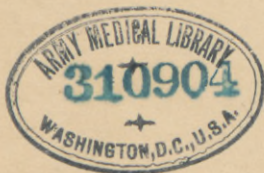




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Francis Morgan

~~Francis Morgan~~
to the Book
~~of~~

Thomas Brown
having two hundred



Hon. Brown 1718

Prolium

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THE SECRETS

OF

Albertus Magnus:

Of the vertues of Hearbs,
~~Stones,~~ and certain Beasts.

Whereunto is newly added a short
Discourse of the seven Planets go-
ve ning the Nativities of
CHILDREN.

Also a Book of the same Authour,
Of the marvailous things of the
world, and of certain things
caused of certaine
BEASTS.

LONDON,

Printed by R. Cotes, and are to be
sold by Fulke Clifton, at his shop on
Newfishstreet-hill, 1650

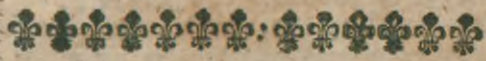




To the Reader.

Sithence it is manifestly apparent, that this Booke of *Albertus Magnus*, hath been of long time in the *Italian, French, and Latin* tongues: I thought if it were also in *English*, it would be received with like acceptance. Therefore I have in the translation omitted nothing which therein is published: but thou shalt find therein one later addition of the povernance 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 referre thee to the trial of some of his secrets, which as thou shalt find true in part, or all, I leave to thine own report or commendation.

MMT
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THE SECRETS OF *Albertus Magnus:*

The first book of the vertues
of Herbs.



Aristotle, the Prince of Philosophers saith in many places, that ebery science is of the kind of good things. But notwithstanding, the operation

sometime is good and sometime ebill : as the science is changed unto a good, or to an ebill end, to the which it worketh. Of the which saying, two things are concluded : The first is that the science of Magicke is not ebill, for by the knowledge of it, ebill may be eschewed, and good by means thereof, may be followed.

The vertue

The second thing is also concluded, for so much as the effect is praised and so highly esteemed for the end, and also the end of science is dispraised, when it is not ordained to good, or to vertue. It followeth then that every science or faculty, or operation, is sometime good, and sometime evil.

Wherefore, because science of Magicke, is a good knowledge (and it is presupposed) and is somewhat evil in beholding of causes and naturall things, as I have considered and perceived in very many ancient authors: yea and I Albert. my selfe have found out the truth in many things, and I suppose or imagine the truth to be in some part of the Book of Chirander, also the book of Althozack.

First therefore, I will shew and declare the natures and vertues of certaine herbs. Secondly, the operation, and estimation of certaine stones, and their vertues. And thirdly, of certaine beasts, and the vertues also of them.

The names of the Herbs.

Elitropia.	7	Marigold.
Urtica.		Nettle.
Virga pastoris		Wild Tassel.
Celidonia.		Celandine.
Provinca.		Perwinke.
Mepeta Cala.		Mint, or Pennyrol.
Lingua Canis		Hounds tongue.
Jusquianus.	>	Henbane.
Lilium.		Lillie.
Viscus querci.		Mistletoe.
Centaurea.]		Centozz.
Salvia.		Sage.
Verbena.		Verbain.
Melysophylos.		Smallage.
Rosa.		Rose.
Serpentina.	7	Snakes grass.

All these forenamed herbs shalt thou find in their severall places, with their wonderfull operations and workings, but yet thou must obserbe the times and seasons, wherein they should be ministred and put in practise.

The vertue

The first herb is called with the men of Chaldea *Elos*, with the Greeks, *Matthiol*, with the Latines *Clitropium*, with the Englishmen *Parigold*: whose interpretation is of *Elion*, that is, the Sun, and *Tropos*, that is, alteration, or change, because it is turned according to the Sunne. 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 *Laurell*, 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 stolen, if the bearer of the things before named, lay them under his head in the night, hee shall see the *Theef*, and all his conditions. Moreover if the aforesaid herb be put in any Church, where women be, which have broken matrimony on their part: they shall never be able to goe forth of the Church, except it be put away. And this last point hath been probed, and is very true.

The second herb is called of the men of Chaldea *Koibza*, of the Greeks *Olieri-*

of Herbs.

Oleribus, of the Latines, or Frenchmen
 Artica, of Englishmen a Nettle. He that
 holdeth this herb in his hand, with an herb
 called Milfoil, or Parow, or Rosebleed, is
 sure from all fear, and fantasie, or vision.
 And if it be put with the juice of Houlcek,
 and the beeters hand bee anointed with it,
 and the residue put in water, if he enter in
 the water where fishes be, they wil gather
 together to his hands, adding thereto ad
 piscellum. And if his hand be drakon forth,
 they will leap again to their own places,
 where they were befoze.

The third herb is named by the Chal-
 dees Lozumbo, or of the Greeks, Al-
 lamo, of the Latines Uerua pastozis, of the
 Englishmen wild Leafell. Take this
 herbe, and temper it with the juice of
 Mandrake, and give it to a bitch, or to a-
 ny other beast, and it shall be great with
 a young one in the owne kinde, and shall
 bring forth the birth in the owne kinde,
 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

The vertue

begin anon battaile, and when thou would put it away give to him the iuice of Valerian, and peace shall bee anon among them as befoze.

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 *Ualias*, of the Latine *Celidonia*, and of Englishmen *Celendine*. This herbe springeth in the time, which Swallows, and also the Eagles make their nests. If any man shall haue this herb, with the heart of a Hole, hee shall overcome all his enemies, and all matters in suit, and shall put away all debate.

And if the befoze named herbe, bee put upon the head of a sick man, if he should die hee shall sing anon with a loud voice, if not, he shall weep.

The fift herb is named of the Chaldees *Ateris*, of the Greeks *Uozar*, of the Latines *Prunentlis*, or *Probinca*, of Englishmen *Perwinke*, when it is beaten unto powder with wormes of the earth
wzap.

of Herbs.

trapped about it, and with an herb called *Semper viva*, in English *Houfseek*, 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*, hee shall breake 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 first hearb is named of the Chaldees *Bleim*, of the Greeks *Retus*, of the Latines *Pepita*, of Englishmen *Calamint*, otherwise *Peniropall*. Take this herb and mix it with the stone, found in the nest of the Bird called a *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 obone kind. And if it be put to their nostrills, 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 beffel of Bees, the Bees will never fly away, but they shall gather together there. And if the Bees be drowned, & like as they were dead, if they be put in the aforesaid confection

The vertue

fection, they shall recouer their life after a little time, as by the space of one, houre, for it is proportioned to the quality lost. And for a sure proof, if drowned flies bee put in warm ashes, they will recouer their life after a little space.

The seventh herb is named of the Chaldee *Algel*, of the Greeks *Dum*, of the Latines *Lingua Canis*, of Englishmen *Hounds 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 afozenamed herb under thy foremost toe, all the dogges shall keep silence, and have no power also to bark. If thou put the afozesaid thing in the neck of any dogge (so that hee may not touch it with his mouth) hee shall be turned alway round about like a turning wheele, until hee fall unto the ground as dead, and this hath been probed in our time.

The eight herb is named of the Chaldee *Wansela*, of the Greeks *Wentofin*
of

of Herbs.

of the Latines *Jusquianus*, of the English men *henbane*. Take thou this herbe and mix it cum *Regalis Hermodatalis*, put them in the meat of a mad dogge, 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 mix the aforesaid thing with any the blood of a young Hare, and keep it in the skin of a Hare, all the Hares will be gathered there untill it be removed.

The ninth herb is named of the Chaldees *Anago*, of the Greeks *Amala*, of the Latines *Lilium*, of the Englishmen, a Lilly. If thou wilt gather this herb (the sun being in the sign of the Lion) and mix it with the juice of the Laurel or Bay tree, and afterward thou put that juice under the dung of cattell 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 clothes, he shall never sleep, nor be able to sleep untill it be away. Many more things may be done with the vertue and juice of this aforesaid herb.

And

The verttie

And if thou put the aforesaid thing under the dung of cattell, and anoint any man with the worms breeding thereof, he shall be brought anon unto a feaver. And if the aforesaid thing bee put in any vessell where there is Cows milke, and bee covered with the skin of any Cow of one colour, all the kine shall lose their milke.

The tenth herb is called of the Chaldees, Luperat, of the Greeks *Assifena*, of the Latines *Miscus querci*, of Englishmen *Disselto*. And it groweth in trees, being holed through. This herb with a certain other herb, which is named *Partegon*, that is, *Silphion* or *Laserpitium*, as it is written in the *Almaines* language, it openeth all locks. And if the aforesaid 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 aforesaid 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 eleventh herb is named of the Chaldees *Siphilon*, of the Greeks *Mz-gelon*, of the Latines *Centaurea*, of the Englishmen *Centory*, which saith, that this herb hath a marvellous vertue, for if it be joined with the blood of a Female *Lapwing*, or *Black plover*, and put with oyl in a lamp, all they which compasse it about shall beleeve themselves to be witches: so that one shall beleeve of another, that his head is in heaben, and feet in the earth. And if the aforesaid thing be put in the fire, when the stars shine, it shall appeare, that the stars run one against another, and fight. And if the aforesaid plaister be put to the nostrills of any man, he shall lie away sharply, through fear that hee shall have, and this hath been probed.

The twelfth herb is named of the Chaldees *Colozis*, or *Colozicon*, of the Greeks *Calamo*, of the Latines commonly *Salvia*, of the Englishmen *Sage*: this herb being putrified under dung of Cattell, in a glasse vessell, bringeth forth a certaine worm or bird, having a taile after the fashion of a bird, called a black *Spack*, or *Dw-*
sell

The vertue

sell, with whose blood, if any man bee touched on the brest, he shall lose his sence or feeling the space of xij. days and more. And if the aforesaid Serpent bee burned, and the ashes of it be put in fire, anon there shall be a rainbow, with an horrible thunder.

And if the aforesaid ashes bee put in a lamp, and kindled, it shall appeare that all the house is full of Serpents, and this hath been probed of men of late time.

Many more worthy things may bee experimented, and put in practise, but yet I counsell thee to go forward, and by much reading thou shalt gather much knowledg. So advising thee to goe forward, in the perusing these few secrets.

THE

The thirteenth herb is named of the
 Chaldees Olphavas, of the Greeks Hiliori-
 on, of the Latins Verbena, of the English-
 men Werbin. The herb (as Witches say)
 gathered, the sun being in the sign of the
 Ram, & put with grain or corn of Piony of
 one year old, healeth them that are sick of
 the falling sicknesse. And if it be put in a fat
 ground, after eight weeks worms shall bee
 engendred: which if they shall touch any
 man, he shall dye anon. If the aforesaid
 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 lie between two lovers, anon there
 is made strife between them.

The fourteenth herb is named of the
 Chaldees Celayos, of the Greeks Ca-
 lini, of the Latines Melisopholos, of Eng-
 lishmen Smallage. Of the which herbs
 Dr. Floridus maketh mention. This
 herb being gathered green and taken
 with the juice of the Cipresse tree, of one
 year

peare put in gruell, maketh the gruell to appear full of wormes, and maketh the bearer to be gentle and gracious, and to vanquish his aduersaries. And if the aforesaid hearb be bounden to an oxes neck hee shall follow thee whither soeber thou wilt goe.

The fifteenth hearb is named of the Chaldees Glorisa, of the Greeks Glaphirus, of the Latines Kofa, of Englishmen a Kofe. And it is an hearb, whose flower is very well known. Take the grain or corne of it, and the corne of mustardseed, and the foot of a Weasell: hang all these in a tree, and it will neber beare 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 halfe a day, it shall recouer 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 debill. Also if the aforesaid powder be mixed with oyle of the Olive tree, and quicke brimstone, or the house annointed with

Of Hearbs.

with it, when the sun shineth it will seem all in a flame.

The sixteenth hearb is called of the Chaldees Carturlin, of the Greeks Pentaphylon, of the Latines Serpentina, in English Snakes grasse. This herbe is well enough known with us: This hearb put in the ground with the leafe called three leaved grasse, engendzeth red and green Serpents, of which if powder bee made, and put in a burning lamp, there shall appear abundance of Serpents. And if it be put under the head of any man, from thenceforth he shall not dreame of himself.

The manner of working all these aforesaid things, that the effect may be good in their planets, is in their houres, and daies, and great regard had to the observation 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 ebery one of them taketh their vertue from the higher naturall powers.

The first is the herb of the Planet Saturnus, which is called Affodilius, 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 roote of it being a little boiled. Likewise if men possessed with evil spirits, or mad men beare it in a clean naphin, they be delivered from their disease, and it suffreth not a devill in the house. If children that breed their teeth beare it about them they shall breed them without pain: It is good that a man beare with him a roote of it in the night, for hee shall not fear, nor yet be hurt of other.

The second is the herb of the Sunne, which is called Poligonia or Coraliola. This herbe taketh name of the Sunne: for it engendzeth greatly, and so
this

this Herbe worketh many waies.

Others calleth this hearb Alchone, which is the house of the Sun: This hearb healeth the passions and griefs of the heart and stomach: he that toucheth this herb hath a vertue of his sign or Planet. If any man drinke the juice of it, it maketh him to doe 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 bered with the Phrensie, if they bear it with them in their breast.

It helpeth them also that are diseased with an impostume in the lungs, and maketh them to have a good breath, and it abailleth also to the flux of melancholious bloud.

The third is the herbe of the Moone, which is called Chynostates. The juice of it purgeth the paine of the stomacke and breast plates: the vertue of it declareth that it is the hearb of the Moone. The flower of this hearb purgeth great
 spleens

The vertue

spleens and healeth them, because this hearb encreaseth and decreaseth as doth the Moon. It is good against the sicknesse 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 cleer, because the light of the eyes Propinquatum mition, is of the substance of the Moon. It is also good to them that have any ebill stomacke, or which cannot digest their meat, by dzinking the juice thereof: Moreover, it is good to them that have the swinepor.

The fourth hearb is called Amogliofka, plantaine. The root of this hearb is marvellous good against the paine of the head, because the signe 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 ebill customes of a mans stones, and rottennesse or filthy bites, because his house is the signe Scorpio, and because part of it holdeth Sperma, that is the seed which cometh against the stones: whereof all libing things bee ingendzed and fogmed.

Also

Also the juice of it is good to them that be sick of the perillous Flux, with excoziation, or raising of the bowells, continuall torments, and some bloud issuing forth: and moze, it purgeth them that doe take and dzink thereof, from the sicknesses of the flux of blood or emorhods, and of the disease of the stomacke.

The fift is of the hearb of the Planet Mercurius, which is named Pentaphillon, in English Cinquefoile, or the five leaved hearb, of other Pentatactullus, of others, sepe declinans, of certain Capedolo. The root of this hearb bryed and made in a plaister, healeth wounds and hardnesse.

Moreouer it putteth away quickly the disease called the Swines-pox, if the juice of it be dzunken with water: It also healeth the passions or griefs of the breast, if the juice of it be dzunken. It also putteth away the tooth-ach. And if the juice of it be holden in the mouth, it healeth the griefs of the mouth: and if a man bear it with him, it will be to him a help.

November, if any man will aske any thing of a King or Prince, he giveth abundance of eloquence if he have it with him, and he shall obtaine the thing he desireth. It is also good to have the juice of it, for the grief of the Stone, and the sicknesse which letteth a man that he cannot pisse.

The sixt, is the herb of the Planet Jupiter, and it is named Acharon, of certaine Musquians, Herbane. The root of it put upon botches healeth them, and keepeth the place from inflammation of any blood. If any him shall bear it before the grief come upon man he shall never have botch.

The root of it also is 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 hony, or wine, and hony sodden together, it is profitable against the griefs of the Liber, and all the passions thereof, because Jupiter ruleth the Liber.

Likewise, it is profitable to them that would doe often the act of generation, and
to

of Hearbs.

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

The seventh, is the hearb of the planet Venus, and is called *Pistierion*, of some *Hierobotane*, i. e. *herba columbaria* & *verberna* *Verben*.

The root of this herb put upon the necke healeth the swine-pox, apostumes behind the eares, and botches of the neck, and such as cannot keep their water.

It healeth cuts also and swelling of the ebill, or fundament, proceeding of an inflammation which groweth in the fundament, and the *Emorrhoids*. If the juice of it be drunke with hony and water sodden, it dissolbeth 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 increase: Noeober the root of it is good for all those which will plant vineyardes or trees. If infants bear this herbe, they shall be very apt to learn, and love learning, and they shall be glad and joyous:
Pet

The vertue of Hearbs.

Yet this is to be marked, that these hearbs
be gathered from the three and twentieth
day of the Moon untill the thirtiyeth day,
beginning the sign Mercurius, by the space
of a whole houre, and in gathering make
mention of the passion or grieffe, and the
name of the thing, for the which thou dost
gather it, and the self herb: notwithstanding,
lay the hearb upon wheat, or Bar-
ley, and use it afterward unto thy uses.



The second Booke of the
vertues of certaine Stones.

Now because I have spoken be-
fore of the vertues of certaine
herbs, now in this present Chap-
ter, I will speak of certaine
Stones, and of their effects and marvel-
lous operations.

Magnes the	Elotropia.
Loadestone.	Calcedonius.
Ophthalmus.	Buggates.
Feripendamus	Onix.
Topazion.	Sylonites
Memphitis, la-	Medoria.
pis juxta Mem-	Adamas, diamōd
phim urbem, in	Alectoria.
Egypto.	Amaristus.
Abalton.	Celonites.
Agathes.	Cristallus.
Elmundus.	Epistrites.
Berillus.	Celidonius.
Corallus.	Bena.

The vertue

Istmos	Tabrices
Chrysolitus	Gerattides
Nichomay	Quirini
Radianus	Luperius
Unces	Lazuli
Smaragdus	Iris
Gallasia	Galerites
Draconites	Echites
Tepristites	Hiacinthus
Orithes	Saphirus.
Sannus	

If thou wilt know whether thy wife bee chaste or no.

TAke the stone which is called Magnes, in English the Loadstone, it is of sad blew colour, and is found in the Sea of Inde, 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 shee will embrace her husband, if she be not chaste, shee will fall anon forth of the bed. Moreover, if this stone bee put brayed and scattered upon stones, in foure corners of a house: they that bee sleeping shall flee the house, and leabe all.

If thou wilt be made invisible.

Take the stone which is called Ophthalmius, and wrap it in the leaf of the Laurel or Baytree, 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 heavinesse in a man, and also terrours and debate, and this hath been proved by men of late time.

If thou wilt burne a mans hands
without fire.

Take

TAke the stone which is called *Setipet-*
damus, which is of yellow colour, and if
 it be hanged upon the neck of any man, it
 healeth *Areticum*: also if this stone bee
 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 the stone which is called *Siloni-*
tes, it groweth in the bosome of a snail
 to *Inde*, called *Cozcuses*, and there is of
 diuers kinds of it, as white, redde, and
 purple colour. Other say, that it is green
 and found in the parts of *Persia*. And
 as old *Philosophers* say, if it bee tasted
 it giueth knowledge of certain things to
 come. If it be put underneath the tongue,
 specially in the first moon, it hath a vertue
 onely for an houre. Therefore being
 in the tenth moone, hath this vertue in
 the first or tenth houre: but there is
 moving in the order, because when it is
 under the tongue, if our thoughts be to any
 busi-

businesse, whether it ought to bee 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 ptilicos, 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 Topazion for the oyle Topalis, or because it sheweth 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 probed in our time, that if it be put into 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 Emotheicem et stigmaticam, or lunatike passion or grief.

If thou wilt pluck off the skin of thine, or another mans hand,

Take the stone which is called Medora of the region Media, in the which the people dwelling are called Medi. And there be two kinds thereof, black and green. It is said of old Philosophers, and also of Philosophers of later times, that if the black be broken, and resolved in hot water, if any man wash his hands therein, the skin of his hands shall bee plucked off anon. Philosophers say also that it is good against the gout, and blindnesse of the eyes, and it nourisheth hurt and weak eyes.

If thou wilt that a man suffer no pain nor be tormented,

Take the stone which is called Memphicis, of the City Memphis: It is a stone of such vertue, as Aaron and Hermes say, If it be drunken and mixed with water, and giben to him to drink, which should happen to be burned, or suffer any torments, that drinke induceth so great
una-

Of Stones.

unablenesse to feele, that he that suffereth
feeleth neyther pains noꝝ tormenting.

If thou wilt make a fire continually un-
able to be quenched or put out

TAke the stone which is called Asba-
ston, and it is of the colour of yron, and
ther is found very much of it in Arabia. If
that stone be kindled oꝝ inflamed, it may
neber be put out, oꝝ quenched, because it
hath the nature of the first feathers of the
Salamander, by reason of moisty fatnesse
which nourisheth the fire kindled in it.

If thou wilt overcome thine
enemies.

TAke the stone which is called Ada-
mas, in English speach a diamond, It
is of a shining colour, and very hard, inso-
much that it cannot be broken but by the
bloud of a Goat, and it groweth in Ara-
bia, oꝝ in Cyprus. And if it be bound to
the left side, it is good against enemies,
madnes, wild beasts, venemous beasts
and cruell men, and against chiding
and bratling, and against venom, and

The vertue

inbation of fantasies, and some call it
Diamas.

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

Take the stone, which is called Agathes,
and it is blacke, and hath white beines.
There is another of the same kinde, like
to white colour. And the third groweth
in a certaine Ile, habing blacke beines:
and that maketh to obercome perile, and
gibeth strength to the heart, maketh a man
mighty, pleasant, delectable, and helpeth
against aduersities.

If thou desire to obtaine any thing from
any man.

Take the stone which is called Alecto-
ria, and it is a stone of a cocke, and it is
white as the Chzistall, and it is drakone
out of the cockes gisar, or maw, after that
he hath bin gelded more than foure years,
and it is of the greatnesse of a beane. It
maketh the belly pleasant and stedfast,
and put under the tongue, it quencheb
thirst. And this last hath bin probed in
our

Of Stones.

our time, and I perceibed it quickly.

If thou wilt overcome beasts, and interpret or expound all dreams, and prophetic of things to come.

TAke the stone which is called **Celmandus**, or **Asmandus**, it is of diuers colours, it putteth away poison, and maketh a man to overcome his aduersaries, and the gift of prophesying, and the interpretation of all dreams, and maketh a man to understand dark questions, hard to bee understood, or assoiled.

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 best is found in **Inde**, and it is good against drunkenesse, and giveth good understanding in things that may be understood.

If thou wilt overcome thy enemies,
and flye debate:

The vertue

TAke the stone which is called Berillus, it is of pale colour & may be seen through as water, bear it about with thee and thou shalt overcome all debate, and shalt dribe away thy enemies, and maketh thy enemy meeke. It causeth a man to be well mannered, as Aaron saith, it giueth also good understanding.

If thou wilt forejudge, or conjecture of things to come.

TAke the stone which is called Celonites, it is purple and diuers other colours, and it is found in the head of the snaille. If any man will beare this stone under his tongue, he shall foreiudge and tell of things to come. But notwithstanding it hath no vertue but shining.

Prima cum fuerit, accensa, & crescens monoytes in Vltima descendente.

So meaneth Aaron, in the booke of vertues of beards and stones.

If thou wilt pacifie tempests and goe over floods.

TAke the stone which is called Corall,
some

of Stones.

Some be red and some white. And it hath
beene proved that it stemmeth anon blood
that putteth away the foolishnesse of him
that beareth it, and giveth wisdom. And
this hath been proved of certaine men
in our time: and it is good against tem-
pests and perils of fouds.

If thou wilt kindle fire.

Take the Chystall stone, and putte it
nigh under the circle of the sun, that is to
say, against the sunne, and put it nigh a-
ny thing that may be burned, and incor-
tinently the heat of the sunne shining will
set it a fire: and if it be dzunke with hony
it increaseth milke.

If thou wilt that the sunne appeare of
bloudy colour.

Take the stone which is called *Chitropia*.
It is greene like to the pretious stone
called the *Emeraud*: and it is sprinkled
with bloudy dzops. The *Petromancers*
call it *Gemma Babilonica*, the pretious
stone of *Babylon*, by the proper name.

The vertue

But if it bee anointed with the juice of an hearbe of the same name, and bee put in a vessell full of water, it maketh the Sunne 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 aire thicke, hindereth the Sunne that hee cannot bee seen, but as it were red in a thicke colour, a little after the cloud goeth away by dropping down like dew, as it were drops of rain. This also bozne about a man, maketh a man of good fame, hole, and of long life. It is said of old Philosophers, that a man anointed with an hearb of this name, as wee have said before, excelleth with vertue, and Clitropia is found many times in Cipres, and in Inde.

If thou wilt make water cold, that seeth on the fire.

TAKE the stone which is called Epibzertes, 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 Philosophers, if it bee put in seething water,

ter, the bubbling up, or seething will soone cease, and a little after, it will wax cold, and it is a shining, and ruddy stone.

If thou wilt eschew illusions & fantasies,
and overcome all causes or matters.

Take the stone which is called Calcedo-
nius, and it is of a pale brown colour, and
somewhat dark: if this bee pierced, and
banged about the neck, with the stone which
is called Sinerip: it is good against all
fantasticall illusions, and it maketh to ober-
come all causes or matters in iuice, and
keepeth the body against thy aduersaries.

If thou wilt bee pleasant.

Take the stone which is called Celido-
nius, of which there is some that is
blacke, and some somewhat red, and it is
draggon out of the bellies of swallows. If
that which is somewhat red be wrapped in
a linnen cloth, or in a calves hide, and hozn
under the left arm-hole, it is good against
madnesse, and old sicknesses, and diseases,
and the sleeping or forgetfull maladies,

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

Esay saith, that this stone maketh a man eloquent, acceptable and pleasant. The blacke stone is good against wilde beasts and wrath, and bringeth the businesse 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 shoulde be drawne 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 diuers colours. The ancient Philosophers say, that it hath bene proved in the prince Alcides, which how long he did beare it, he had alwaies victory; and it is a stone of diuers 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.

it under thy tongue. And as Aaron and the olde philosophers sayth, as long as thou doest hold it, thou mayst coniecture and tell of things to come, and thou shalt not erre in any wise fore iudging.

If thou wilt that thy garment cannot be burned.

TAKE the stone which is called *Histmos* which as *Plidozus* saith, is like to saf-ron, and it is found in a part of Spaine. This stone bloweth like a paire of Wel-lowes, by reason of the windinesse in it. It is found nigh the *Sades* of *Hercules*, that is two *Mes*, by the further parts of Spaine bey ond *Gyanade*, and if this stone be set in a garment, it cannot bee burned in any wise, but shineth like fire. And some men affirme that the white carbun-cle stone, is of this kind.

If thou wilt have favour and honour.

TAKE the stone which is called *Labzi-ces*, and it is like to the *Chyistall* stone. The ancient philosophers, as *Evax* and *Aaron* say of it, that it giveth eloquence, favour,

The vertue

labour, and honour, and it is said mozeouer, that it healeth e very dropſie.

If thou wilt drive away fantasies, and foolishneſſe.

Take the ſtone which is called Chyſſolitus, and it is of the ſame vertue with Attemicus, as Aaron and Ebar ſay, in the book of the natures of Herbs and Stones: This ſtone ſet in gold, and bozne, dribeth away fooliſhneſſe, and expelleth fantasies: It is affirmed to giue wiſdome, and it is good againſt fear.

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

Take the ſtone which is called Garatides, it is of black colour: Let one hold it in his mouth, and it maketh him that beareth it, merry and in labour, and well eſteemed with all men.

If thou wilt have victory, and amity.

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

of Stones.

blaster, and it is of a kind of Marble, and it is white and shining, and ornaments are made thereof to the burying of the dead.

If thou wilt that a man sleeping tell thee what hee hath done.

Take the stone which is called Quirim. This stone is found in the nest of the Lapwing or Black-plover.

If thou wilt obtain any thing of a man.

Take the stone which is called Kadianus, and it is black, shining through, which when the head of a cock is given to Emots or Pismires to eat, it is found a long time after in the head of the cock. And the same stone is also called Lonatides.

If thou wilt make that neither dogs, nor hunters may hurt any beast which they hunt.

Put before them the stone which is called Lupertus, and it will runne soon to the stone.

This

The vertue

This stone is found in Lybia, & all beasts run to it as to their defendant. It letteth that neither dogs noz hunters may hurt them.

If thou wilt burne any mans hand without fire.

Take the stone which is called Vnces, which wee called before Principenaptie, which is fire, and it is as fire. If any man straine hard this stone, it burneth soone his hande, like as if it were burned with a materiall fire, which is a marbellous thing.

If thou wilt cure melancholy, or a fever quartaine in any man.

Take the stone which is called Lapis lazali. It is like to the colour of the heauen; and there is within it little bodyes of gold; and it is sure and proved, that it cureth melancholy and the feber quartain.

If thou wilt make any mans wit sharpe & quicke, and augment his riches, and also prophesie thing to come.

Take the stone which is called Smaragdus,

Of Stones.

ragdus, in English an Emerald: and it is very cleare, shining through and plain, but that of yellow colour is better. It is taken out of the neasts of grypesoz Griffons: it doth both comfort and save, and being bozne, it maketh a man to understand well, and gibeth to him a good memory, augmenteth the riches of him that beareth it, and if any man shall hold it under his tongue, he shal prophesie anon.

If thou wilt make a rainebow to appeare.

TAke the stone which is called Iris, and it is white like to Chrystal, foure square oz habing hoznes. If this stone be put in the beames of the sunne, by turning backe it maketh a rainebow soone to appeare in the wall.

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

TAke the stone which is called Gallia, it hath the figure of the haile, and the colour and hardnesse of the Diamond. If this stone be put in a very great fire, it
will

The vertue

will neber be hot. And the cause is for it hath the holes so straight together, that the heat may not enter into the body of the stone. Also Aaron and Ebar say, that this stone bozne, mitigateth wrath, lecherie 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 Catabzes, and it is found in Lybia and Britannia, the most noble Ile of the world, wherein is contained both countries, England, and Scotland. It is of double colour, blacke, and of the colour of saffron, and it is found gray coloured, turning to palenesse. It healeth the Dropsie, and it bindeth the bellies that are loose. And as Avicenna saith that if the stone be broken, and washed, or bee giben to a woman to be washed, if she bee not a birgin, she will shed her water, if she bee a birgin, then the contrary.

If thou wilt overcome thine enemies.

Take

Take the stone which is called Dracōnites, from the Dragons head. And if the stone be drakne out from him alive, it is good against all popsons, and he that beareth it in his left arme, shall overcome all his enemies.

If thou wilt engender love betweene 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 sometime in Persia, and it containeth always another stone in it, which soundeth in it, when it is named. It is said of auncient philosophers, that this stone hanged upon the left shoulder, gathereth love betweene the husband and the wife. It is profitable to women great with childe, it letteth untimely birth, it mitigateth the perill of making afraid, and it is said to be good to them that have the falling sickness. And as the men of Chaldea say and affirm, that if there be any poison in thy meate,

The vertue

if the aforesaid stone be put in, it letteth that meat may be swallowed downe: and if it be taken out, the meate is soone swallowed downe, and I did see that this last was examined sensible of one of our brethren.

If thou wilt make a man sure.

TAke the stone which is called Lepistites, It is found in the Sea, it is shining and ruddy: and it is said in the Booke of Alchorath, that if it be borne before the heart, it maketh a man sure, and refraineth and mitigateth all seditions, and discordes. It is saide also, that it mitigateth the flies with long hinder legges, which burneth cozne with touching of it, & deboureth the residue; foules, cloudes, haile, and such as have power of the fruites of the earth. And it hath beene prooved of philosophers of late time and of certaine of our brethren that it being put against the beame of the Sunne putteth forth fiery beames. Also if this stone be put in seething water, the seething will soone cease & the water will be cold a little after.

If

If thou wilt that strangers
walk sure,

TAke the stone which is called Hyacinthus in English a Jacinct, it is of many colours: the green is best, and it hath red veins, and it should be set in silver, and it is said in certaine lectures that there is two kindes of it, of the water, and of the Sapphire. The Jacinct of the water is yellow white. The Jacinct of the Sapphires, is very shining yellow, having no watrishnesse, and this is better, and it is written of this, in lectures of Philosophers, that it being bozne on the finger, or neck, maketh strangers sure and acceptable to their guests. And it provoketh sleep for the coldnesse of it, and the Jacinct of Sapphire hath properly this.

If thou wilt be saved from divers chances
and pestilent bits.

TAke the stone which is called Onyx, of which there be three kinds, one
D black,

The vertue

black, another green, and the third of the which one part is rough, & 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 bozne p̄serbeth from diuers chances, and perills of death.

If thou wilt make peace.

TAke the stone which is called a Sapphire, which cometh from the East India, and that of yellow colour is the best, which is not very bright: it maketh peace and conoord, also it makes the mind pure, and debout to God; further, it strengthneth 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 Sannus from the Ile Sanna, it doth make firm or consolidate the mind of the bearer of it: and being bound to the hand of a woman trabeling with childe, it hindereth the birth, and keepeth it still in the wombe. Therefore in any such occasion it


Of Stones.


Is forbidden, that a woman in that state
Should not touch this stone.

Thou shalt find many other like things
in the book of Mises, of Aaron, and Evax.

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

I Sidorus seemeth to say, that Licania hath in the head a Stone of most noble vertue, and is of white colour, which bzaied, giben to them that hath the strangulion, to dzink, it looseth perfectly the urine, and shortly healeth, it putte away the Feaver quartaine. Also it taketh away a white spot or pearle in the eye. Also if a woman with child bear it on her, she loseth not her birth: Dozeober the flesh of them sodden and eaten, it is good to them that have an exulceration, or soze in the lungs, with a consumption of all the body, and spitting of blood. Also the powoder of the beastes, with rinde, or bark of trees, with some graines of Pepper, is profitable against the Emerodes and growing out of flesh about the buttockes. Likewise they being raw, bzaied with rindes or barks of trees, bzeak ripe Impostumes.


**The third Booke of *Albertus Magnus*, of the ver-
 tues of certaine Beasts.**


 Asomuch as it hath been spo-
 ken in the booke befoze of cer-
 tain effects, caused by the ver-
 tue of certaine Stones, and
 of their marbellous vertue oz
 operation: now we will speak in this Chap-
 ter of certaine Beasts.

Aquila. Casso. Bubo. Hircus. Camelus. Lepus. Experiolus. Leo. Foca. Anguilla.	An Eagle. A Shriek Owle. A Goat Bucke. A Camell. A Hare. A Lyon. A Porpaise. An Ele.
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The vertue

Mustela.	}	A Weasel.
Upupa.		A Lapwing, or black plover.
Pellicanus.		A Pellican.
Corvus.		A Crow,
Milvus.		A Kite, or Gleyd.
Turtur.		A Turtle.
Talpa.		A Mole.
Merula.	}	A blacke Rache, or Dovesell.

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 braine of it be turned into powder, and be mixed with the juice of Hemlocke, they that eat of it shall take themselves by the haire, and they shall not leaue their hold, so long as they bear that they haue received. The cause of this effect is, for that the braine is very cold, insomuch that it engendzeth a fantasticall vertue, shutting the powers by smoke.

Casso is a beast that is knowne very well, it is called Rapa amongst the Chaldees, and of the Grecians, Orgalo: Aaron

Aaron saith of this, If the feet of it be bozrn of any man, he shall neber be vexed, but he shall desire alwaies to goe forth. Also hee that beareth the feet of it, shall alwaies overcome, and shall bee feared of his enemies. And he said that his right eye wzapped in a Wolbes skin, maketh a man pleasant, acceptable and gentle. And meat be made of the aforesaid things, or powder given to any man in meat, the giber shall bee greatly lobed of him that receibeth it. This last was probed in our time.

BUbo, a Shziek Owle, is a Bird well enough known, which is called Magis of the Chaldees, and Hicopus of the Greeks. There be marvellous vertues of this fowl, for if the heart and right foot of it bee put upon a man sleeping, hee shall say anon to thee whatsoeber thou shalt aske of him: And this hath been probed a late time of our brethren. And if any man put this under his armhole, no dog will bark at him, but keep silence. And if these things aforesaid, joined together with a wing, if it be banged up to a tree, birds will gather together to that tree.

Hircus, the Goat Bucke is a beast well
 enough known, it is called of the
 Chaldees Erbichi, of the Greeks Massai.
 If the blood of it be taken warme with
 vinegar and the iuice of Fenill, and sodden
 together with a glasse, it maketh the glasse
 soft as dow, and it may bee cast against a
 wall, and not broken, and if the aforesaid
 confection be put in a vessell, and the face
 of any man bee anointed with it, marbel-
 ious and horrible things shall appeare, and
 it shall seem to him that hee must die: 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 fal-
 leth anon to the ground as dead, and if the
 water of Elex be giben to him to drinke, hee
 shall be cured anon.

Camelus, the Camel is a beast known
 well enough. It is called of the Chal-
 dees Ciboi, of the Greeks Iphim. If the
 blood of it be put into the skin of the beast
 called Seellio, (and then set on any mans
 head) which is like a Lizard, habing on his
 backe

back spots like stars, it shall seem that hee is a giant, and that his head is in heauen. And it is said in the booke of Alcorath, of Mercury: And if a Lanthorne anointed with the blood of it, lightened, it shall seem that men standing about, haue Camells heads, so that there be no outward light of another candle.

L Epus, the Hare is a beast well enough known, of the Chaldæes it is called Veterellium, and of the Greeks Gnollosa, the vertue of it is shewed to be marvellous, for Evax and Aaron said that the feet of it joined with a stone or with the head of a black owfell, moobeth a man to hardnesse so that he fears no death.

And if it be bound to his left arme, hee may goe whether he will, and hee shall return safe withput perill. And if it bee giuen to a dog to eat, with the heart of a welsell, from thenceforth shall he not cry out, although he should be killed.

EXperiolus is a beast well enough known, if the clobe of it bee burned and consolidated, and bee giuen in meate
to

The vertue

to any horse, hee will not eat for the space of three dayes, and if the aforesaid thing be put with a little Turpentine, it shall be clear; and secondly it shall be made as a cloud in blood, and if it be cast into a little water a while, an horrible thunder shall be made.

LEo, a Lion is a beast well enough known, hee is called of the Chaldees Balamus, of the Greekes Beruth. If thongs of leather be made of the skinne of him, and a man gird himselfe withall, hee need not fear his enemies: and if any man will eat of the flesh of him, and drinke his water for three dayes, he shall be cured from the Feaver quartain: and if any part of his eyes be put under a mans arnehole, and bozne, all beasts shall fly away, bowing down their heads to their bellies.

FOca, Pozpoise is a fish well known of the Chaldees, it is called Daulanbur, of the Grecians Laboz; this fish is of a divers nature. If the tongue of it be taken & be put with a little of the heart of it in water, for a surety fishes will gather there together.

gether. And if thou wilt bear it under thy armhole, no man shall be able to have victory against thee, thou shalt have a gentle and pleasant judge.

A Nguilla, an Ele, it is a fish sufficiently known. The vertues of it are marvellous, as Evax and Aaron say; for if it die for fault of water, the heart remaining hole, and strong vineger to be taken, and if it be mixed to the bloud of the fowle, called in Latin Vultur, which some call in English a Gripe, and some a Raven, and it be put under dung in any place, they shall all, how many soever they be, recover their life, as they had before. And if the worme of this Ele be drawn out, and put in the aforesaid confection the space of one month, the worme shall be changed into a very black Ele, of which if any man shall eat, he shall die.

M Istela, the Mesell is a beast sufficiently known. If the heart of this beast bee eaten yet quaking, it maketh a man to know things to come, and if any dogge eate of the heart with the eyes and tongue of it, he shall soone lose his voice.

The vertue

Vpupa, the Lapwing or black plover, is a bird sufficiently known: of the Chaldees it is called Boridicta, of the Greeks Ison: The eyes of it boyn, make a man grosse or great: and if the eyes of it be boyn before a mans breast, all his enemies shall be pacified: and if thou shalt have the head of it in thy purse, thou canst not be deceived of any Merchant. This hath been proved of our brethren.

Pelicanus, the Pellican is a bird well known: it is called of the Chaldees Voltri, and of the Greeks Iphalari. The vertue of it is marvellous. If young birds be killed, and their heart be not broken, & if a part of her bloud 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 flie alwaies, untill it fall dead. And the right foot of it under an hot thing, after three moneths shall be engendred quick, and shall move it selfe of the humour and heat, which the bird hath. And Hermes in the book of Alchorath, and Plinius doth witness this.

Corvus

Corvus, called of some a Kaben, and of others a Crow, the vertue of this fowle is marvellous, as Evax; & Aaron rehearse. If her egges be sodden, and be put againe in the nest, the Kaben goeth soone to the red Sea, in a certain Ile where Aldoricus or Alodrius is buried, and she bringeth a Stone wherewith she toucheth her egges, and her egges be as raw as they were before: it is a marvellous thing to stirre up sodden egges. If this stone bee put in a ring, and the leafe of the Labozell tree under it, and if a man be bound in chaines, or a doze shut, bee touched therewith, hee that is bound shall bee loosed, and the doze shall be opened: and if this stone be put in a mans mouth, it giueth him understanding of all birds. The stone is of India, because it is found in India, as some men say, and some say in the red sea. It is of diuers colours, and maketh a man to forget all forath, as we have said aboue in the same stone.

Mlvius, a KYTE or Cleyde is a bird common amongst us, of the Chal-
dees

The vertue

dees it is called Bisicus, of the Greek^s Melos. If the head of it be taken, and bozr before a mans breast, it gi beth to him love, and fauour of all men and women.

If it be hanged to the neck of an Hen, she will neber cease to run, untill it bee put away : and if a cocks combe bee anointed with the blood of it, hee will crow from thenceforth. There is a certaine stone found in the knees of this bird, if it bee looked craftily, which if it bee put in the meat of two enemies, they shall bee 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 Chaldees, of the Greeks Pilax. If the heart of this fowle bee bozr in a wolbes skinne, he that beareth it shall neber haue an appetite to commit lechery from thenceforth. If the heart of it be burned, and put aboue the egges of any fowle, there can neber young birds be engendzed of them from thenceforth: and if the feet of this fowle bee hanged to a tree, it shall not bear from thenceforth.

And

And if an hairy place, and an Horse an-
nicted with the blood of it, and with water
wherein that Hole was sodden, the blacke
hairs will fall off.

TAlpa, a Hole is a beast well enough
known: the vertue of this beast is
marvellous, as it is rehearsed of Philoso-
phers. If the foot of it bee wrapped in the
leafe of a Laurell tree, and bee put in the
mouth of an horse, hee will fly for feare:
and if it bee put in the nest of any fowl,
there shall never come forth young birds of
these egges: and if thou wilt drive away
Holes, put it in a pot, and quick bzimstone
kindied, all the other Holes shall come to-
gether there: and the water of that deco-
ction maketh a black horse white.

MEcula a black Back, or Owlle, is a
fowle well enough known, and the
vertue of it is marvellous. For if the fea-
thers of the right wing of it bee hanged up
in the midst of an house, with a redde
leafe which was never occupied, no man
shall be able to sleep in that house untill it
bee put away. Moreover if the heart of it
bee

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

The manner of doing these aforesaid things, that the effect may be good and profitable is, that it be done under a favourable Planet, as Jupiter and Venus, and this is in their dayes, and houres. If any man therefore will doe these things truly, without doubt hee shall find truth, and very great effect and vertue, in the aforesaid things, as I have probed and seen oftentimes together, with our brethren in our time. Therefore let a man consider here which shall find plenty of those aforesaid 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 bee hindered 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 knowne, and kept the qualities of signes, or the right measure of times and seasons they should have gained their will
and

of Beasts.

and effect in the aforesaid things.

Aldozus seemeth to say that the ashes of a great Frog, tyed to a womans girdle, restraineth greatly the coming of a womans naturall purgation.

And in probation, if it bee bound about a hens neck, no blood shall come out of her, or of any other beast.

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

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

If any man will bind the right eye of a Wolfe 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 certaine Herbs, Stones, and Beasts.



And that all things that hath been said befoze, and also shall be said after, may be applyed moze easily to the effects of their desire which have no knowledge in the stars. First, thou shalt note, that an hour is taken two waies, that is, equall, and unequal. The equall hour is the houre of the diall or clock, which is alwaies equall. The unequal hour is considered, after that the days be longer, or shorter. For the Astrologians consider alwaies the time in the which the Sunne standeth upon his halfe sphere, and they call it the day or the bow of the day, and by the contrary the night. They divided that time which they call the day, in seaven equall parts which bee the houres of the same day, and whatsoeber is said of the day, thou must understand contrariwise of the night. And that thou maist understand moze cleerly, let us put the case, the Sun cometh out from his halfe sphere, at right of the diall. We have unto the going
downe

down of the Sun seabenteen hours of the Diall, which wee may multiply by 12. as there be 12. minutes of ebery houre of the Diall, and we ^{el} all haue nine hundzeth and threescore minutes, which wee may diuide by twelue, as there be twelue houres of the day, applying to ebery houre his ppozition, and count fourscore minutes in an houre, Therefore ebery houre of a day shall haue fourscore minutes, which shall contain one houre, and one third of an houre of the Diall. And in all that time the dominion of the Planet of that houre shall be considered, as the Table here following shall make moze manifest. Ebery houre of his night shall haue but forty minutes, which thou shalt understand likewise of others, according to the rising of the Sun upon the ground, because that houre which is the midst between night and day, which is called the dawning of the day, is not called the day, but the day is properly to bee understood, when as the Sun may be seen.

Therefore thou wilking to consider and know the domination and rule of ebery Planet, then here may you see how in ebe-

ey hoare ebery Planet hath his dominions: thou shalt consider the hours themselves as I have befoze said, and so thou maist come to the end of thy purpise. Also the beginning of the day is considered from one of the clocke of the day, going befoze afternoon. So diuide the Sunday into two equall parts, and each in twelbe hours, so that the first hour of Munday, beginneth after twelbe on Sunday, and one is the the beginning of Munday.

Wherefoze thou art to consider that Sunday hath his sign under the Sun.

Munday hath his sign under the Moone.

Tuesday hath his sign under Mars.

Wednesday hath his sign under Mercurius.

Thursday his sign under Jupiter.

Friday his sign under Venus.

Saturday his sign under Saturn.

It is to be noted that ebery 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 hoare, as for example.

Under Saturne, life, building, doctrine, mutation.

Under

of Planets:

Under Jupiter honoz, desired things,
riches, apparell.

Under Mars, war, prison, matrimony,
enemy.

Under the Sun, hope, lucre, fortune,
heire.

Under Venus, friend or fellowship, way,
lober, stranger.

Under Mercury, losse, debt, fear.

Under the Moone, polaise, dream, mer-
chandise, theft.

Of the hours of the day 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 sixt Jupiter, the se-
venth 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 sixt
the Moon, the seventh Saturnus, the viii.
Jupiter, the ninth Mars, the tenth the
Sunne, the xi. Venus, the xii. Mercurius.

The order

In the first hour of **Munday** the Moone, the second Saturne, 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 eleventh Mars, the twelfth Sol.

But in the first hour of **Munday** night, Venus, the second Mercurius, the third Luna, the fourth Saturne, the fifth Jupiter, the sixth Mars, the seventh the Sunne, the eighth Venus, the ninth Mercurie, 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 Mercurie, the fifth Luna, the sixth Saturne, 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 Saturne, the second Jupiter, the third Mars, the fourth Sol, the fifth Venus, the sixth Mercurie, the seventh Luna, the eighth Saturne, the ninth Jupiter, the tenth Mars, the eleventh Sol, the twelfth Venus.

Of the **Wednesday**, in his first hour Mercurius, at two Luna, at three Saturnus, at four

four Jupiter, at fife Mars, at fix Sol, at feben Venus, at eight Mercurius, at nine Luna, at ten Saturnius, at eleben Jupiter, at twelbe Mars,

But on Wednesday night at one of the clock Sol, at two Venus, at three Mercurius, at four Luna, at fife Saturnus, at fix Jupiter, at feaben Mars, at eight Sol, at nine Venus, at ten Mercurius, at eleben Luna, at twelbe Saturnus.

On Thursday at one of the clock Jupiter, at two Mars, at three Sol, at four Venus, at fife Mercurius, at fix Luna, at feaben Saturne, at eight Jupiter, at nine Mars, at ten Sol, at eleben Venus, at twelbe Mercurius.

But on Thursday night at one of the clock the Moone, at two Saturnus, at three Jupiter, at four Mars, at fife Sol, at fix Venus, at feaben Mercurius, at eight the Moon, at nine Saturne, at Jupiter, at eleben Mars, at twelbe Sol.

The order

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

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

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

But on Saturday night at one of the clocke Mercurius, at two the Moon, at three Saturnus, at four Jupiter, at five Mars, at six Sol, at seven Venus, at eight Mercurius, at nine the Moon, at ten Saturne, at eleven Jupiter, at twelve Mars.

And note that Jupiter and Venus bee good, Saturne and Mars ebill, but the Sun and Moon in a mean, and Mercury is good with good, and ebill with ebill.



*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 melancholicke, an enemy to mankind, masculine, of the day ebill disposed, and counted the greater misfortune. He is of slow motion, for hee performeth his course but in thirtie years. Hee governeth in a mans body the right eare, the milt, the bladder. Hee hath dominion ober the Ptsicke, Catarrh, Palsie, Droopsie, Quartaine Ague, Consumption, Gout, Leprosie, Hoopew, Canker, Flux, and Grieks of the spleen. Hee is a friend to the retentibe faculty, and hee hath two houses, as Capricornius, and Aquarius. If he be Lord of the nativity, hee maketh the children of proud hearts, lofty in honors, sad, keeping anger,

The order

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



Jupiter is next beneath Sa-
turnus, whose nature is
warm and moist, whose com-
plexion sanguin, a friend to
nature & to mankind, mascu-
line, of the day, & called the
greater fortune, he is meetly slow of moti-
on, performing his circuit but in twelve
peers. He governeth in a mans body, the
Liber, the Lungs, the Kibes, Kidneys, Gri-
ffles, Blood and seed. He hath dominion
over the Kings-bill, Plurisie, infection of
the Lungs, Apoplexy proceeding of blood,
Crampe, great head ache, heart-burning,
and other Diseases rising of Blood. He
helpeth the Digestive and Nutritive
faculties, and hee hath likewise two
houses, Sagittarius and Pisces. If hee
bee

of Planets.

he Lord of the nativity, hee maketh the
 childzen bozne, to bee of notable courage,
 trusty, atchieving great exploits, merry,
 glorious, honest, of stature faire, and lobe-
 ly coloured, gentle eyes, thick haire, stately
 in going, very lobing both of wife and chil-
 dzen. He giueth name to Thursday, because
 he ruleth the first hour of that day.



Mars followeth Jupiter, whose
 nature is immoderate hot and
 dry, whose complexion is Cho-
 lerick, Masculine, of the night,
 ebill disposed, and termed the
 lesser misfortune. He is indifferent quick
 of motion, performing his course in two
 years. Hee governeth in a Mans body the
 left Ear, the Gall, the Veins, and Cordes.
 He hath influence in the Tertian Fea-
 ver, Pestilence, and continuall Ague
 King-wozme, Megrin, rottennesse, un-
 timely deliberance, breaking of beines,
 and all diseases caused by colour, and
 hath two mansions, Aries and Scorpius,
 If he be Lord of the nativity, he maketh the

The order

childzen bozne rough, wild, fierce, inbin-
eible, bold, contentious, obscure, easie to
be deceived. Of stature indifferent, leane,
hard faced, red headed, small eyed, delight-
ing to burn and destroy, subject to brea-
king their lims and violent death, oz else
to fall down from an high place: This
Planet giveth denomination to Tuesday,
because hee ruleth the first houre of that
day.



Sol, oz the Sunne 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 for-
tune by cozpsall 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
braine, marrow, sinewes, the right eye of
a man, and the left eye of a woman. He
bath rule of all hurts in the mouth, in
distillations to the eyes, and in all hot and
dry diseases which proceed not of cholera,
and

and he hath but only one mansion: to wit Leo. If he be Lord of the nativity he maketh the children boine, trusty, lofty, wise, lust, courteous, religious, and obedient unto their parents. Of person corpulent, their hair enclined 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 Sunday, because he ruleth the first hour of the day.



Venus runneth after Sol, whose nature is cold and moist temperately: whose complexion flegmaticke, feminine, of the night; and is

cleaped the lesser Fortune, but of inclination well disposed to mankind. Shee is of a swift progression absolving her resolution in one yeare. Shee governeth in mans body, the Loynes, Kidneys, Buttocks, Belly, Flank, and matrix. Shee beareth rule over all cold maladies: and moist in the Liver, Heart, and Stomack, and especially women about their p̄bitities

The order

prohibitions: and shee hath two mansions of houses: Taurus and Libra. If she be Lady of the nativity, she maketh the children bozne, pleasant, merry, giben to pleasures, lobely, lecherous, iust, inuolable keepers of faith and friendlinesse. Of stature tall, comely, white and faire, habing wanton and amiable eyes, gentle looks, thick and soft hair, sometime curled, dauncers and delighted in musicke. This gentle Planet giveth domination to Friday, because shee ruleth the first hour in that day.



Mercurius immediately followeth Venus, whose nature in all respects is common and conuertible, masculine with masculine, feminine with feminine, hot with hot, cold with cold, moist with moist, dry with dry, good fortune with good fortune, best with a good aspect or conjunction. He is of swift motion going his course in a year. He governeth in mans body the tongue, memozy, cogitation, hands and thighs. He hath dominion ober the Phren-
se;

ly, madnesse, melancholly, Falling sicknesse, Cough, Rheum, and the abundance of distilling spittle: and generally all things are subject to him: and he hath two mansions, Gemini and Virgo. If he be Lord of the nativity, he maketh the childzen stout, wise and apt to learne, modest, secret, and eloquent. Of person small, leane, pale of visage: smooth haired: fair eyed: hard and honey handed. This Planet giveth name to Wednesday: because hee ruleth the first houre in th t day.



Luna, or the Moone cometh last and lowest of all the Planets, whose nature is cold and moist: feminine and of the night, condeyer of the vertue of

all other Planets comming next from her to us. She is of a very passing swift motion, finishing her course in seven and twenty days, vii. houres, and xliiii. min. She governeth in a mans body, the bzain, the left eye of a man, and the right eie of a woman, the pryvy parts of a woman, the

The order

the stomacke both in man and woman, the belly, and generally all the left parts of the body. She ruleth the pallie and working of the body, displacing of members, obstruction of sinewes with infirmities proceeding of cold moisture, and shee hath but one house only, to wit, Cancer. If she be soveraigne of the nativity, she maketh the children bozne, honest, honozable, inconstant, loving wet and moist places, and giben to see strange countrys. Of stature tal, white, and effeminate. She gibeth name to Sunday, because she ruleth the first hour in that day.

Here

Here beginneth the book of the
marvells of the world set forth by
Albertus Magnus.



After it was known of Philo-
sophers, that all kind of things
moue and incline to them-
selues, because an active and
rationable vertue is in them,
which they guide, and moue as well to them-
selues as to others, as fire moueth to
fire, &c.

Also Avicenna said, when a thing stan-
deth long in salt, it is salt, and if any thing
stand in a stinking place, it is made stin-
king: and if any man standeth with a bold
man, it is made bold, if it stand with a fear-
full man, it is made fearfull.

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-
ueth 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 moueth to it
it selfe.

Of the marvell's

selfe, according to his whole power. And this was the root, and the second beginning of the woꝝks of secrets, and turn thou not away the eyes of thy mind.

After that this was graffed in the minds of the Philosophers, then they found the disposition of naturall things. For they knew surely that great cold is graffed in some, in other some great boldnesse, in some great woꝝth, in some great feare, in some barrennesse is ingendꝛed, in some ferventnesse of love is ingendꝛed, in some is one vertue oꝝ other ingendꝛed, either after the one kind, as boldnesse and victoꝝy is naturall to a Lion, oꝝ secundum individuum, as boldnesse is in a harlot, not by a mans kind, but Per individuum, there came of this great marbell's, and secrets able to be woꝝght. And they that understood not the marbellousnesse, and how that might be, did despise & cast away all things in which the laboꝝ wit of Philosophers was whose intent & laboꝝ was their own praise in their posterity, that they might by their woꝝting, make things called false be holden in great estimation. It is not hidden to the people, that ebery like helpeth and
streng

strengtheneth his like, and loveth, loveth
and embraceth it. And Physicians have
said, and verified that, for their part, and
said, that the Liber helpeth to the Liber,
and every member helpeth his like. And
the turners of one Metall into another
called Alchymists know that by manifest
truth, how like nature secretly entreteth, and
rejoiceth of his like. And every science
hath now verified that in his like. And
note this diligently, for great marvellous
wozkes shall be seen upon this.

How it is verified, and put in all mens
mindes, that every naturall kind, and
that every particular or generall nature
hath naturall amity and enmity to some
other. And every kind hath some horri-
ble enemy, and destroying thing to be
feared. Likewise something rejoicing
exceedingly, making glad, and agreeing by
nature. As the sheep doth feare the wolfe,
and it knoweth not only him alive, but
also dead, not only by sight, but also by
taste, and the Hare feareth the Dogge, and
the Mouse the Cat, and all foure footed
beasts feare the Lion, and all flying birds
flee the Eagle, and all beasts fear man, and

Of the marvells

this is graffed to ebery one by nature. And some haue this, Secundum Individuum, and at a certain time.

And it is the certifying of all Philosophers, that they which heare others in their life, hate their parents and altogether after they die. For a skin of a sheep is consumed of the skin of the wolfe, and a timbrell, tabour or drummade, made of the skin of a wolfe, 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 naturall things, and that all naturall things are by him, and he obercometh all thinges. And naturall things haue uaturall obedience graffed in them to man, and that man is full of marvellousnesse, so that in him are all conditions, that is mistemperance in hot and cold, temperate in ebery thing that it wil, and in him be the vertues of all things, and all secret acts woꝛketh in mans body it selfe, and ebery marvellous thing cometh forth of him, but a man hath not all those things at

one

one time, but in diuers times, and in Diuersis 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 maist probe by experience, and so understand that which is against man.

There is no man but doth know that ebery thing is full of marbellous operations, and thou knowest not which is greatest operation, till thou hast probed it. But ebery man despiseth the thing whereof he knoweth nothing, and that hath done no pleasure to him. And ebery thing hath of hot and cold, that is proper to him, and fire is not more marbellous then water, but they are diuers and after another manner, and Pepper is not more marbellous then Henbane, but after another fashion. And hee that beleebeth that marbellousnesse of things, cometh from hot and cold, cannot but say that there is a thing to bee marvelled in ebery thing, seeing that ebery thing hath both of hot and cold that is conuenient to it. And he that beleebeth that the marbellousnesse of things bee in starres,

Of the marvellis

of which all things take their marbellous and hid properties, may know that ebery thing hath his proper figure celestial agreeing to them, of which also cometh marbellousnesse in working. For ebery thing which beginneth under a determinate ascendent and celestial influence, and getteth a proper effect, or vertue of suffering or working a marbellous thing. And he that beleebeth the marbellousnesse of things that come by amity and enmity, as buying and selling cannot be denied so for to come: and thus uniberfally ebery thing is full of marbellous things, after ebery way of searching the natures of them. And after that the Philosophers knew this, they began to probe and say what is in things.

Plato saith in Libro tegimenti, that hee that is not expert in Logick, of which the understanding is made ready, lifted up, nimble or light and speedy: and he that is cunning in naturall science, in which are declared marbellous things both hot and cold, and in which the properties of ebery thing in it self be shewed. And which is not cunning in the science of Astrology, and in
the

the sights and figures of stars, of which e-
 very one of them which bee high, hath a
 vertue, and property, cannot understand
 noz verifie all things, which Philosophers
 haue written, noz can certifie all things,
 which shall appear to mans senses, and bee
 shall goe with heabinesse of mind, for in
 those things is marbellousnesse of all
 things which are seen.

A pure Astrologian beleebeth that all
 marbellousnesse of things, and that the
 roote of experience, and of all things which
 be apparent when they bee put together,
 were from a celestiaall figure which ebery
 thing getteth in the houre of his killing
 or generation. And he hath verified it in
 ebery thing that he hath probed, hee fin-
 deth that the concourse of things, is ac-
 cording to the course of the stars. And vi-
 ctory, joy and heabinesse, dependeth thereof,
 and is judged by it. And therefore he com-
 manded all things to be done in certaine
 days, in certaine houre, in certaine conjun-
 ctions, and separation, in certaine ascen-
 sions, and their wit could not attaine to all
 the knowledge of Philosophers.

Of the marvellis

A great part of Philosophers and Philosophians, have beleebed that all marbellousnes or experience & marbells, came from naturall 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 rootes of all marbellous things, and the mixtion of them is required to ebery marbellous 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 marbell continually, and to be soze and to deny that oftentimes, although they see it.

Therefore Plato said for a good cause that hee which is not very cunning in Logick, and wise in the vertues of naturall things, likewise the aspects of the starres, shall not see the causes of marbellous things, nor know them, nor participate of the treasure of the Philosophers.

Therefore I know that ebery thing hath that which is his owne, of heate and cold, of which it maketh another thing
etc.

effectuall by accident, directly and indirectly, and it hath all his vertues of the stars, and the figure of his generation, which it worketh in mortality, construction, and greening with other.

And notwithstanding ebery thing hath his owne naturall vertues, by which ebery thing is a beginning of a marvellous effect. Wherefoze seeing that Nature moveth to his own like, it may be imagined of the marvellousnesse of effects, to work ebery thing that thou wilt, and thou shalt verifie it to all things which thou shalt hear, both of Physick and all other natural sciences, after a diverse way of thy thought and wit. And I shall shew thee manifestly, that thou maist help thy selfe, and prepare thee to receive those things which I tell to thee, gathered and collected of Philosophers and divers ancient authoꝝ. Wherefoze have thou this thing in thy mind, that an hot thing, as much as it is by it self helpeth in cold passions, and it is an experience in them, and agreeth not to hot things, but by accident oz indirectly, and againe that which falleth out oz comes by accident
may

Of the marvell

may deceibe thee in the first qualities, for oftentimes a hot thing healeth hot sicknesse, that is by accident or indirectly,

Therefore, if thou wilt have experience: First it becommeth thee to know of those things, whether they be hot or cold. And after that note what is the disposition and naturall properties of it, whether is it boldnesse, or fearfulnessse, or honesty, or barrennesse, 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 unfearfull, and hath a naturall boldnesse, chiefly in his forehead, and heart. And therefore he that taketh in his fellowship the eye or heart of a Lion, or the skinne which is between his two eyes, goeth bold and not fearfull, and bringeth fearfulnessse to all beasts. And generally there is in a Lion bertue to giue boldnesse and magnanimity. Likewise in a harlot boldnesse is exterminate. And therefore Philosophers say if any man put on a common harlots smock, or look in the glasse, or haue it with him, in which she beholdeth her self, he goeth bold and unfearful. Likewise there is great bold-

of the World.

boldnesse in a ceeke, in somuch that Philosophers say, that the Lion is astonied when he seeth him. And therefore they say, if any man hear any thing of his hee goeth boldly.

And generally ebery beast, which hath boldnesse exterminate by nature oz chance, Si ex eo constructur huiusmodi, it then gibeth to it boldnesse. Likewise if it be a barren beast, by nature oz by some accident following to it, that it moveth some to barrennesse. And therefore Philosophers have written, that the Aule forasmuch as hee is utterly barrain of his property, and whatsoeber it be maketh men and women barren, when some part of him is associate to women. And likewise doth hee that was bozn afoze the naturall time, and a gelded man, because barrennesse is grafted in all these, and they are like to a man in this, which doth associate to himselfe these inward things. Likewise they which will move love, looke what beast loveth most greatly, and specially in that hour, 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

Of the marvells

beast, in which carnall appetite is stronger, as are the heart, the stones, and the mother or matrice.

And because the swallow loveth greatly, as Philosophers say, therefore they chose her greatly to stir up love.

Like wise the Dove and the Sparrow are holden to be of this kind, specially when they are delighted in love or carnall appetite, for then they provoke and bring in love without resistance.

Like wise when they will make a man to be a babler, or of much speech, they put nigh to him a part of a dogs tongue or heart: but when they will make a man eloquent or delectable, they associate to him a Nightingale: and to speak uniberfally, whatsoever vertue or naturall property, they see in any naturall thing after an excessive, 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, insonmuch as it hath grafted in it of their nature. And all vertue moveth 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 here

beare. And this is said to introduce the mind.

The authoz Libri regimenti saith, that there be certain things manifest to the senses, in which we know no reason. And certain be manifest by reason, in which wee perceiue Nullum sensum nec sensationem. And in the first kind of things we must beleebe no man, but experience and reason is to be pꝛobed by experience not to be denied. And in the second kind of things feeling is not to be looked foꝛ, because it may not bee felt. Therefore certain things must bee beleebed only by experience, without reason, foꝛ they be hid from men.

Certain are to bee beleebed only by reason, and because they lack senses, foꝛ although wee know not a manifest reason wherefoꝛe the Loadstone draws to it from, notwithstanding experience doth manifest it so, that no man may deny it. And like as this is marvellous, which only experience doth certifie, so should a man suppose in other things. And hee should not deny any marvellous thing although hee hath no reason, but that hee rather
ought

Of the marvellis

ought to probe by experience, for the causeⁿ of marvellous things are hid, and of sunders causes going befoze, that mans understanding after Plato, may not apprehend them.

Wherefoze the Loadstone draweth iron to it, & a certain other stone draweth glasse. So marvellous things are declared of Philosophers to bee in things by experience, which no man ought to deny. And that is not probed after the fashion of Philosophers which found that, for the Philosophers say, that the Palme is a tree, and it hath the male and the female, therefore when the female is nigh the male, thou seest that the female doth bow down to the male, and the leafe and the branches of it are made so soft, and bow downe to the male.

Wherefoze when they see that, they bind ropes from the male to the female. *Reddit ergo erecta, super se ipsam quasi adepta sic Masculo per continuationem sumis virtutem masculi.* Notwithstanding many of the ancient Authoers have shewed marvellous things, receibed now of common people, and taken for a truth.

There.

Therefore I shall shew to thee certaine things that thou maist 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 booke of the Beasts. If a woman great with child, put on the apparell of a man, and a man put it on after, before he wash it, if he have the feaver quarten it wil depart from him.

And it is said in the booke of beasts, that the hard flesh the priby members of a man, and in another place it is said, Si carnum, if an old man be buried in a Dove or Culvers house, or be put where Doves or Culvers inhabit or rest, there they are multiplied untill it be full of them.

And the booke De theriaca of Galen, it is said, that the Serpent which is called Regulus in Latine, a Cockatrice in English, is somewhat white, upon whose head there bee three haire, and when any man seeth them he dyeth soon. And when any man or any other living thing heareth his whistling, hee dyeth. And every beast that eateth of it being dead, dyeth also:

also. And Aristotle said, where there is summer six months, and winter other six there is a floud wherein adders are found, whose property is that they never see themselves but they die, but when they be dead they hurt not. And Aristotle put craftily in the mind of Alexander, that hee should take a great glasse and goe towards them therewith, and when they did behold themselves in the glasse they dyed. This saying of Aristotle was not beleebed of some men.

For Avicenna said against Aristotle, if any man did see it he dyed: wherefores there is no truth in his speech. And they said, if any man would take the milk of a woman gibing suck to her own daughter, of two years old, and let it be put in a glasse vessel, or hanged up in a Dove or Culver house where they goe in and out, Doves will abide and be multiplied there untill they be innumerable. And said, when the mouth of a dead man is put upon him which complaineth of his belly, his belly is healed.

And Alexander said, when any thing is taken out of the nabell of an infant, which
cont-

commeth forth of it being cut, and be put under the stone of a ring of silver or gold, then the passion or griefe of the colicke commeth not in any wise to him that beareth it.

And Galen saith, when the leaues of Sorrell be eaten, they loose the belly. And when the seed of it is drunken, it looseth the belly.

And it is said that the roote of Sorrell hanged upon him that hath the Swinepox it helpeth him.

And Philosophers say, when thou wilt that a beast returne to his lodging, anoint his forehead with Sepesquilla, and it will returne.

And Aristotle said in the booke of beasts. If any man put wrought wax upon the hoznes of a Cowes calfe, it will goe with him wheresoever hee will without labour. And if any man anoint the hoznes of kine with wax and oyle, or pitch, the pain of their feete goeth away.

And if any shall anoint the tongues of oxen with any tallow, they neither taste nor eat meat, but they shall dye for hunger, except it be wiped away with salt & vinegar.

And if any man anoint the nether part of a Cocke with oyle, he neither will nor may tread an Hen.

If thou desire that a Cocke grow not, anoint his head and forehead with oyle.

It is said in the Booke of Archigenis Quando cum illa, of the haire hanged upon him that suffereth the collicke, it profiteth him.

And Aristotle said, Emeraudes 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 leaue the other place.

Philosophers said, if the head of a goat be hanged upon him which suffereth swine-pox, he is healed by it. If thou wilt that a woman be not viciate nor desire men, take the priby member of a wolfe, and the haire which doe grow on the cheekes or eyebrowes of him, and the haire which be under his beard, and burne it all, and gibe it to her in a drinke when she knoweth not, and she shall desire no other man. And they said, when a woman desireth
not

Not her husband, then let her husband take a little of the tallow of a bucke goat, mean betweene little and great, let him anoint his priby member with it, and doe the act of generation, she shall love him and shall not doe the act of generation afterwards with any.

And they said that when the snaille is popsoned, ic eateth the herbe called organy, and is healed, and therefore they know that the herbe called organy, hath lien under popson. Also it is said when the weese is popsoned of a serpent, it eateth Rue, and they know by this that the Rue is contrary to the venime of serpents.

And a mouse put under the picking of Scorpions, delibereth a man, because he is contr ary and feareth not him.

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

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

Laberences said, if a stone be hanged upon a sponge, on the necke of a childe, which cougheth with a vehement or great cough, his cough is mitigated and restrained. And being put on the head of an asse or into his fundament, Scarabeus, that is a flye with a black shell, that breedeth in cowshardes and is blacke, called a beetle, cutteth him and he turneth untill it bee dravone from him.

It is said also, that if any stone be bounden to the taile of an asse, he will not Bray nor roze.

If the haire of an asse be taken, which are nigh his priby member, and be given to any man broken in with any kinde of winde in a drinke, hee beginneth anon to fart. Likewise if any man take the egges of pismires and break them and cast them into water, and give them to any man in a drinke, he ceaseth not anon to fart, they doe likewise with wine.

And it is said, if thou make a ring of a rod of a fresh mirre tree and put it on thy ring finger, it mitigateth or extinseth the impostume under the arme holes.

of the World.

In the booke of Aristotle it is said that the roote of white herbane, when it is hanged upon a man suffering the collick, it is profitable to him. And when saltpeter is put in a vessell, and vinegar upon it, it will boile or seeth mightily without any fire.

It is said also in the booke of Hermes when leekeseede is casten upon vinegar, the eagerneesse or sobzenesse of it goeth away.

Welbinus said, when thou takest the white of an egge and alome and anointest a cloath with it, and walhest it off with water of the sea: being dry, it letteth the fire to burne.

Another said, when red Arsenicum, and alome taken and broken, and confected, or made with juice of the herbe called house-leeke, and the gall of a bull, and a man anointeth his hands with it, and after taketh hot iron, it burneth not them. Likewise if there be taken (Er magne, & alom Namenti,) and strong vinegar, and great mallows or holihocke, if they Bray them well together and anoint thy hands therewith, fire hurteth not them.

When thou wilt that they which bee

Of the marvailles

In a palace, seeme without heades, take smert brimstone, with oile, and put it in a lampe and make light with it, and put it in the midst of men, and thou shalt see a marvellous thing.

And Belbinus said againe, hee that shall put an herbe called purslane upon his bed, shall not see dreame nor vision utterly.

And Aristotle saith that Mares when they smell the smoake of a lampe put out, they bring forth their birth, befoze it be perfit: and likewise this chanceth to certaine women with child.

Aristotle said that if any man causeth by his wit a Camell to doe the act of generation with his owne mother, if he perceibe it befoze, he will persue the man untill he kill him; and if he cause by his wit an horse to leape on his mother, and hee know it befoze, he will kill himselfe and him that provoked him to that.

And Philosophers say, if thou dzobone flies in the water, they seeme dead, and if they be buried in ashes, they rise up againe. And when thou dzobone Amber, it dyeth, and let vinegar be dzopped downe
like

like dew upon it, it is quickned. And when thou curieth the fly called the beetle among Roses, it dieth, if thou bury it in dung, it quickneth.

And Philosophers said, that when the feathers of Eagles be put with the feathers of other fowles, they burne and mortifie them, for as he overcome in his life all birdes, and rules over them, so the feathers of eagles are deadly to all feathers.

And Philosophers say, if the skinne of a sheepe be put in any place with the skinne of Adib, it gnaweth and consumeth it. And he that putteth on him cloth of the wooll of a sheep which hath eaten Adib, itching ceaseth not from him untill he put it off.

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

Tabariences saith: if the tongue of the Lapwing or black Plover be hanged upon a wall, Oblivionem reddit eum memorem & alienationes.

And it is said in the Booke of Cleopatra; If a woman have not any delectation

Of the marvailles

with her husband, take the marrowe of a
wolfe, of his left foote, and beare it, and
she will love no man but him.

And it is saide, when the left hippe or
haunch of a male Ostrich is taken and
hoped, or seethed with Oyle, and after the
beginning or ground of haire are anoin-
ted with it, they grow neber againe.

Architas said, if the heart of a Serpent
be taken, when he lieth, and bee hanged
upon a man, being sick of the Feber quar-
taine, it plucketh it utterly away. And the
Adders skin, when it is strait bound upon
the anckell of a woman it hasteth the birth,
but after the birth it must bee removed a-
way anon.

The teeth of Serpents when thou pluc-
kest them forth by the rootes, as long as the
Serpent lieth, if they be hanged upon a
man sicke of the Feber quartaine, they
take away the Feber quartaine from him,
and if the Serpent be hanged upon a tooth
aking, it profiteth. And if a Serpent meete
with a woman with childe, shee bringeth
forth her childe before it be perfect. If it
meete with her when she trabelleth of
childe, it hasteth her birth.

And

of the World.

And they say, if thou wilt take the eye tooth of a beast called Crocodilus 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 sicke of the Febers, it healeth him and the Febers will not returne againe to him. And they have said, that the Lyon is afraid of a white Cocke: and again, that he feareth the fire, and he that is anointed with the tallow of the reines of a Lyon feareth not to goe among beasts, and all beasts are afraid of the Lyon. And he that annoincth his body with Hares dung, Wolves be afraid of him.

Et si teritur arsenicum citrinum, and be mixed with milke, if a fly fall upon it, it dieth 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 bee kindled befoze a man that is bruised, of green wood of fig trees,
his

Of the marvailles

his stones will make a noise oꝝ bow-
sing.

And it is said in the booke of Hermes,
when both the eyes of the Beare be bounden
in linnen cloth, upon Sinistrum ad-
iutorium, they put away the feber quar-
taine: and it is said, if the Wolfe see a
man and the man see not him, the man is
astonied and feareth, and is hoarse. And
therefoze, if any man beareth the eye of a
wolfe, it helpeth to victoꝝy, to boldnesse,
and banquishing feare of aduersary:

And it is said: if a ring be made of the
white hooꝝe of an Aſſe, and he that hath the
falling sicknesse putteth it on, he suffreth no
longer the falling sicknesse.

And it is further said, when thou wilt
that flies come not nigh thy house then
put condicim & oppium in white lime, and
after make thy housz white with it, then
flies shall in no wise enter.

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

of the World.

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

And they say, if any man put a Dia-
mond under the head of a woman sleeping
she manifesteth, if she be an adulteress, for
if it be so, she leapeth backe out of the bed
afraid, and if not, she embraceth her hus-
band with great love.

And they say, that an asse skinne when it
is hanged upon childzen, it letteth them to
be afraid.

Archytas saith, if the wax of the left ear
of a dogge be taken and hanged upon men
licke in the feavers that come by course or
fits, it is very profitable, and specially to
the feaver quartaine.

And Philosophers say, that some kind
or singular, which neber had sicknesse, is
profitable to ebery sickness, and he that had
neber paine, helpeth and healeth a man
from it.

And when the house is perfumed with
the left hoose of a mule, flies remain not in
it. If thou wilt know when a woman tel-
leth to thee a lie: take the tongue of a Cypre
conbe y it cunningly into the bosome of her.

And

Of the marvailles

And if the heart, eye or bryaine of a lap-
wing or blackeplover, be hanged upon a
mans necke, it is profitable against for-
getfulness, and sharpeth mans understan-
ding.

If a woman may not conceive, take an
Harts horne turned into powder, and let
it be mixed with a Cowes gall, let a wo-
man keepe it about her, and let her doe the
act of generation, and she shall conceive a-
non.

A grosse and stiffe haire of a Mares
taile, put unto a doze suffereth not sauzales
to enter.

The tooth of a fole or colt of one yeare
old, put in the neck of a childe, maketh his
teeth to bzeed without paine.

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

If a woman may not conceive let a mares
milke be giben her not knowne, let her doe
the act of generation in that houce and she
shall conceive anon.

The hoofe of an hozse perfumed in a
houe dribeth away mise: the same chan-
ceth also by the hoofe of a mule.

That

That the hot water come forth of a caldron. Take oz blanch that is terra francisca, with pitch cast it in water, and it shall come forth all. That fire may come forth of water, take the shel of an egge and put it in quicke bzimstone and lime, and shut the hole and put it into water and it will kindle.

And it is said, if the herbe camphire, be put under water, it is kindled and burneth in the water.

That thou may take birds with thy hands, take any corne berry well steeped in the dzeggs of any wine, and in the juice of hemlocke and cast it to the birds, every bird that tasteth of it, is made dzunken, and loseth her strength.

And they say if any man be anointed with the milke of an Asse, all the flies in the house will gather to him.

To write letters oz bills, which be not read but in the night. Take the gall of a snaille oz milke of a sow, and put it to the fire, oz with water of a worme lining late.

If yee mingle together many whites of Hennes egges, a month after they are made

Of the marvailles

made glasse, and hard as stone, and of this being after this fashion is made a Sophisticall precious stone, called Topacious if it be conjoynded befoze with saffron or red earth.

Likewise, if the foame which is found about the stones of a Hart or Horse, or Ass, being weary, be mixed with wine, and the wine be giben to any man to dzinke, he shall abhorre wine for a moneth.

And if any man shall have many Geles in a wine bevell, and they be suffered to dye in it, if any dzinke of it, he shall abhorre wine for a yeare, and by chance ebermore.

And it is said, if a rope be taken, with which a theefe is or hath beene hanged up with, and a little chaffe, which a whirlewinde lifted up to the aire, and let them be put in a pot, and set among other pots, that pot shall breake 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 againe immediately.

What

That men may seeme without heads.

Take an Adders skinne and Auri pigmentum, and Greeke pitch of Keupon-ticum, and the wax of new Bees, and the fat or greace of an Ass, and breake 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 seeme headlesse.

That men may seeme to have the visage or countenance of a dogge. Take the fat out of the eare of a dogge, and anoint with a little new silke, put it in a new lampe or greene glasse, and put the lampe among men, and they shall see the visage of a dogge.

That men may seeme to have three heads.

Take the haire of a dead Ass, and make a rope, and dry it, and take the marrow of the principall bone of his right Shoulder and mix it with virgines wax, and enoint the cord, and put it upon the Thresholds
of

Of the marvailles

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

If thou wilt that a mans head seeme an Asses head.

Take up the covering of an asse and anoint the man on his head.

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

Take quicksilber and the powder of Calaminte, and put it in a bottle of glasse well spotted, and put it within a hot thing. For seeing quicksilber is hot, it moveth it selfe, and maketh it to leap or daunce.

If you will see that other men cannot,

Take the gall of a male cat, and the fat of an Hen al white, and mix them together, and anoint thy eyes, and thou shalt see it that other cannot see.

If thou wilt understand the voices
of birds.

Associate with thee two fellows in the xxviii. day of October, and goe into a certaine wood with dogges as to hunt, and carry home with that beast, which thou shalt

of the World:

Thalt find first, and prepare it with the heart of a Fox, and thou shalt understand anon the voice of birds or beasts. And if thou wilt also that any other likewise understand, kisse him, and he shall understand.

If thou wilt loose bonds.

Go into the wood, and look where the Py hath her nest with her birds, and when thou shalt be there, clime up the tree and bind about the hole of it wheresoever thou wilt. For when she seeth thee, she goeth 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 cloth, which thou shouldst have put under the tree, and be thou present, and take it.

In the nest of the Lapwing or black plover, there is a certain stone, which is of divers colours, bear it with thee, and thou shalt be invisible.

That a man may be alwaies as gelded men.

Take of the worme which shineth in Summer, and give it him to drinke.

¶

That

Of the marvells

That a woman may confesse 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 the woman sleeping, which when shee is
asked she shall say the troth.

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 Hole, put in his hole
an onion, or leek or oyle, and she will come
soon forth without strength.

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

A perfume, wherby every man shall seem
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, mix it with a little fat or
a Dolphin fish, and make thereof graines
as be of Pomecitron. After perfume some
of them upon a fire of croves dung, which
is milked. And let not a place bee in the
house

of the World:

House, from which smoke may come forth but let pate, and the milke bee 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 sleepest, thou seest outwardly green men, and men of many shapes, and infinite marvels, which are not discerned for their multitudes.

Take Limar, that is Vermilion and the stone Lazulus, and periryll of the mountaines, and beat it all to powder, and sift it, mix it with the fat of Dolphin fish, horse or Elephant, and make grains or cornes after the fashion of rice, and dry them in a shadow, perfume in 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 Assle congealed and the fat Lupicerivi, and a sweet incense or gumme called Stozar, and also Stozar, of some called Stirax, gather it up

Of the marvells

alt together by equall weights, and let them be mixed, and graines oz cornes be made thereof, and let the house be perfumed with them, that thou shalt see him in thy sleepe, that shall shew to thee all things.

The manner of making a match or candle weik, which being kindled, thou shalt see men in what shape thou wilt.

Take the eyes of a shrike Dole, the eyes of a fish, which is called Affures, and the eyes of a fish, which is called Libinitis, and the gall of wolbes, break them with thy hands, and mix them all together, and put them in a vessell of glasse, then when thou wilt work it, take the fat of any beast thou wilt, that this may bee made in the shape of it, melt it, and mix it perfectly with that medicine, and anoint the match, candle weik, or whatsoeber 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 Angells.

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 vessell of glass 7. daies. After put some oile 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 Angells by the light of the fire.

Another match or weik of candle making men appear with black faces.

Take a black lamp, and pour in it oile of the elder or alder tree or Quicksilber, a part of the blood of them that be in letting blood, and in that blood oile of the Elder or Alder tree (some say of the Bur tree) or Quicksilber.

A marvellous Lampe, in which appeareth a thing of terrible quantity, having in the hand a rod, and seareth a man.

Take a green frog, and strike off the head of it upon a green cloth, make it wet with the oyle of Bur tree or elder tree, and put it in the weik, and lighten it in the green lampe, then shalt thou perceiue a black man standing, between whose hands there shall bee a lampe and a marvellous thing.

Of the marvells

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

Take lime which water hath not touched, and put it with an weight equall to it of woy and the halfe of it of the oile of balme and *capta citrina*, with equall 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 oile 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 oile, 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 Lampe which any man shall hold, hee never ceaseth farting till he let goe his hold.

Take the blood of a snaille, dry it up in a linnen cloth, make it of a weik, give it to any man thou wilt, and say light this, hee shall not cease to fart, untill hee let it depart, and it is a marvellous thing. ¶

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 certaine fowl which is called Solon, and is like a Turtle dove, and of the blood of the Turtle male, equall to the halfe 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 Al-
takengi, and if thou shalt take Pilos asturis, thereof shall be made a weik, which when it is lightned ebery sick man seeth other by the behemency of the sicknesse, and diminishing or extenuation.

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

Take white great mallowes, or holly-
ocke, mire them with the whites of
egges, and anoint thy body with it, and
let

Of the marvell's

Let it be untill it be dyed up, and after anoint thee with alome, and afterward cast on it small bymstone beaten unto powder, for the fire is inflamed on it, and hurteth not, and if thou make upon the palme of thy hand, thou shalt be able to hold the fire without hurt.

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

TAke one part of fish gley, and asmuch alome, let it perfectly mixed, and let bineger be poured upon it, let what thing soeber thou wilt be confected with it, and cast it in the fire, then anoint it with this ointment, and it shall not be burned.

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

Take lime not quenched, and mix it perfectly with a little Wax, and the oil of Sesanum, and napia, that is white earth and bymstone & make of it an image: when thou shalt put it in water, the fire shall be kindled.

If thou wilt make that when thou openest

nest thy hands upon a lamp, the light of it is put out, & when thou closest them upon it, it kindleth.

Take a spire, which is called Spuma, after bray it, and after make it with water of Camphire, & anoint 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 bookes in a dark night.

A Point thy face with the bloud of the Raremouse or Bat, and thou shalt doe as I say. If thou wilt make any thing white, perfume it with bzimstone.

If thou wilt kill soon a Serpent, take as much as thou wilt of an herb called Rotunda Aristologia, smerwort, or meek galingale, and bray it well, also take a frog of the wood or field, and break it wel, and mix it with Aristologia, and put thereto some Inke, and write within paper or in any other thing which thou lovest better, and cast it to Serpents:

Of the marveils

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 hollyoke, and mix it well with it, after a- noint 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. Porreober fish glew sabeth from fire, also unpleasant Alome, and the blood of the beast called a Salamander, and the smoak of an oven or caldron. Therefore when an ointment is made of all these or of certain of them, the fire hurteth not. The white of an egge, and the great mallows or hollyoke, 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 & put in it the brains of a bird and the feathers of her taile and lap them in, making thereof a weik, and put it in a new green Lampe, kinde it in the house with the oile Olive, and the things which are thereabouts will

of the World.

appeare very green, and fowls will seem to fly of green and black colour.

If thou wilt make a candle to be shaked, and yet maist walk when it is lighted.

Get the skin of a Wolf, and also a Dog, and make of them both a weck, and kindle it with oile Olive, and it will soon be moved.

When thou wilt light a lanthorne, of which he that holdeth it shall be afraid.

Get white linnen cloth, and make thereof a weck, and put in the hollownesse of it, the slough of a Serpent, and grosse salt, and fill it with the oile of Olive, and give it to who thou wilt, but as soon as he lighteth it, he shall tremble and be soze afraid.

A marvellous experience, which makes men go into the fire without hurt, or to beare fire or red hot iron in their hand, without hurt.

Take the juice of Bissmalba, and the white of an egge, and the seed of an herb called Pfillium or Pulicarias herba, and bruse it into powder, and make thereof a confection, and thereto put the juice
of

Of the marvells

of Radish with the white of the eggs.

Anoint thou thy body or hand with this confection, and let it be set to dry, and after anoint it again, after that thou may suffer boldly the fire without any hurt. But if thou wilt that the thing anointed seem to burn, scatter upon it quick bzimstone well beaten into powder, and it shall seem to be burned, when the bzimstone shall be kindled, and it shall not hurt him. If thou shalt blow the herb called Colophonia, Gzeek pitch beaten very small, upon the flame of the candle, which a man holdeth in his hand, it augmenteth marvellously the fire, and lifteth up the flame unto the house rooffe. What thou may bear fire unhurt, let lime be dissolved with hot water of Beans, and put thereto a little of red earth of Pitina, after put to a little great mallowes or holy hock with which conjoined or mixed together, anoint 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

and in one quart of it thou shalt temper a little quick lime and brimstone beaten into powder very small, and lees of good wine, and common salt, white and grosse, after thou shalt put it in a ground well clayed, and Desuper posito alembico, thou shalt distill burning water, which thou should keep in a glasse.

Thou maist make a great fire in this manner.

Take quick brimstone, lees of wine Sarcociliam piolam, sodden salt, oile of stene and common oile; 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 pisse, bineger, or sand.

If thou wilt that every thing cease to be marbelled, look the sufficient causes of doing, and also of suffering, for if thou look both, thou shalt not marbel, for thou shalt see that there is so great aptnesse in one sufficiency of another that it maketh thee not to marbell, for when thou seest that cold water kindled the fire, and putteth it not out, if thou should behold the doeing cause, thou wouldest marbell what were the efficient cause: convenient
to

Of the marvells

to this thing but when thou lookest to the matter of that effect, that is because it is lime and bzimstone, which are very inflammable, so that a very little thing flameth them, thou seest that there is nothing to be marbelled.

Likewise it is a marbell that a thing is burned by fire, when one of the causes is beholden only. But when the nature of the sufferer or weaknesse of the doer is looked on there is no marbell.

If thou wilt make a Carbunkle stone, or a thing shining in the night.

Take very many of the little beasts shining by night, and put them beaten small in a bottle of glasse, 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 vessell of crystall or glasse, It giveth so great clearnesse, that every man may read and write in a dark place where it is. Some men maketh this water of the gall of a Snaille, the gall of the Weasell, or the gall of the Ferret, and of a Water dogge, then bury them in dung, and distill water out of them.

Make

of the World.

Make flying fire after this manner.

Take one pound of Azimstone, two pound of the coals of Willow or Wittie, six pound of stony salt, these three things must bee brayed very small on a Marble stone : afterward thou maist put soon at thy pleasure in a coot of paper, flying or causing thunder.

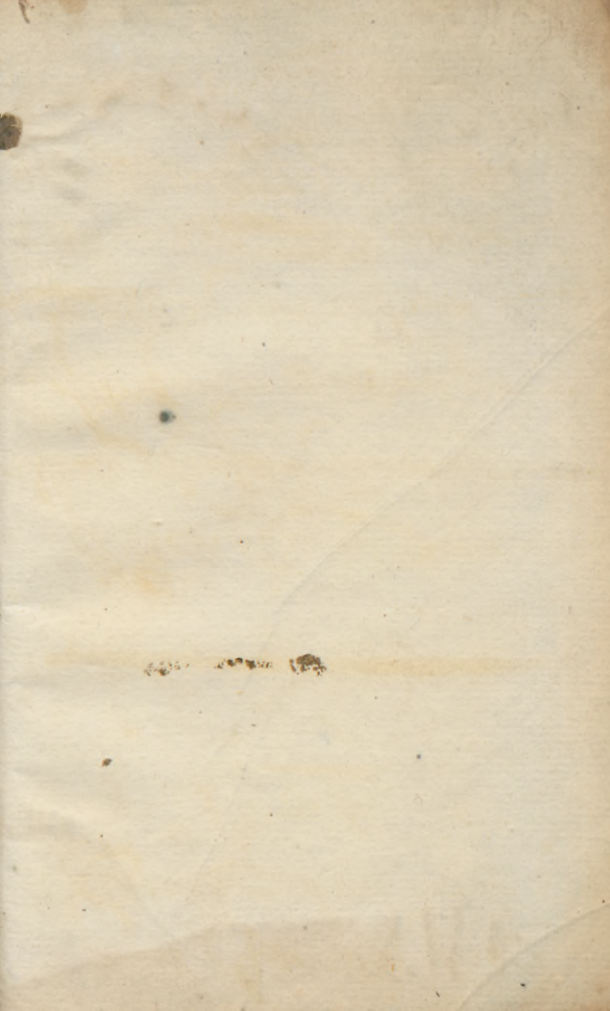
A coot to fly should be long, small, and full of that best powder : but a coot to make thunder should be short, grosse, and halfe full.

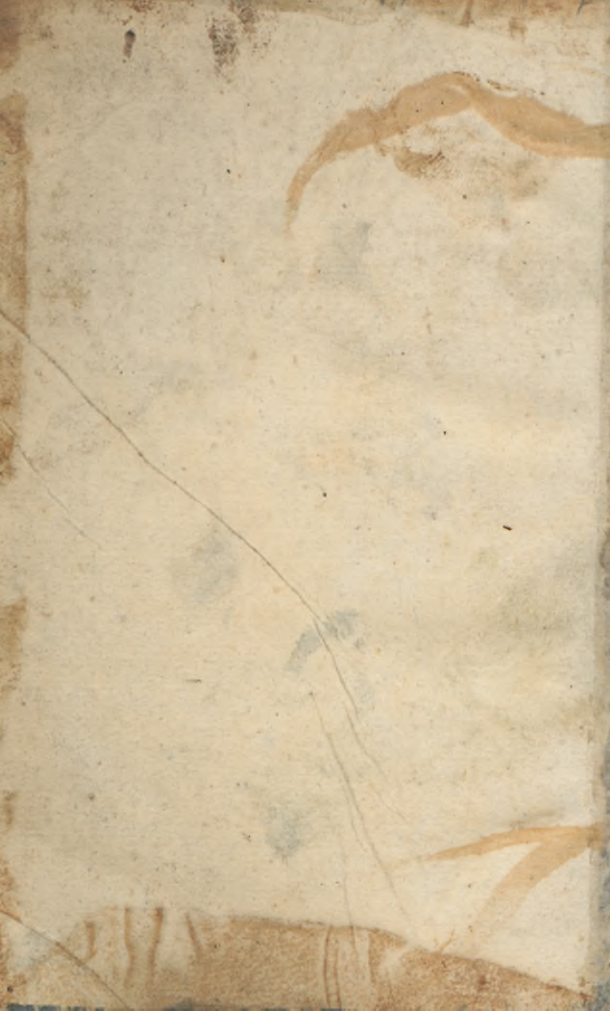
Here endeth the Secrets of Albertus
Magnus.



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Edw: Davenport
Booker's Lane London
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