his fury.

If a woman may not conceive, let a Mares milk be given her not known; let her do the act of generation in that hour, and she shall conceive anon.

The Hoof of an Horse perfumed in a house, driveth away Mice; the same chaunceth also by the Hoof of a Mule.

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That the hot water come forth of a Cal-
ron; take or blanch, that is, *Tirra fran-*
sca, with Pitch cast it in water, and it
shall come forth all. That Fire may come
forth of Water, take the shell of an Egg
and put it in quick Brimstone and Lime,
and shut the hole, and put it into water, and
it will kindle.

And it is said, If the herb Camphire be
put under water, it is kindled and burneth
in the water.

That thou mayest take Birds with thy
hands, take any Corn very well steeped in
the dregs of any Wine, and in the juyce of
hemlock, and cast it to the Birds, every
Bird that tasteth of it, is made drunken,
and loseth her strength.

And they say, If any man be anoynted
with the milk of an Afs, all the Flies in the
house will gather to him.

To write Letters or Bills which be not
read but in the Night; take the Gall of a
snail, or milk of a Sow, and put it to the
fire, or with water of a Worm shining
te.

If ye mingle together many Whites
of Hens Eggs, a month after they are
made

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made glass, and hard as stone, and of this being after this fashion, is made a sophistical precious stone, called *Topacions*, it be conjoynd before with Saffron or red Earth.

Likewise, if the foam which is found about the stones of a Hart or Horfe, or Ass being weary, be mixed with wine, and the Wine be given to any man to drink, he shall abhor Wine for a month.

And if any man shall have many Ee in a Wine-vessel, and they be suffered to dye in it, if any drink of it, he shall abhor Wine for a year, and by chance ever more.

And it is said, If a Rope be taken, with which a Thief is, or hath been hanged up with, and a little Chaff, with a whirlwin lifted up to the air, and let them be put in a Pot, and set among other Pots, the Pot shall break all the other Pots.

Also, take thou a little of the aforesaid Rope, and put it on thy Instrument, with which the Bread is put in the Oven, when he that should put it in the Oven, should put it in, he should not be able to put it in, but it shall leap out again immediately.

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of the World.

That Men may seem without Heads.

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TAke an Adders skin, and *auri pigmentum*, and *Greek Pitch of Reuponticum*, and the Wax of new Bees, and the fat or greace of an Afs, and break them all, and put them in a dull seething Pot full of water, and make it to seeth at a slow fire, and after let it wax cold, and make a Taper, and every man that shall see light of it, shall seem headless.

That men may seem to have the visage or countenance of a Dog; take the fat out of the Ear of a Dog, and anoynt with a little new milk; put it in a new Lamp, or green glass, and put the Lamp among men, and they shall see the visage of a Dog.

That Men may seem to have three Heads.

Take the hair of a dead Afs, and make a Rope, and dry it, and take the marrow of the principal bone of his right shoulder, and mix it with Virgins-wax, and anoynt a Cord, and put it upon the Thresholds
of

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of the house, they that come into the house shall seem to have three heads, and they that be in the house shall seem Asses to them that enter in.

If thou wilt that a Mans head seem an Asses head.

Take up the covering of an Ass, and anoynt the man on his head.

If thou wilt that a Chicken or other thing leap in the dish.

Take Quicksilver and the Powder of Calamint, and put it into a bottle of Glasse well stopp'd, and put it within a hot thing: for seeing Quicksilver is hot, it moveth itself, and maketh it to leap or dance.

If you will see that other men cannot.

Take the gall of a male Cat, and the fat of an Hen all white, and mix them together, and anoynt the Eyes, and thou shalt see it that other cannot see.

If thou wilt understand the Voyces of Birds.

Associate with thee two Fellows in the 28th day of October, and go into a certain Wood with Dogs as to hunt, and carry home with that beast, which thou shalt

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Thalt find first, and prepare it with the
heart of a Fox, and thou shalt understand
anon the voyce of birds, or beasts: and if
thou wilt also, that any other likewise un-
derstand, kiss him, and he shall understand.

If thou wilt loose Bonds.

GO into the Wood, and look where the
Pye hath her Nest with her birds, and
when thou shalt be there, climb up the tree
and bind about the hole of it wheresoever
thou wilt; for when she seeth thee, she go-
eth for a certain herb which she will put to
the binding, and it is broken anon, and that
herb falleth to the ground upon the cloath,
which thou shouldst have put under the tree,
and be thou present, and take it.

In the Nest of the Lapwing or black Plo-
wer, there is a certain stone which is of di-
vers colours; bear it with thee, and thou
shalt be invisible.

That a man may be always as gelded men.

TAKE of the Worm which shineth in
Summer, and give it to him to drink.

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That a Woman may confess what she hath done.

Take a Water-frog quick, take away her Tongue, and put it again into the water, and put the Tongue unto a part of the heart of a woman sleeping, which when she is asked, she shall say the truth.

If thou wilt put any man in fear in his sleep.

Put under his head the skin of an Ape.

If thou wilt take a Mole, put in his hole an Onyon or Leek, or Oyl, and she will come soon forth without strength.

A Serpent goeth not nigh Garlick, and a Dog tasteth not any thing dipped with Garlick, although he be hungry.

A Perfume whereby every man shall see to other that be in the house, in the form of Elephants, or great Horses.

Take a Spice which is called *Alchacengi*, and bray it, mixt it with a little Fat, or a Dolphin-fish, and make thereof Grain as be of Pomecitron; after perfume some of them upon a fire of Crows-dung, which is milked: and let not a place be in the

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of the World.

house, from which Smoak may come forth, but let Yaie, and the Milk be under the Earth within; all which be in the lodging, shall seem as they were great men in the shape of Horses and Elephants; and it is a very marvellous thing.

Another Perfume, which when thou makest, thou seest outwardly green men, and men of many shapes, and infinite marvels, which are not discerned for their multitudes.

Take *Timax*, that is, *Vermilion*, and the stone *Lazlus*, and *Peniryal* of the Mountains, and beat it all to powder, and sift it, mix it with the fat of Dolphin-fish, Horse, or Elephant, and make Grains or Corns after the fashion of Rice, and dry them in a shadow; perfume it when thou wilt, and it shall be done, that is said.

A perfume to see in our sleep what is good, or what ill.

Take the blood of an Ass congealed, and the fat *Lupi cerivi*, and a sweet Incense, or Gum called *Storax*, and also *Storax*, of some called *Stirax*, gather it up altogether

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ther by equal weights, and let them be mixed, and Grains or Corns be made the roof, and let the house be perfumed with them, that thou shalt see him in thy sleep, that shall shew to thee all things.

The manner of making a Match or Candle-wick, which being kindled, thou shalt see men in what shape thou wilt.

Take the eyes of a shriek Owl, the eyes of a Fish which is called *Affures*, and the eyes of a Fish which is called *Libinitis*, and the gall of Wolves, break them with thy hands, and mixt them altogether, and put them in a vessel of Glas; then when thou wilt work it, take the fat of any beast thou wilt, that this may be made the shape of it, melt it, and mix it perfectly with that medicine, and anoynt the Match, Candle-wick, or whatsoever thou wilt with it: after kindle it in the midst of the house, and the men shall seem in the shape of that beast, whose fat thou didst take.

Another Match or Candle-wick, that men may appear in the shape of Angels.

Take the eyes of a Fish, and the eyes of *Filoe*, that is, of a breaker of bones, and
break

of the World.

break them with thy hands, and make them soft, and put them in a vessel of Glafs seven days; after put some Oyl in them, and lighten it in a green Lamp, and put it before men which be in the house, they shall see themselves in the shape of Angels by the light of the fire.

Another Match or Wick of Candle, making men appear with black Faces.

Take a black Lamp, and pour in it Oyl of the Elder or Alder-tree, or Quicksilver, a part of the blood of them that be in letting blood, and in that blood, Oyl of the Elder or Alder-tree, (some say of the Bur-tree) or Quicksilver.

A marvellous Lamp, in which appeareth a thing of terrible quantity, having in the hand a Rod, and feareth a man.

Take a green Frog, and strike off the head of it upon a green cloath, make it wet with the Oyl of Bur-tree, or Elder-tree, and put it in the Wick, and lighten it in the green Lamp, then shalt thou perceive a black man standing, between whose hands there shall be a Lamp, and a marvellous thing.

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Another Weik, which being kindled, and water put thereon, waxeth strong, and if Oyl, it goeth out.

Take Lime which water hath not touched, and put it with an weight equal to it of wax, and the half of it of the oyl of Balm and *Napta citrina*, with equal to it of Brimstone, and make a Weik of it, and drop down like Dew upon the water, and it shall be kindled, and drop down Oyl upon it, and it shall be put out.

Another Weik, which being kindled, all things seem white as silver.

Take a Lizard, and cut away the tail of it, and take that which cometh out, for it is like Quicksilver; after take a Weik and make it wet with Oyl, and put it in a new Lamp and kindle it, and the house shall seem bright and white, or gilded with silver.

A marvellous operation of a Lamp which any man shall hold, he never ceaseth farting till he let go his hold.

Take the blood of a Snail, dry it up in a linnen cloath, make it of a Weik, give it to any man thou wilt, and say, light this, he shall not cease to fart, until he let it depart; and it is a marvellous thing.

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A Weik which being lighted, women cease not to dance and play, as if they were mad for joy.

Take the blood of an Hare, and the blood of a certain Fowl which is called Solon, and s like a Turtle-dove, and of the blood of Turtle Male, equal to the half of it; then put it in a Weik, and lighten it in the midst of the house, in which are Singers and Wenches, and a marvellous thing shall be proved.

If thou wilt make that Lice may appear running in a mans bed, that he cannot rest.

Cast into his bed the weight and quantity of an Ounce, or else half an Ounce of *Alcakengi*, and if thou shalt take *Pilos astu-* is, thereof shall be made a Weik, which when it is lightned, every sick man feeth ther, by the vehemency of the sickness, and minishing, or extenuation.

When thou wilt seem all inflamed from thy head to thy feet, and yet not hurt.

Take white great Mallows, or Holy-ke, mix them with the Whites of Eggs, and anoynt the body with it, and

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let it be until it be dryed up, and after
noynt thee with Alom, and afterward call
on it small Brimstone beaten unto powder
for the fire is inflamed on it, and hurtet
not, and if thou make upon the palm of
thy hand, thou shalt be able to hold the fire
without hurt.

*If thou wilt cast any thing in the fire, and
and it shall not burn.*

Take one part of Fish-glew, and as much
Alom, let it be perfectly mixed, and let
Vinegar be poured upon it; let what thing
soever thou wilt be confected with it, and
cast it in the fire, then noynt it with this
Oyntment, and it shall not be burned.

*If thou wilt make a contrary; that is, any
mage, or other thing, and when it is put in
water, it is kindled, and take it out, and it
quenched.*

Take Lime not quenched, and mix it
perfectly with a little Wax, and the oyl of
Sesamum, and Napia, that is, white Earth
and Brimstone, and make of it an Image
when thou shalt put it in water, the fire
shall be kindled.

of the World.

If thou wilt make that when thou openest thy hands upon a Lamp, the light of it is put out, and when thou closest them upon it, it kindleth.

Take a Spice, which is called *Spuma*, after bray it, and after make it with water of Camphire, and anoynt thy hands with it, after open them in the mouth of a Lamp, the light of it shall be put out, and close them, and it shall be kindled again.

If thou wilt see a thing drowned, or see deep into the water in the night, and that it shall seem as perfect as in the day, and read books in a dark night.

ANoynt thy face with the blood of the Karemouse or Bat, and thou shalt do as I say. If thou wilt make any thing white, perfume it with Brimstone.

If thou wilt kill soon a Serpent, take as much as thou wilt of an herb called *Rotunda astralogia*, Smartwort, or meet Galin-gale, and bray it well; also take a Frog of the wood or field, and break it well, and mix it with *Astralogia*, and put there-to some Ink, and write within paper, or in any other thing which thou lovest better, and cast it to Serpents.

If

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If thou wilt bear fire in thy hand, that it may not hurt thee.

Take Lime dissolved with hot water of Beans, and a little of great Mallows, or Holioke, and mixt it well with it, after annoynt the palm of thy hand with it, and let it be dryed; put it in fire, and it shall not hurt.

Philosophers say, that such Lime burns not in the fire. Moreover, Fish-glew saveth from fire, and also unpleasant Alom, and the blood of the beast called a *Salamander*, and the smoak of an Oven or Caldron. Therefore when an Oyntment is made of all these, or of certain of them, the fire hurteth not. The White of an Egg, and the great Mallows or Holioke, have vertue touching this.

A Weik which being lighted in the house, thou shalt see green things flying as Sparrows, and other birds.

TAKE a new cloth, and put it in the brains of a Bird, and the feathers of her tail, and lap them in, making thereof a Weik, and put it in a new green Lamp; kindle it in the house with the oyl of Olive, and the things which are thereabouts will appear

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pear very green, and Fowls will seem
fly of green and black colour.

*If thou wilt make a Candle to be shaken,
and yet mayest walk when it is lighted.*

Get the skin of a Wolf, and also a Dog,
and make of them both a Weik, and kin-
e it with Oyl olive, and it will soon be
oved.

*When thou wilt light a Lanthorn, of which
that holdeth it shall be afraid.*

Get white linen-cloath, and make there-
of a Weik, and put in the hollownes of it,
the Slouge of a Serpent, and gross Salt, and
l it with the oyl of Olive, and give it to
hom thou wilt, but as soon as he lighteth
he shall tremble and be fore afraid.

*A marvellous Experience, which makes
men go into the fire without hurt, or to bear fire
red hot Iron in their hand, without hurt.*

Take the juyce of *Bismalva*, and the
White of an Egg, and the Seed of an Herb
alled *Pfillium*, or *Pulicarias herba*, and
ruise it into Powder, and make thereof a
onfection, and thereto put the juice
of

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of Raddish with the White of an Egg.
Anoynt thou thy body or head with this
Confection, and let it be set to dry, and a
ter anoynt it again; after that thou may
suffer boldly the fire without any hurt. B
if thou wilt that the thing anoynted see
to burn, scatter upon it quick Brimston
well beaten into powder, and it shall see
to be burned when the Brimstone shall
kindled, and it shall not hurt him. If the
shalt blow the herb called *Colophonia*, Gre
Pitch beaten very small, upon the flame
the Candle which a man holdeth in his hand
it augmenteth marvellously the fire, and lif
eth up the flame unto the house-roo
That thou mayst bear fire unhurt, let Lim
be dissolved with hot water of Beans, and
put there to a little of Red-earth of *Miti*
na, after put to a little, great Mallows, o
Holihock with which conjoynd or mixe
together, anoynt the palm of thy hand, and
let it dry up; and so may thou bear any
fire unhurt.

*If thou wilt make burning water in this
manner,*

Take black, thick, mighty and old wine
and

of the World.

and in one quart of it, thou shalt temper a
tie quick lime and brimstone beaten into
wder very small, and lees of good Wine,
and common Salt, white and gros; after
thou shalt put it in a ground well clayed,
and *Desuper posito alembico*, thou shalt dil-
l burning water, which thou should keep
in a Glafs.

thou mayest make a great fire in this maner.

Take quick Brimstone, lees of wine *Sar-
tibam piolam*, sodden Salt, Oyl of Stone,
and common Oyl; make them seeth well,
and if any thing be put in it, it is kindled,
whether it be tree or iron, and is not put
out by piss, vinegar, or sand.

If thou wilt that every thing cease to be
marvelled, look the sufficient Causes of do-
ing, and also of suffering; for if thou look
on both, thou shalt not marvel: for thou shalt
see that there is so great aptness in one
efficiency of another, that it maketh thee
not to marvel; for when thou seest that
cold water kindled the fire, and putteth it
out, if thou should behold the doing
in use, thou wouldest marvel what were
the efficient cause convenient to this thing;
but

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but when thou lookest to the matter of that effect, that is, because it is Lime and Brimstone, which are very inflamable, so that a very little thing flameth them; Thou seest that there is nothing to be marvelled

Likewise it is a marvel, that a thing burned with fire, when one of the Cause is beholden only: But when the nature of the Sufferer, or weakness of the Doer is looked on, there is no marvel.

If thou wilt make a Carbunckle-stone, or thing shining in the Night.

Take very many of the little beasts shining by Night, and put them beaten fine in a bottle of Glass, and close it, and bury it in hot Horses dung, and let it tarry fifteen days, afterward thou shalt distill water of them *Per Alembicum*, which thou shalt put in a Vessel of Chrystal or Glass, it giveth so great clearness, that every man may read and write in a dark place where it is. Some men maketh this Water of the Gall of a Snail, the Gall of the Weasel, or the Gall of the Ferret, and of a Water-dog, then bury them in dung, and distill water out of them.

Ma

of the World.

Make flying fire after this manner.

TAKE one pound of Brimstone, two pounds of the Coals of Willow, or Withy, six pound of stony Salt, these three things must be brayed very small on a Marble-stone; afterwards thou must put soon at thy pleasure in a Coot of paper flying, or causing Thunder.

A Coot to fly should be long, small, and full of that best Powder; but a Coot to make Thunder should be short, gross, and half full.

Francis Hoffmann his Book

Here endeth the Secrets of Albertus Magnus.

The Work

Take this for the manner

Take one pound of Gunpowder, two
pounds of the Coals of Whitlow, and
six pound of Iron filings, the three
things must be layed very fast on a Mat-
tress; afterwards thou shalt put four
thy pleasure in a Coor of paper lying, or
any thing.

A Coor to fly should be long, small, and
full of that best Powder; but a Coor to
flye should be short, gross, and
full.

The manner of setting of Artillery Magazines

